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THE CATHOLIC
NEWS & HERALD

Diocese of Charlotte - Serving Catholics in Western North Carolina

Volume 1 Number 8 • October 25, 1991

Marian Father David Lord Ordained By Bishop Donoghue In Greensboro

GREENSBORO — It was a joyous day of celebration for Marian Father David Lord. The rite of ordination completed a lifelong dream for the newly ordained priest.

Father Lord recalls being a very small child and going to Mass with his aunt. When the priest held up the host at the consecration, he whispered to his aunt, "I want to bring Jesus to people just like Father did." But it wasn't until his sophomore year in college that he felt that stir again.

FATHER DAVID LORD

At that time, his family was receiving the Marian Helpers Bulletin at home and on the back cover was an ad for vocations, inviting those interested to fill out the coupon and return it to the Marians of the Immaculate Conception.

He eventually made a trip to Stockbridge, Mass., to visit the Marians on Eden Hill. He remembers his first visit as quite remarkable. The Marians were warm, loving and friendly; and he sensed God being alive in their midst.

After graduation from the University of Connecticut in 1983 with a bachelor's degree in political science, he joined the Marians. He professed first vows of chastity, poverty and obedience on May 1, 1985. In August of that year, he went to live in the Marian House of Studies in Washington where he continued to learn more about religious life.

At that time, he also pursued his graduate studies in theology at Oblate College in preparation for the priesthood. On Oct. 7, 1989, he professed his perpetual vows as a life-long member of the Marians of the Immaculate Conception. He earned his Master of Divinity degree in May 1990.

As about 500 friends and family members witnessed, he was ordained Oct. 19 by Bishop John F. Donoghue of the Diocese of Charlotte. The ordination was held at Our Lady of Grace, where he has served during his transitional diaconate.

While the Marians are based in Stockbridge, Father Lord chose ordination in this diocese, with his parishioners present. It is not unusual for an order to grant ordination outside their jurisdiction, to have the resident bishop of the diocese perform the ordination. When the request came from Father Lord's provincial, Bishop Donoghue was delighted to oblige.

In his charge to the newly ordained priest, Bishop Donoghue said, "As a priest, you are to serve the people in the tradition begun already in the 17th century by Stanislaus of Jesus and Mary Papczynski, honoring the Immaculate Conception of the Blessed Virgin, teaching the poor and praying for the souls in purgatory. You belong to an order saved from extinction and restored to vigor by the special zeal of George Matulaitis, son of Lithuania, great bishop of the Church and a candidate for sainthood. Yours is the tradition of those vigorous

See **Lord,** Page 11

Couples Mark Wedding Anniversaries

Bishop John F. Donoghue greets Betty and Bill Moran after a Eucharistic Liturgy at St. Patrick Cathedral in Charlotte in honor of those celebrating silver and golden wedding anniversaries. The Morans, parishioners at St. Ann in Charlotte, celebrated their 50th anniversary. (Story on Page 2)

Photo by CAROL HAZARD

Mercy Sister Doris Gottmeuller, the first president of the newly formed Sisters of Mercy of the Americas, addresses the community's North Carolina region Oct. 19 at Belmont. Looking on is Mercy Sister Mary Bernard McNamara of Sacred Heart Convent in Belmont.

Photo by JOANN KEANE

President of Sisters Of Mercy Pays First Visit To North Carolina Region

By JOANN KEANE
Associate Editor

BELMONT—For the Sisters of Mercy of North Carolina, it has been a little over three months since they became part of the Sisters of Mercy of the Americas. On July 10, the community became part of the newly formed Sisters of Mercy of the Americas. The national chapter includes 25 regional communities of Mercy sisters.

As part of the new institute, the North Carolina region has noted several firsts. In September, three women professed perpetual vows, becoming Sisters of Mercy of North Carolina. They were the first to profess vows since the formation of the new institute.

On Oct. 19, the North Carolina region was the first to host a visit from Mercy Sister Doris Gottmeuller, the first president of the Sisters of Mercy of the Americas. Her election as president took place at the order's first chapter meeting during July in Buffalo, N.Y.

During the July chapter, five locally elected representatives from each of the 25 regional communities served as delegates to the meeting. From those 125 delegates, the chapter elected the new leadership for the institute.

In an address to the North Carolina region, Sister Doris told the sisters she's "still amazed at what we've done...and have to stop and think why God has given this opportunity." She said, "All 7,300 (sisters of the new institute) are reborn to new unity."

During the transition period, as the newly elected leaders settle into new surroundings, Sister Doris said they "have spent a significant amount of time looking at the message of the charter...what are the implications." She said the institute will "listen contemplatively to voices, and speak courageously to our own truths."

The new charter states that "....the Sisters of Mercy of the Americas, are impelled to commit our lives and resources for the next four years to act in solidarity with: The economically poor of the world, expecially women and children; Women seeking fullness of life and equality in Church and society; One another as we embrace our multi-cultural and international reality. This commitment will impel us to develop and act from a multi-cultural, international perspective; speak with a corporate voice; work for systemic change; and call ourselves to continual conversion in our lifestyle and ministries."

"After adopting the new constitution, accepting new direction, and maintaining committment to poor, (the institute) pledges to the world that we stand in solidarity — especially to children, to women who search for equality," said Sister Doris.

Sister Doris, a native of Cleveland, holds a doctoral degree and a master's degree in theology from Fordham University and a master's degree in chemistry from the University of Notre Dame.

The new institute became one of the largest orders of religious women in the world. Its members live and work in 29 countries and in 44 of the United States and comprise a multi-cultural and bi-lingual organization.

Under the new structure, a five-member leadership team will set priorities, assign material resources and implement systems of accountability for many internal programs. The team will also design programs to carry our policy decisions of the chapter and will represent the institute to the Church and society.

The founding of the institute marks the culmination of a 10-year Vatican-approved process to merge 25 regional communities of Mercy Sisters in the United States under one organizational structure. Headquarters

See **Mercy,** Page 13

New Director Named For Host Homes Program

By CAROL HAZARD
Associate Editor

WINSTON-SALEM — Mable Stevenson, former chief of the Wilson County Department of Social Services' Family Services Division, has been named director of Host Homes.

Host Homes, a Catholic Social Services program, helps youths ages 10 to 17 deal with crisis situations through counseling and, if necessary, temporary placement in homes of volunteers. The program provides counseling for both children and their families.

"The idea is to reunite the families but also to help them become healthy," says Stevenson, who brings a rich and varied background to the position.

Stevenson says she accepted the post because she was looking for something she "could sink my teeth into" and something she could "truly enjoy doing."

"I like to see movement," she says. "I like to see families work through their difficulties and grow from their experiences."

"We are pleased to have Mable on board," says Rosemary Martin, director of the CSS Office in Winston-Salem, who made the announcement. "She has a wide-breadth of experience working with youth and families, and community and family agencies."

As head of DSS Family Services Division in Wilson for the past six years, Stevenson was responsible for seven subdivisions, including children's protective service, child support and child development.

From 1981 to 1985, she worked for Catholic Social Services in the Archdiocese of Atlanta as a therapist at Village of St. Joseph, a residential treatment school for children with learning disabilities and behavior problems.

Prior to that, she worked at Child Service and Family Counseling, a private agency funded by United Way in Atlanta, as an adoption worker, marriage therapist, pre-marital counselor, family life educator and outreach office manager.

From 1968 to 1970, she was community resource coordinator for The Edgewood Parent-Child Center in Atlanta , a pilot program to teach parents parenting skills and a daycare program for children.

In 1968, she was a community worker supervisor for Wayne County's Community Action Program in Richmond, Ind. From 1963 to 1966, she was a program director for the YWCA in Danville, Va., responsible for all youth activities.

Stevenson received her bachelor's degree from N.C. Central University in Durham in 1963 and her master's in social work from Atlanta University in 1968. She was granted a national certificate in social work from the Academy of Certified Social Workers in 1970.

In 1976, she was named Parent of the Year by the Toytown Nursery and Kindergarten in Atlanta for her work in program enrichment. The same year, she was awarded Adoption Worker of the Year by the NAACP Tri-State Adoption Program, serving Georgia, Tennessee and Alabama, for her work in recruiting families to adopt minority and hard-to-place children.

In 1988, she was awarded a certificate of achievement by the University of Nebraska Center for Family Strength. In 1989, her colleagues at the DSS in Wilson County selected her for the New Black Achiever Award.

Since 1986, she has been a United Way board member. In 1990, she chaired the Joint Services Committee, a DSS membership organization.

Stevenson is a member of Delta Sigma Theta sorority, the National Association of Social Workers and the North Carolina Social Services Association. She is also a member of Grace Presbyterian Church in Winston-Salem, where her husband, Samuel Stevenson, serves as pastor.

In her position as Host Home director, Stevenson will oversee the program, handle the budget, write grants and manage a four-person staff and volunteers.

She is actively recruiting Host Home families, and hopes to double to 20 the number of families willing to care for children in their homes up to 30 days.

Mable Stevenson was recently named director of Host Homes in Winston-Salem, a Catholic Social Services program for youths in crisis.

Host Home families are not compensated for their services, as are foster families who work through the Department of Social Services. "A family that becomes a volunteer is providing a ministry," says Stevenson.

"They must love children, be concerned for them, have a good home and be a good role model ... Our program depends so much on volunteers to give not only of their time and money but also of themselves."

Caretakers, who are screened and licensed, must be under age 65, in good health and with no criminal record. "When we place a child, we have to be sure he or she is in a good home," says Stevenson. Families are asked to care for a child no more than three times a year.

Host Homes provides foster care for about 50 children a year and counsels about 140 people a year. The children are from all socio-economic levels, about 60% white and 40% black and Hispanic, and about as many girls as boys. Their crises range from abuse to behavioral problems and difficulty communicating with their parents.

TV Show Profiles 3 New Priests

CHARLOTTE — Cablevision of Charlotte and Vision Cable of Mecklenburg County will broadcast "Ordained To Serve" on Oct. 26 from 7:30 p.m. until 8:30 p.m. The program can be seen on both cable networks on channel 33.

The video profiles the three newly ordained priests for the Diocese of Charlotte, Fathers Anthony Marcaccio, Damian Lynch, and Samuel Orlando. The three were ordained in June.

Faith Is Central To Making Marriage Last, Work

By CAROL HAZARD
Associate Editor

CHARLOTTE — It was a toss up. Would Wally and Muriel Miesiaszek of Our Lady of Lourdes Parish in Monroe attend an Atlanta Falcons game or a special Mass to celebrate 50 years of marriage?

Reprimanded by their daughter for even considering a football game, the Miesiaszeks chose to renew their promise to love and honor each other for better or worse, for richer or poorer and in sickness and in health.

With tears welling in the eyes of more than one couple — including the Miesiaszeks' — 92 couples from throughout the diocese joined right hands and repeated their vows in a celebration of 25th and 50th anniversaries Oct. 13 at St. Patrick Cathedral in Charlotte.

"We're no different than any other couple; we've had our ups and downs," said Wally Miesiaszek, after the ceremony. "But we've found out that no matter what, before we kiss each other goodnight, we say 'Our Father ...' We never go to bed angry and we always get up in the morning feeling good about each other."

If only young people would say a daily prayer, they would find out just how much "a little prayer will help," he said.

In rededicating themselves to the Lord and to each other, couples gave thanks for the blessings bestowed on them.

"Your love for each other has been a living reflection of God's love for all of us," said Bishop John F. Donoghue, during the homily. "No matter how long you have been married, know the divine sculptor is working and still trying to make a perfect reflection of His love."

The Bishop challenged participants to set an example for young married couples. "The newly married couples of today need your help," he said.

"Reach out to these couples with patience, love and generosity. Above all, be a witness to them by the way you live your married lives. Help them to avoid a secular view of life focused on money, prestige, possessions. Urge them to stay close to the Church. Help them see in your lives the power of prayer."

Bishop Donoghue also called upon the 25- and 50-year couples to make Mass the center of their lives. "Jesus Christ is the source of our strength, unity and love," he said. "I would challenge you to make your home a eucharistic home marked by a deep love for the Lord."

Finally, he asked them to trust in Mary, the Mother of God. "The Blessed Mary teaches you how to open your hearts each day to the graces of the married state. Trust in God on days when everything seems to go wrong. Ask her prayers each day. Through her prayers may your days be blessed and marked."

In closing, the bishop said joy is "the infallible sign" of the presence of God. "I pray your love may grow richer and richer so you may learn to prize what is of real value. I pray you will rejoice each day."

Couples were thankful and proud they had made the milestone, whether it was their 25th or 50th anniversary.

"Not too many people make it," said Amelia Perrault of Brevard, who celebrated her 50th with husband, John. Said Patricia Morera of Lincolnton, wife of Alvaro, "It's not easy to make 25 years of marriage. I want another 25."

Paul and Dorothy Poetzsch of Charlotte, with 50 years of marriage behind them, said they go to Mass every day and have been since they retired nine or 10 years ago. "It gets our day started off right," said Dorothy Poetzsch.

Patience, love, understanding, tolerance, forgiveness; these are qualities that make a marriage last, said couple after couple. But what ties it all together is faith.

"If we didn't have faith, we would have had a hard time getting through all the years; raising children and having some tough financial times," said Bill Moran of Charlotte, referring to his marriage with Betty.

"We always had a great faith in the Lord and knew He'd handle it for us and He has ... We've had a wonderful 50 years."

Father Paul Gary of St. Philip the Apostle at Statesville's community soup kitchen with (l-r) parishioner Farrar Lyon, longtime director of the soup kitchen, and volunteer Mae Pharr and Audrey Bollero.

St. Philip The Apostle Parishioner Serves Needy For Decade

By AUDREY BOLLERO and JULIA HALL

STATESVILLE—Some are homeless and hungry. Others are down on their luck or just passing through. Many can't stretch their incomes far enough.

These are the people Farrar Lyon, a parishioner at St. Philip the Apostle Church, has served for close to a decade. Some call him "Pop."

"He's more like a father than my real father," says a woman named Janice who eats at the soup kitchen. "He even gave me a little cake on my birthday."

Lyon, a 74-year-old U.S. Steel retiree, first volunteered at the community soup kitchen in Statesville in the fall of 1983, a year after relocating from West Virginia with his wife, Elizabeth.

It wasn't long before he was asked to take charge, dedicating himself to feeding the area's hungry. In September 1991, the Fifth Street Shelter Ministries took over the job. Although not the primary reason for the transfer, the move came at a time of declining health for the soup kitchen director.

Those who know him miss him.

"Mr. Lyon was a devoted man dedicated to the people of the city," says Michael, who has been coming to the kitchen for about a year to eat a hearty lunch. "He has a meek, mild temperament. He never asked too many questions. If you needed anything, he'd make sure you got it."

Lyon, who is taking care of himself now while undergoing treatment for cancer, says, "I try to help people — that's what we're on the Earth for — to help one another. There's goodness in all people, whether they're street people, or on drugs, alcohol, or just unlucky."

"Farrar was absolutely dedicated," says retired Lt. Col. Billie Matheson, a volunteer. "He was able to enlist support and follow-through from many contributing agencies."

Lyon not only accepted food donations brought to the soup kitchen, he also drove all over the county picking up leftovers from restaurants, churches and other organizations. He did this despite three heart attacks and a doctor's warning not to lift anything heavier than five pounds.

"He saw to it that whatever was offered — fresh, cooked or canned — was used," recalls veteran volunteer Mildred Pence. "No telling how many hours that man spent. He had pride in the soup kitchen. He loved it. I can't say enough about his dedication."

Volunteer Sue Ralston said Lyon had a reputation for making something out of nothing and coming up with something new almost every day. "We'd add carrots, some cabbage, a bit of beef and potatoes, some spices and herbs and invent something different," she said.

"He was there early, before the rest of us, and stayed after closing," says volunteer Mittie Linney. "He responded to any call for help."

"Farrar was always a true Christian caring for the needs of others," says Rev. Grant Sharp, senior pastor of First Presbyterian Church, which hosted the kitchen for the past several years.

Says Tony, an occasional client, "He'd always let us in early if it was cold or raining. Sometimes he'd loan me money for cigarettes. Mr. Lyon was a real good friend to me."

Lyon, widowed since 1987, has been a friend to all regardless of their status in life.

Diagnosed last month with bone cancer, Lyon is letting others give to him. He has been showered with prayers, cards and meals. "You give and it will come back to you," he says.

Still, Lyon would rather be on the giving end. He says he'll be back. "After I take care of this, I'll find something else to do," he says. And it just might be back in the soup kitchen.

"I miss it just like I miss my wife," says Lyon.

Audrey Bollero and Julia Hall are parishioners at St. Philip the Apostle in Statesville.

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Pam Newton Named Director Of Young Adult Ministry

PAM NEWTON

CHARLOTTE—Pam Newton has been named director of the Young Adult Ministry for the Diocese of Charlotte. The announcement was made by Jim Kelley, chairman of the Young Adult Advisory Board.

"Pam brings a real commitment to and understanding of the ministry, and a background that will serve her well in this ministry," said Kelley.

Newton, 24, was recently named director of the youth ministry at St. Matthew Church in Charlotte. She has a bachelor's degree from Belmont Abbey College and a master's degree in English from UNC-Charlotte.

She worked as an editor and technical writer for the engineering department at UNC-Charlotte. For the past three summers, she taught remedial English for the public school system in Richmond County.

While in college, Newton was involved with Campus Ministry, planning retreats and preparing liturgies. For the past seven years, she has worked with Mercy Sister Mary Hugh Mauldin, director of the McAuley Center, coordinating confirmation retreats and serving as a group leader.

As director of the Young Adult Ministry, Newton will work with single and married adults in their 20s and 30s; planning retreats and service projects and serving as a liaison to meet the spiritual and social needs of this age group.

"This stage in life is very significant in terms of personal and professional development," says Newton.

"The ministry is a way to reach out to people who are beginning careers and families. Because of all the pressures, it's important to call attention to the necessity of including faith development in their lives. We offer a support network and an opportunity for people to come together with common needs."

Newton says the position gives her a chance to combine her faith with her abilities as a teacher. "For the past couple of years, I felt something was missing in my teaching," says Newton. "I felt my abilities weren't being tapped as thoroughly as they could be ... I have a great deal of growing to do for this job. My job is bigger than me, so my responsibility is to make myself as big as the job requires."

Her interests lean toward the arts, literature and creative writing, which she will use in composing a quarterly newsletter for young adults. "I wanted to come out of the classroom but not out of my skills," she says.

Newton succeeds Mary Iyoob, who was named associate director of development for the diocese.

Young Adults From 2 Dioceses Gather At King For Fall Frolic

By PAM NEWTON

KING—More than 70 young adults gathered for Fall Frolic at Camp Hanes in King, N.C., to escape every day demands in the spirit of good will and camaraderie the weekend of Oct. 11-13.

The annual autumn event is sponsored by the Charlotte and Raleigh diocesan offices of Young Adult Ministry to encourage social interaction through games and friendly competition among young Catholic adults.

This year's Fall Frolic participants enjoyed a bonfire, sports competition, hiking, group initiatives courses and a square dance.

On the evening before participants arrived, my counterpart David Witte, director of the Young Adult Ministry for the Diocese of Raleigh, and I discussed to the point of exhaustion possible themes for the weekend. We were eager to offer a variety of events conducive to fun and relazation, but we were equally concerned with having a consistent theme to suit the personal, social and spiritual needs of young adults.

Finally, in a moment of frustration, we jokingly decided to call this year's event, "Never have so many come so far for so few bathrooms." (There were only three bath facilities.) In semi-despair, we turned our attention to the tasks at hand and momentarily abandoned our fruitless search for a theme.

In what was perhaps the greatest moment of the weekend for David and me, Jesuit Father Lawrence Hunt of St. Benedict The Moor in Winston-Salem offered our long-sought theme. During a moving outdoor Mass by a lake with a mountain as a backdrop, Father Lawrence addressed his homily to the needs and contributions of today's young adults.

He said when we seek to attain happiness and fruitfulness in our lives, we seek perhaps the most important yet most elusive state of being. Our efforts to invite God closer to ourselves and to follow the path that Jesus taught us is a difficult and heroic task for today's young adult, even more so than for the life of a religious such as himself, he said.

After the homily, we all seemed to emerge new, whole and more spiritually healthy. I know I came to understand many things in those few moments. The most practical new awareness was the importance of gathering as a community of believers with a common purpose and needs. I realized community is much more important than coming up with a theme for a community. Even standing in a line of 13 to use the restroom is not enough distraction to forget that lesson.

Pam Newton is the director of the Young Adult Ministry for the Diocese of Charlotte.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

TV Bashing? Not Exactly, But...

Those of you who have been closely reading the first few issues of *The Catholic News & Herald* probably have noticed that we have had more than a few unkind things to say about commercial television — especially on our youth page.

Admittedly, there is some perfectly good television viewing available on both the major networks and on cable.

But, to put it bluntly, we feel that there is a lot of television — much of it aimed at young audiences — that is just plain unfit for young people to watch. For that matter, some of the programming aimed at adult audiences leaves much to be desired. It almost would appear that there's some sort of competition going on between producers to see who can come up with the most suggestive programming. And there seems to be more of it this season.

Joann Keane's column on the following page indicates that the problem is not just on entertainment programs. Even the commercials are getting into the act. For years, there has been criticism that commercials on the Saturday children's shows have been hard sell pitches aimed at getting children to insist that their parents buy them the latest "in" toy or some nutritionless cereal that's designed to appeal to young taste buds whether it's good for children or not.

But those pitches pale by comparison with what appears to be a new generation of commercials aimed at adults. There have been in the past commercials which were somewhat suggestive — those for Calvin Klein products, for example — but the new ones appear to be attacking traditional family values. The one for a long distance telephone company which Joann cites at least implies that divorce is the answer to family problems.

As part of National Pornography Awareness Week, Morality in Media is pushing "Turn Off the TV Day" on Tuesday, Oct. 29. The idea is to convince advertisers not to sponsor shows which bring sex, violence and crime into homes.

Maybe it also will convince those advertisers to clean up their own commercials.

THE CATHOLIC NEWS & HERALD

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The Pope Speaks

Because Pope John Paull II was not at the Vatican for a general audience, this column this week will be devoted to highlights of his Brazilian trip

Pope Calls For Protection Of Environment

CUIABA, Brazil (CNS) — In the Brazilian state known as the "Gateway to the Amazon," Pope John Paul II called for environmental protection, saying that the destruction of ecosystems is one of the "great moral problems." At an Oct. 16 Mass in Cuiaba, capital of Mato Grosso state, the pope also spoke of the related problem of Brazil's internal migrations in search of farmland and employment. Pope John Paul, red-cheeked, squinted his way through the opening prayers as Cuiaba worked its way toward what forecasters said would the hottest day of the year there. Temperatures were over 90 degrees Fahrenheit as the 10 a.m. Mass began and were expected to reach a high of 105. Firetrucks at the outdoor Mass site sprayed water above the heads of the crowd to help people cool down and to dampen the swirling red dust.

Brazilian Indians Ask Pope For Help Protecting Land

CUIABA, Brazil (CNS) — Under the shade of almond and mango trees, the indigenous people of Brazil begged Pope John Paul II to use his influence to demand protection of their rights and their land. "Without land we cannot live," said Orlando Melgueiro Bare, head of the Coordinating Committee of Indigenous Peoples of the Brazilian Amazon. The pope, in an Oct. 16 speech to representatives from 37 Brazilian tribes, said the indigenous people have a "right to live on their own land in peace and serenity." Successive Brazilian governments have promised to define and defend the boundaries of traditional native land, but the bishops' Indigenous Missionary Council says that only 11 percent of the land has been mapped out. That land repeatedly has been invaded by miners, loggers, ranchers and squatters.

Pope Calls For Just Land Reform In Brazil

SAO LUIS, Brazil (CNS) — Pope John Paul II called on the Brazilian government to institute a land reform program so that "injustice will give way to justice." The pope made his remarks Oct. 14 at a Mass in Sao Luis, a northern coastal town, where he was greeted by a military band playing a Sousa-style march written for the occasion. During his homily, the pope spoke of "the two Brazils" — one highly developed and wealthy and the other consisting of "immense zones of poverty, suffering, illiteracy and discrimination." The great disparity, he said, is evidence of "authentic injustice which, among other things, is tied to the problem of the distribution of land and its rational use."

Family Must Be Top Priority Of Church's Pastoral Work, Pope Says

CAMPO GRANDE, Brazil (CNS) — The family must be the absolute priority of the Church's pastoral activity, Pope John Paul II told Brazilian lay leaders Oct. 17 at a Mass in Campo Grande. Healthy families are the foundation of Church membership and vocations to the priesthood and religious life, he said. They are also the nucleus of a just and moral society. Although the decision to marry is made by a couple, its content is "divinely established, united and indissoluble, ordained for procreation and the education of children," the pope said at the Mass.

Brazil's Jewish Leaders Ask Pope For Relations With Israel

BRASILIA, Brazil (CNS) — Brazil's Jewish leaders asked Pope John Paul II to establish Vatican-Israeli diplomatic relations, inviting the pope to meet with them again "next year in Jerusalem." In an intimate and sometimes lighthearted meeting with the pope, Rabbi Henry I. Sobel, leader of a 12-member delegation from the Jewish Confederation of Brazil, spoke of the issue he said would not be brought up by any other group during the pope's 10-day visit to Brazil. "It is not proper for a rabbi to teach the Our Father to a priest, how much less so to the pontiff," the rabbi said. "But it is appropriate for us to make an appeal to Your Holiness, to ask Your Holiness, on behalf of Brazilian and world Jewry, to try to grasp ... the profound significance for Jews all over the world, of that small piece of land which is called the State of Israel."

Pope Presses Message Of Faith

BRASILIA, Brazil (CNS) -- At an Oct. 15 Mass in Brasilia, Pope John Paul II called on Brazilians to be strong and united in their Catholic faith.

The Church, Brazilian society and the world need faith-filled Catholics who can meet the spiritual and materials needs of others, the pope told an estimated 400,000 people attending the Mass.

Building a just and moral society, he said in his homily, requires "a constant education" in the faith, especially for those Christians who hold leadership positions in the community and government.

The pope also called for renewed commitments to the Church during a Liturgy of the Word which he celebrated at Goiania. His remarks complemented his earlier request to Brazil's bishops that they strengthen religious education programs in order to combat the exodus of Catholics to fundamentalist sects which have been especially active in Brazil.

An American priest attending the liturgy said the sects are extremely anti-Catholic and often refer to the pope as "the wild beast of the apocalypse." Father John Daiber of Camden, N.J., said such sects are growing "all over Brazil."

Letters To The Editor

Protect All Life

To the Editor:

It was with pleasure that I recently received my first issue of *The Catholic News & Herald.*

Your reporting on Respect Life Sunday was quite interesting, though I very much welcomed the Church's call for the protection of groups besides unborn children. Unless and until the Church demands care for these groups (the elderly, the homeless, the poor, the abused) as constantly and as forthrightly as she does for the unborn, her stance on the issue of abortion cannot be viewed as morally whole.

Indeed, in my view, the Church must, ultimately, include in her call for justice a much greater and clearer insistence that the entire physical environment — that framework which sustains all living creation — be adequately protected. Then would her salvific message be complete.

Most sincerely,
D. R. Dorondo
Cullowhee

Thanks From VISN

To the Editor:

I just received your Sept. 27 edition of *The Catholic News & Herald.* I am impressed with the quality of your just begun paper.

Joann Keane's piece on VISN was thorough, accurate and appealing.

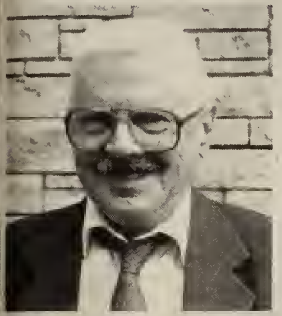
Blessings as you grow.
In Christ,
Father Bob Bonnot
Director, Community Relations
Vision Interfaith Satellite Network

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

The decision to name Coach Jim Oddo of Charlotte Catholic High School to the coaching staff for this year's Shrine Bowl football game in Charlotte is one that was long overdue.



Oddo, whose Cougars gave him his 200th career victory earlier this season, has had a better record than many of the coaches who have been chosen for the honor over the years. One losing season in 19 years at CCHS is nothing to sneeze at.

For that matter, the selection committee hasn't exactly been beating down the doors at Charlotte Catholic when it came to picking members of the North Carolina team. If memory serves correctly, just one Cougar player has ever played in the game matching all-star teams from North and South Carolina. We all know there have been more all-star caliber players than that at CCHS over the years.

Now that Oddo has been named to the coaching staff, maybe the committee will take a longer look at the Cougar players when they make this year's selections.

Of course, there's always the possibility that none of Oddo's players will be eligible for the Shrine Bowl. All they have to do is make the state championship playoff finals. Because of the rule limiting the amount of competition in a week, no players from teams in the finals can play in the Shrine Bowl.

It's an honor to play in the Shrine Bowl, but I have a feeling that the Cougar players would rather have the state championship trophy.

We are still receiving complaints about late delivery of *The Catholic News & Herald*. As a matter of fact, one of the worst examples was reported by a member of our own staff who received her Oct. 10 issue exactly one week after it was mailed.

We and our mailing service are passing the complaints on to the U.S. Postal Service as soon as we receive them. The postal authorities assure us that they are investigating and hope to have the problem solved quickly.

Meanwhile, keep sending us your complaints about late delivery so we can pass them on. It would help if you enclose the mailing label with the complaint and tell us the date when you finally received your copy.

Controlling Children During Mass

Q. I enjoy your "Question Corner" in our paper, and I implore you to tackle an aggravating problem that pastors and columnists alike are apparently afraid to settle.

That problem is the lack of common sense among parents of small children at Mass. They fail to exert any control over their loud, fussing kids, even during the homily.

Even in most churches that provide quiet rooms, pastors refuse to require parents of small children to use them or not come.

I have changed parishes three times in the last two years because of this exasperation and currently do not belong to any.

My concern takes me back to earlier days when children attended Mass in a group under the discipline of a nun who tolerated nothing short of rapt attention. (California)

A. If you were a pastor who wished to deal with this in a genuinely Christlike manner, how would you do it? Before giving your answer, it might be worth considering a few facts.

I agree with you that some parents are not as considerate as they might be when their small children disturb everyone in the vicinity. But they are by no means always the neglectful, inconsiderate parents you seem to assume.

Perhaps more often than not, those parents, sometimes single parents or Catholic partners in a mixed marriage, have exerted more effort and patience and plain determination to be there for Mass than any of the rest of us.

They're doing their best, their faith brings them, they're already hassled enough in their lives, they've come to ask the help of God (and perhaps our understanding) and are usually the first to take it personally as just one more put-down if we priests do what you suggest.

I know this for a fact from my own experiences with people.

By far most parents of small children are thoughtful about this, and I'm proud of the patience and understanding of the rest of the people in church when things don't always go smoothly.

To some this may sound like a stupidly simplistic approach, but my feeling is that it is natural for little children to stew and fuss and sometimes cry.

But (Unless, of course, they drown out the best part of my homily!) I'd rather have them there than not there, especially if their parents could not come without them.

Nurseries and cry rooms may be some help, though for several reasons I'm not all that sure about cry rooms. Any parish priest will tell you, however, they're not the whole solution.

College students in our community often tell us they like to come to our, or other, parish Masses rather than liturgies for students only. With old people and babies and everything in between, Mass is, as one student said, "More the way it ought to be."

Maybe she has caught on to something the rest of us forgot.

A lot of priests and lay people will, I imagine, disagree with what I say. If anyone has another genuinely pastoral answer to the question, we'd all like to hear it.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Light One Candle

By FATHER JOHN CATOIR

In Alice Walker's novel, *The Color Purple*, the bedraggled, abused Celie, played by Whoopi Goldberg in the movie, is undeniably saved by her friend, Shug, from a life of subjugation and misery. Shug, a glamorous bi-sexual woman, reaches out to her in pity. In the book, and to a less obvious extent in the movie, their friendship has a sexual dimension.

A Protestant minister named Frederick Buechner, in his book *Telling Secrets* (Harper, San Francisco, 1991), alluded to this friendship when he discussed the book with his class at Wheaton College in Wheaton, Ill. Buechner, a highly respected visiting professor at Billy Graham's alma mater, challenged his students to examine their understanding of the Gospel.

On the one hand, he pointed out, homosexual love is "unqualifiably bad, but the reclamation of Celie was unqualifiably good." The dilemma was clear, but he said many of his students "could not put the two together." How can something be good that is "unqualifiably bad?"

Buechner, a married man with grandchildren, wrote "that when Jesus says, 'You shall love the Lord your God with all your heart ... and your neighbor as yourself ... on these two commandments depend all the law and the prophets,' the Lord meant that by this one great law of love, all lesser laws are judged, including the ones against homosexuality which the students pointed out to me in the pages of Scripture, but which in the case of Celie, I tried to point out to them, the law of love clearly superceded."

The class was divided, and feelings ran high, but Buechner was pleased to observe that they didn't attack one another in their discussion. They remained civil. It's a good sign when those engaged in theological dispute remain friendly instead of waging uncharitable attacks on one another.

This debate put me in mind of the question of AIDS and its relationship to the homosexual community. In my hospital visits in the past few years, I have seen an extraordinary degree of dedication by gay men and women toward their dying friends, and I have been edified by their unselfish caring.

I think the words of St. Peter, "Charity overcomes a multitude of sins," (1 Peter 4:8) tend to support Buechner's understanding of the Supreme Law.

We are all called to live chastely and there are no exceptions, but one day we will all be judged on our Christian compassion, and a merciful God will determine just how well we did, all things considered.

Father John Catoir is director of The Christophers.

Television Commercials Again Exceed Bounds Of Good Taste, Prey On Divorced

By JOANN KEANE

The start of the new television season generally brings out a new season of commercials. Just when you thought you'd seen it all — the bounds of good taste are once again crossed. Ad agencies seem to feel no remorse in pushing reality to the limits - and beyond.

Not to say all commercials are bad. I like commercials. A really good one can tug at your heartstrings, make you laugh and cry. The best of the best win awards. The Clio — the academy award for commercial production.

The bad ones, the ones that subtley denigrate your intelligence make you wonder why you have a television set. This is when I make a mental note to boycott the product.

During a recent Tuesday primetime lineup, one of the new commercials popped on the screen.

A shot focusing in on a divorce decree with a male voice: "She always said I was married to my job." The scene changes to a wide shot of a yuppie-upscale-type office...focus in on the picture of a young boy on the desk. Male voice continues: "She and Kevin moved away." Scene changes to a boy's bedroom, computer visable in room. Male voice: "So, for his birthday, I sent him a sonic space modulator, and my toll-free calling card, with a note... 'Call anytime.'" Commercial fades and male voice drones on about the ex-wife calling: "She says thanks. She says it's the most conversation I've had with my son in years. I say, I've changed. She says yes."

Hardly Norman Rockwell father and son stuff. No back yard baseball, no help with the homework, no reassuring pat on the back. No personal interaction, period. This yuppie-wretch of a man takes the term absentee-father to an all time low.

Is this phone company so pious to assume viewers would think their toll-free numbers can rectify a dysfunctional family situation?

This phone company is talking out of both sides of their mouth. In one series of commercials, they push devotion to friends and family. This new angle exploits the tragedy of divorce in order to promote what is essentially a useless vanity service — personal 800 numbers.

Sadly, fifty percent of all marriages end in divorce. Children become the broken pawns in ugly disputes. There are no winners in divorce, even in those which seem unavoidable.

Until now. Some money-grubbing ad agency has come up with a pitch to prey on the asundered. It is, perhaps, the first time I've seen divorce used as a sales tactic.

The commercial graphically illustrates the fact that divorce has attained a level of acceptance that should shock anyone concerned with maintaining the tenuous fabric of family life in America today.

Weekend Brings Hope To Those Suffering Losses

By Carol Hazard
Associate Editor

MAGGIE VALLEY — The call was for hope, forgiveness and community.

Some 48 people — widowed, separated and divorced — responded to the call at the Living Waters Catholic Reflection Reflection Center in Maggie Valley Oct. 18-20.

There, nestled in a safe place and surrounded by mountains in full autumn glory, they shared their stories, healed wounds and nurtured their faith.

"It was a grace-filled weekend," said Trinitarian Sister Margaret Burnard, a team leader. "People came from quite a distance — tired from travel and weary from their hurts — but they came with a readiness. By Sunday, there was a joyous sharing."

The geographic location — in a mountain valley — was as important as the emotional location, said Martin Hennigan of Rockwell, a divorced parishioner from Sacred Heart Church in Salisbury. One mirrored the other, he said.

All had walked in the valley of losses and pain associated with the death of a spouse, a separation or a divorce. Yet, through this experience, many discovered redemption. They came this weekend to find the light in the darkness.

"I was in church and looking at the mountains and I discovered I had a smile on my face," said widow Laura Rizzo of Franklin. "I felt a personal love with Jesus and between the people here. Love is all around us. If we lose someone, it's not the end of love. The cup runneth over."

The weekend brought hope, enlightment and encouragement.

"This was an opening to help carry me on," said Geneva Lohr of Franklin, widowed after 57 years of marriage. "It's given me a saving grace. My grief has been lessened with the help of this community. I hope to take back the healing I have found."

Connie Mitchell of Asheville said the weekend gave her an opportunity to move onward. "It gave me a bridge," she said. "In these four months since my separation, I've been concentrating on coping. I didn't have much of a vision of what was supposed to happen after. I don't know what's on the other side, but at least I'm on the bridge."

"It was a beautiful gathering of a lot of people that need to be with people," said Jim McCall of Davidson, who was coping with divorce. "I have learned that no matter what I am not alone, whether it's with other people or with God."

In his welcoming remarks, Abbot David Geraets, founder and abbot of Our Lady of Guadalupe Abbey in Pecos, N.M., said the best way for restoration and hope was to have a community such as the one gathered this weekend. "The only way healing comes is to expose it to another person," he said.

Abbot Geraets outlined objectives for the weekend:

— Be dedicated to finding out who you are.

— Find a mentor of the same sex to enter the inner dimension.

— Ask for the gift of the Holy Spirit.

— Look for your life's vocation.

— Build relationships with other people

— Seek to purify the body, mind and spirit.

— Endure pain and fear without losing courage to move through the pain and fear to transformation.

"Faith plus love is hope," said Abbot Geraets. "Hell is the abandonment of all hope. By identifying with the cross, you can be taken out of the pits. If the ego is connected with the Christ, you will not be lonely."

Sister Margaret spoke of the trials of the widowed, separated and divorced, and the healing that can follow.

The planning team for a widowed, separated and divorced retreat in Maggie Valley displays a banner made by participants. In top row (l-r) are Vincent McKone, Martin Hennigan and Sharon Mayfield. In front (l-r) are Carol Triplett, Theresa Wilson, Suzanne Bach and Trinitarian Sister Margaret Burnard. Not pictured is Diane Washam

Photo by CAROL HAZARD

"A crisis can be part of redemption," said Sister Margaret. "Somehow, we don't think a divorce or death can be part of redemption. But sometimes, you lose so much the only place to turn is the best place to turn. You turn to the one who knows you from the inside out, shaped and formed you and says you are mine."

The only way to make sense of the pain is to be in touch with it and to share it with someone who can be trusted, said Sister Margaret. People often feel numb at first by the magnitute of their losses. They are dealing not only with the loss of a spouse, but changes effecting the home, finances and friendships.

She assured people that anger was an important part in grief. "Anger is energy. It's a mover. It helps you stand up and work out your priorities."

Here, in the mountains among friends who understood, Sister Margaret encouraged people to share their stories. Everyone had a different story to tell. Yet, each was linked together in community and faith.

"Even though we are broken, we can help someone else and in that we can help ourselves," said Millaine Milhaupt of Ashville, divorced for about a year. "The love of Christ brings us together in our brokenness."

"I found some answers," said widow Rita May of Charlotte. "I thought I was strong. But I realized maybe I had been hiding things."

During a tearful prayer and reconciliation service, many asked forgiveness and let go of their hurts to emerge more whole and hopeful.

Thousands Turn Out For Walk To Feed Hungry

By JOANN KEANE
Associate Editor

CHARLOTTE —A plea for help for the hungry sent more than 9,500 Charlotteans to the streets on Oct. 20, walking to raise funds to feed the needy. The fourth annual CROP Walk brought together an ecumenical coalition bound by a single cause: local and worldwide efforts to fight hunger.

Compared to our neighbors around the globe who struggle daily to survive, ours is the good life. The people of emerging nations struggle daily for survival; they walk for food, water, and firewood. But even our rich nation, due to a multitude of factors, has forced hundreds of thousands of Americans into destitute situations. Their survival, too, is an uphill battle, a daily search for the basics of survival.

For parishioners in Charlotte, the call for help was readily answered. Every parish, in one form or another took part in this year's CROP Walk. If not a parish-sponsored event, parishioners joined the larger walk, each mile backed by a pledge of money. Money raised will be converted into food for those in dire need of nourishment.

At St. Ann's School, St. Joseph Sister Helene Nagle found a way to involve everyone. Walking a mere 6.2 miles to raise funds for those who can't [illegible] simple task for many. But for older parishioners and young children, even six miles is out of the question.

Recognizing the desire of older parishioners and the younger school children to participate, Sister Helene organized two mini-walks, a half-mile and a two-mile walk. "We just put on our own walk so they could raise money for hunger," said Sister Helene. She says that 60 people registered for the shorter walks. "We signed in with the CROP Walk association...it was a fully registered walk," she added.

First grade St. Ann's teacher, St. Joseph Sister Kathy Boyle, a veteran CROP Walker, says including the children was fun. She points out that "for the kids, two miles was like a 10-mile...it was a long walk for some of them." She used her classroom to explain — at a first grade level — to the youngsters what CROP Walk is about, and says the walk gives a sense of accomplishent for the younger walkers. "It's good to instill that (awareness of need) in them at a young age, and hopefully to build on that."

Debbie Blankemeyer was there with her three children — Bethany, a 10-year-old St. Ann's School fifth grader, Megan, a seven-year-old second grader at St. Ann's, and four-year-old Brad. While husband Brad was on a business trip in Texas and unable to participate, Debbie's mother, in town for a visit, joined her daughter and grandchildren on the two-mile trek. Members of St. Matthew, the Blankemeyers had signed up for the six-mile walk through their parish but thought the kids would have better stamina on the shorter walk. Blankemeyer says the family spent time together talking about the walk, "what we were going to do and why." She thinks "it's a good thing for them (her children) to realize there are hungry people in the world, and we need to raise money to help them get some food."

In the Charlotte area, three local agencies reap the benefit of funds raised through CROP Walk — Crisis Assistance Ministry, the Metrolina Food Bank, and Loaves and Fishes. They will take the pledges turned to cash and, in

Debbie Blankemeyer (l) and children Brad, Megan and Bethany participate in St. Ann's School's two-mile CROP Walk. Blankemeyer's mother, Doris Crowe, joins the family during the walk.

Photo by JOANN KEANE

See **CROP,** Page 10

Students Urged To Be 'Extra Lung' For Voiceless Poor

By ANN BORGMANN

MILWAUKEE (CNS) — Archbishop Rembert G. Weakland of Milwaukee urged more than 600 students attending the fifth conference of the National Student Campaign Against Hunger and Homelessness to become an "extra lung" for the voiceless poor.

"Think of all the helpless people out there," he said in an Oct. 11 address. "Every time you reach a helping hand to them, every time you show concern for them, you become their extra lung. You become their source of hope."

The conference was held Oct. 10-13 at Jesuit-run Marquette University in Milwaukee. The national student campaign is a Boston-based network of college and high school students, educators and community leaders who help students and other groups unite to combat poverty and homelessness.

Describing his own boyhood in Pennsylvania during the Depression, Archbishop Weakland advised the students to treat each person as a human being, not as a statistic.

"People do not want, when they're poor, to be treated as if they're poor, as if they have no dignity," he said. "Please make sure that you see every human being out there, especially the poor, as having their own worth and dignity.... We don't give them that worth and dignity. They get that from being created in the image and likeness of God."

The archbishop also urged the students to teach the poor how to live independently. "People have a right and want to participate fully in society,'' he said. ``They want to take care of themselves and their own families."

Action, not talk, is the key, he added. "You've got to touch poor, helpless people," he said. "You've got to get out there with them. To talk about it is useless, in a sense."

When historians write about the accomplishments of the 20th century, they certainly will highlight the creation of nuclear weapons, great personal wealth and space travel, Archbishop Weakland said. But society has yet to find a solution to poverty.

"Your coming here today has been to me an enormous sign of hope for the future," he said.

Participants in the meeting came from across campus and across the country. Some traveled on planes, while others arrived in crowded vans or on foot. A few had experienced poverty firsthand, while others had only heard or read about it. But all shared a common goal — fighting poverty, locally and globally.

Gerard Cajas grew up in New York City in a household where his mother sometimes struggled to support the family. Now a graduate of St. John's University in New York, he works with poor youth in the Norris Square Neighborhood Project in Philadelphia.

He said he heard about last year's conference from friends and took time off from work to find out "how I could contribute to where I'm working now."

By attending, "maybe I can subconsciously awaken the consciousness of my peers," he added.

Jessica Powers and Chip Lambert, freshmen at Emerson College in Boston, established a student group called World Hunger Year in an attempt to educate the local community about the homeless. Attending the conference, they said, will give them tips on how to plan programs and fund-raisers.

"This is a very strong issue; it hits home with me," said Powers, who often sees people sleeping on benches near campus. "I don't see the need for people in America to be without homes, not educated and not have jobs."

"It's awful," she added. "We (in the United States) give aid to people in foreign countries, but we don't even help our own people."

Report On World Hunger Says Some Proven Programs Help

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Although half a billion people remain in a state of constant hunger, the percentage of the world's population that is hungry is slowly declining and proven programs are available to help, according to a new report on world hunger.

"Hunger 1992: Second Annual Report on the State of World Hunger" was released by the Bread for the World Institute on Hunger and Development on Oct. 16 to mark World Food Day.

"The principal barrier to overcoming world hunger is neither lack of resources nor lack of knowledge, but the failure to put ideas that work into practice," the report said.

Catholic Relief Services, the U.S. Catholic bishops' overseas aid agency, was a sponsor of the report and was frequently cited in it for its successful programs to combat world hunger.

The report's statistics had good and bad news for the world hunger situation. Although the number of hungry people is growing, the report said, the percentage of the world's population that is hungry is declining and the number of hungry in South Asia — where the majority of the world's hungry people reside — is decreasing.

In the United States, hunger-related statistics were grim. By the end of the 1980s, 32 million Americans lived below the poverty line, with 12.5 million of them living on incomes at less than half the poverty line. The number of people in the United States receiving food stamps reached an all-time high in 1991, the report said.

Among the 10 "ideas that work" to overcome hunger highlighted in the report were:

— Short-term use of food banks, food pantries and advocacy efforts to meet emergency needs to encourage other approaches.

— Food aid "that is more than a Band-Aid" because it includes local involvement to achieve long-term goals.

— Balancing environmental and developmental concerns by, for example, saving trees without ignoring the immediate needs of poor people for firewood.

—Combining new agricultural technologies with support for small rural enterprises.

—Deliberate demilitarization, as in Costa Rica, in order to free national funds for people's basic needs.

— Sound government economic planning.

—Community-based development plans.

— Partnerships with low-income community groups aimed at eventual self-reliance.

— Intensive grass-roots organizing techniques to create political power for the poor.

—Organizing people to lobby Congress on hunger-related legislation.

The report concluded that militarization is "a primary cause of hunger" and listed the Persian Gulf War as the "greatest setback for hungry people in 1991."

Other setbacks this year included the global recession; war, drought and political turmoil in the Horn of Africa; weather-related tragedies such as floods in China and Cambodia and cyclones in Bangladesh; political and economic changes in Eastern Europe and the Soviet Union; and the loss of Soviet aid in Cuba, Afghanistan, Mongolia, Vietnam, Cambodia and Laos.

Bread for the World is an ecumenical anti-hunger organization.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Frankie and Johnny" (Paramount)

Moderately engaging love story about a fed-up-with-men waitress (Michelle Pfeiffer) in a Manhattan diner who doesn't want a relationship with the new cook (Al Pacino), an ex-con who wants to offer her love, marriage and a family. With Pacino in fine form here, producer-director Garry Marshall tackles themes of hope, renewal and family ties despite the confines of an overly talky romance. Brief shots of lovemaking, numerous sexual references and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Suburban Commando" (New Line)

Mindless sci-fi fantasy has an intergalactic warrior (Hulk Hogan) crash-landing on Earth where a downtrodden architect (Christopher Lloyd) helps him right wrongs and outsmart a pair of pursuing interplanetary bounty hunters. Burt Kennedy directs a silly movie pitting a superhero against klutzy villains in a slapstick comedy of no distinction. Much comic-book violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Shout" (Universal)

Lame 1950s youth drama set in a delinquent boys' home where a rebellious teen (Jamie Walters) defies the man in charge (Richard Jordan), pursues his daughter (Heather Graham) and conspires with a music teacher (John Travolta) to form a forbidden rock 'n' roll band. Director Jeffrey Hornaday milks familiar anti-authority and coming-of-age themes for a plastic story lacking dramatic or even musical energy. A brief bedroom scene with adolescents and momentary violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Livin' Large" (Goldwyn)

Strained comedy about a young black man (T.C. Carson) whose overnight success as a TV reporter goes to his head and results in an identity crisis. Michael Schultz directs a sitcom-level comedy whose early promise disintegrates into an extended, one-joke routine, punctuated by some wry observations about today's ratings-mad TV news coverage. Fleeting sexual encounter, a very crude double entendre and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Rapture" (Fine Line)

Wooden tale of a depressed woman (Mimi Rogers) who tires of trying to fill the emptiness of her life with meaningless sexual encounters, joins a pseudo-Christian cult and becomes a deranged religious fanatic. Writer-director Michael Tolkin's blankly superficial treatment of the subject results in an unpalatable brew of sex, religious rhetoric and irrational psychology. Excessively graphic depictions of sexual encounters, eccentric interpretations of biblical texts and occasional rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

2 Will Represent Diocese At National Youth Congress

CHARLOTTE — Chrissy Griego of Clemmons and Michael Lindquest of Gastonia will represent the Diocese of Charlotte at the first National Youth Congress to be held in Indianapolis Nov. 7-8.

The Congress is co-sponsored by the National Conference of Catholic Bishops' (NCCB) Committee on Marriage and Family and the National Federation for Catholic Youth Ministry (NFCYM). The Congress is a call to the youth of the U.S. Church to identify those issues which challenge and/or threaten human dignity and to develop strategies to deal with these concerns individually, as a parish community, and as a diocesan church.

Mercy Sister Carolyn Mary Coll, director of the Office of Youth Ministry chose the two delegates because of their demonstrated leadership ability and involvement in parish and diocesan youth activities.

They will join more than 200 of their peers to dialogue with 20 bishops on issues of racism, substance abuse and sexuality. Following panel presentations, table discussion and theological reflections, delegates will then write brief statements on the issues and develop action strategies which can be implemented at the diocesan level.

The Congress is part of the National Catholic Youth Conference, a larger gathering of over 5,000 youths which NFCYM will convene in Indianapolis Nov. 7-11. Fifty teenagers from the Charlotte diocese will attend the conference.

CNS photo from KNA

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FAITH alive!

"Sacraments make the invisible presence and action of God visible. Sacraments enable us to experience spiritual realities through our senses, making the intangible tangible."

How sacraments "speak" in human terms

By Father Lawrence Mick
Catholic News Service

It was a dark and stormy night, and 4-year-old Mary had just been put to bed. Lightning flashed and thunder rolled, and shortly after she was put to bed Mary called for her mother.

Mother came in and talked to Mary to calm her down. But every time mother tried to leave the room, Mary would cry and beg her to stay.

Finally Mary's mother reminded her that God was always with her and she shouldn't be afraid. Mary pondered that a moment and then said, "I know God is here, but I want somebody with a face!"

Mary is not alone in wanting a God to see and touch and hear. We know God is with us, yet there is a basic human need to experience God with our senses.

That is the purpose of sacraments.

■ ■ ■

Sacraments make the invisible presence and action of God visible. Sacraments enable us to experience spiritual realities through our senses, making the intangible tangible.

Since we humans are embodied spirits, our fullest experiences of God must wed the physical and the spiritual.

To meet this basic human need, God took on our human condition; the Word was made flesh. The incarnation — or enfleshment — of the Son of God enabled people to see, hear and touch the God who had been invisible.

The incarnation continues after the resurrection-ascension of Christ through the church, the body of Christ in the world today. The sacraments are the incarnate actions of the risen Christ in our lives.

Using symbols drawn from human cultures, the sacraments attempt to express in human terms the mystery of God's action in our lives. The success of this depends on several factors.

One is that the symbols used must "speak" clearly to those present. This means the symbols need to be appreciated either because they are drawn so directly from the local culture that their meaning is obvious or because the tradition of using them has been handed down from earlier generations as a living custom.

■ ■ ■

The power of the symbols to speak to us also depends on using them in all their richness and fullness. Our experience of the sacraments can suffer if symbols are used in a way that stifles their power to speak to us.

Symbols are a rich language. They can communicate to the mind, the heart and the senses all at the same time. Symbols speak of realities too rich and mysterious to capture in words alone of love and life and death and God.

In order to speak as effectively as possible at all those levels, symbols need to be used richly and fully.

For several centuries we focused almost exclusively on what makes the sacrament valid, that is, what is the minimum necessary to make the sacramental symbol and to produce the sacramental effect.

This was a valid concern but too exclusive attention to that question caused us to lose sight of the richness of the sacraments. A bit of bread and a few drops of wine might suffice to celebrate Eucharist in a prison during persecution, but the normal celebration of the sacrament requires much more than the minimum if it is to be fully effective for our spiritual growth.

■ ■ ■

For example:

—The potential of the experience of baptism to touch us is reduced if only a few drops of water are used. Think how powerful the experience of immersion in water is — water that could drown, but also can give life.

—And how much richer is confirmation or the anointing of the sick if the oil is sweet smelling and used in abundance as a symbol of God's power and love anointing our lives!

— Even the sacrament of penance calls for the imposition of hands and a clear and sensitive proclamation of forgiveness by the church (through the priest) as a powerful symbol of God's forgiveness.

The reform of the sacraments called for by Vatican Council II has sought to renew the sacraments by adapting them a bit more closely to local cultures (for example, celebrating them in our own languages) and by encouraging a fuller use of the symbols (for example, restoring Communion under both bread and wine).

"Sacraments cause by signifying," St. Thomas Aquinas insisted centuries ago, and the better we make the signs (symbols), the more powerfully the sacraments can make God's presence felt in ways that truly change our lives.

Another requirement if sacraments are to accomplish their purpose is that we be open to the power of the symbol to speak to us on many levels.

■ ■ ■

Our culture is not very comfortable with symbolic communication. So there is a tendency to deal with sacraments too literally, demanding one clear message and ignoring the poetic and mysterious quality of the sacramental symbols.

We need a sensitivity and openness to let the symbols speak to our minds, emotions, hearts and senses. We need to allow ourselves to be immersed in the sacramental symbols. Then they can show us the face of God.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a free-lance writer.)

CNS photo by James Baca

FOOD FOR THOUGHT

It is difficult — maybe impossible — to survive life's fiercest struggles without a little hope. Curiously, it is at moments of real struggle that people frequently need others most, relying on others to keep giving hope back to them.

That is a reason why it is only fitting that sacramental celebrations — occasions when the ultimate meaning of life is confronted — are celebrated in a community setting. In such a setting, God's people can make themselves available to each other — helping to communicate the hope, love, faith or courage that give life meaning.

Some might suspect that during a liturgical celebration individuals isolate themselves in order to petition God for their needs of the moment — that the sacrament is an end in itself, in other words.

Experience shows, however, that sacraments open people up to their own capacity to act on behalf of others. And so the grace of the moment extends far beyond the moment; a sacrament is a beginning point.

You might say that a community setting is natural to the "language" of sacraments. There is a sense in which the members of a good parish community become a sign that the sacraments really do make sense.

David Gibson, Editor, Faith Alive!

The "language" of sacraments

By Jane Wolford Hughes
Catholic News Service

It was a simple meal, a bowl of soup, French bread and a small glass of wine. Father Frank Granger had prepared it himself. He could not afford a cook in his poor inner-city parish.

We had been friends a long time and had been there for each other in sorrow and joy. The meal followed the Eucharist we had just celebrated in church in memory of my late husband. There seemed to be no break in the spirit of holy peacefulness as we moved into his kitchen.

The fare may have been uncomplicated. But the most elegant banquet could not have satisfied me more as nourishment for the body, nor could it have filled my spirit with such peace and unity. The author M.F.K. Fisher writes, "There is a communion of more than our bodies when bread is broken and wine is drunk."

The breaking of bread is a communal act. Its symbolism is powerful. Almost nstinctively, people grasp the meaning and experience the effects of this action.

People who by force of circumstances must eat alone often say, "I don't fuss much anymore. I just eat enough to get by."

Perhaps we can heighten our own appreciation of the symbolism of bread if we look at other cultures. How do they reverence bread and what symbolic meanings do they see in it?

This year my daughter Maureen and her family stayed on the Hopi reservation in Arizona. The Hopi, whose name means "peaceful ones," celebrate ceremonies all year for the health and prosperity of all living things.

■ ■ ■

Their bread—piki—is made of cornmeal and is part of each ceremony as well as other daily rituals. For example, the sacred cornmeal is sprinkled to mark the outline of a new room to be added to a household.

One ritual takes place when a woman is about to give birth. She retires to a separate room with her mother and other clan women, taking some sacred cornmeal with her.

Twenty days after the child is born, the father who has not yet seen the child comes at dawn to sprinkle a path with the sacred cornmeal to the edge of the mesa so that the young Hopi will be properly set on the road of life.

The Hopi seem greatly sensitive to the symbolic. When my daughter purchased some Hopi art — kachina dolls and exquisite pottery — the Hopi storekeeper sprinkled the purchases with cornmeal as he gave the art pieces a blessing.

■ ■ ■

Signs and symbols — bread and wine — are part of each eucharistic celebration in the Christian community. So are actions, gestures, community — and words too. And all are vital to our human ways of understanding.

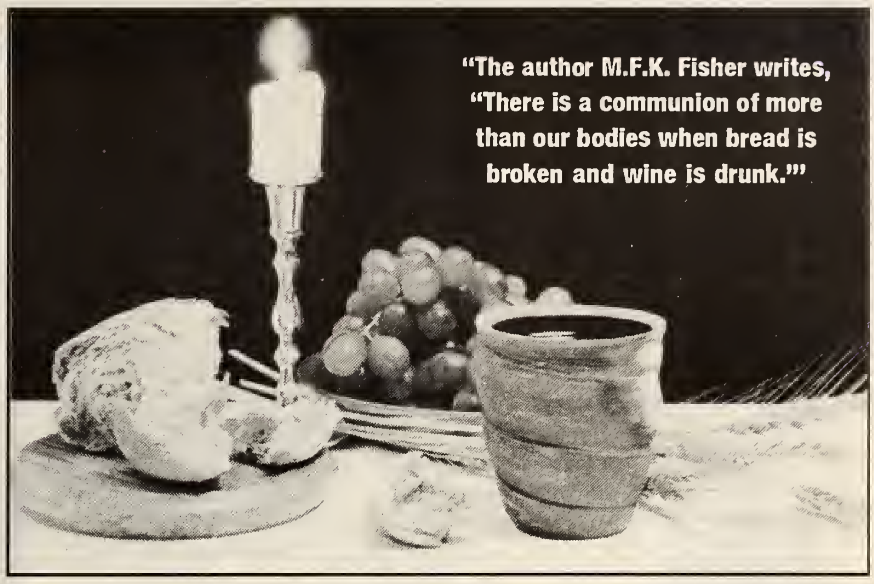
Christ, in his body and blood, satisfies our individual hungers and thirsts — responding to each person uniquely. But there is more to the Eucharist than what is received. We who are satisfied become, in turn, Christbearers meant to give ourselves to others.

Isn't that what the priest's words at the conclusion of each Mass imply: "Go in peace to love and serve the Lord." Or do we even hear the words?

Just as bread is basic to our body, the Eucharist is basic to our spirit. Jesus assures us, as he did the crowds who followed him after the multiplication of the loaves and fishes:

"I myself am the bread of life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst" (John 6:35).

(Ms. Hughes is a free-lance writer and adult religious educator.)

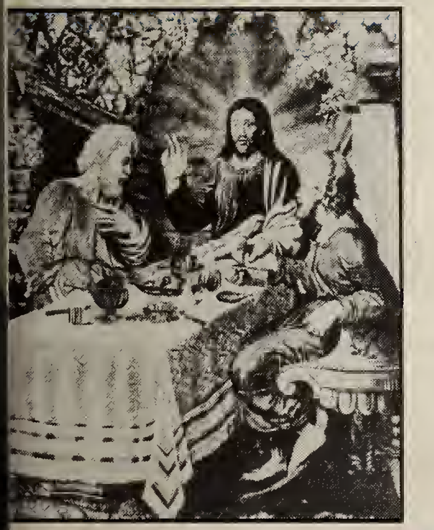


"The author M.F.K. Fisher writes, "There is a communion of more than our bodies when bread is broken and wine is drunk.'"

CNS photo from the Crosiers by Gene Plaisted

FURTHER NOURISHMENT

Longtime religious educator Peg Bowman, author of a new series of books titled *At Home with the Sacraments*, writes for parents of children about to receive baptism, reconciliation, the Eucharist and confirmation. Ideas for family activities and prayer are included. In her book subtitled *Eucharist*, Ms. Bowman says: "Parents are the primary educators of their children about the Eucharist. You began to teach your child about the Eucharist the moment the child could observe whether or not you go to Sunday Mass." (Twenty-Third Publications, 185 Willow St., Mystic, Conn. 06355. 1991. Paperback, $3.95.)



Why word and sign are inseparable

By Father John J. Castelot
Catholic News Service

For human beings, it would be all too easy to witness signs and symbols without grasping their significance at all.

This is why word and sign are inseparable for us — as is seen in Scripture.

Remember the familiar story in Luke 24. Two disciples, crushed by Jesus' death, are walking disconsolately toward the village of Emmaus.

The risen Christ joins them, unrecognized. He asks why they are so disturbed, and they tell him. Then he chides them for not having understood the message in Scripture pointing to the necessity of his death.

"Then beginning with Moses and all the prophets he interpreted to them what referred to him in all the Scriptures" (Luke 24:27).

Close to the village now, they invite him to share their supper. He accepts and, as he has done so often before, breaks the ceremonial loaf and shares it with them. Their eyes are opened by this characteristic gesture and they recognize him (Luke 24:31, 35).

"Jesus' revealing gesture is preceded by the explanation of the Scriptures, by the word. The word is necessary for understanding the sign, the sacrament."

Luke wants his readers to see the continued presence of Christ to his community in this celebration of the Eucharist. But there is something significant here that should not go unnoticed:

Jesus' revealing gesture is preceded by the explanation of the Scriptures, by the word.

The word is necessary for understanding the sign, the sacrament.

Look again in Scripture, this time at the beginning of Chapter 6 in John's Gospel where Jesus feeds the hungry crowd. The next day many who were fed came looking for him. He reproached them for coming not because they had "seen signs," but because they had gotten a free meal.

They had seen the sign, but had not caught its significance.

So Jesus proceeded to instruct them, and there are at least two main Bread of Life discourses.

In the first (verses 35-50), Jesus explains himself as the true bread come down from heaven. Here the bread is a metaphor for truth, teaching, revelation. Jesus means that he is the incarnate truth, the ultimate revelation of the Father.

This is followed by a discourse (verses 51-58) in which the bread is identified unmistakably as the Eucharist, with the emphasis on eating his flesh and drinking his blood.

Once again there is that same sequence: the word, which strengthens faith, then the life-giving sacrament.

Without the enlightening word, the sacraments could easily degenerate into meaningless "magical" rites, signs without real significance. Sacraments need to be approached with faith, with appreciation of their meaning.

Herein lies the importance to we human beings of the Scripture readings at Mass during the Liturgy of the Word. Without this the action that follows would risk being meaningless ritual for those who are present.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What does bread as a sign signify to you? Or wine?

"Bread is the most basic source of nourishment. It is found on the table at all meals regardless of whether one is rich or poor. It feeds all alike. Likewise, wine is a drink commonly accepted in most cultures. It is the spirit of the spirits." — O. Pasquarelli, Casselberry, Fla.

"There has been a saying around for years that 'you are what you eat.' The more sacramental 'body' and 'blood' I consume, the more I become like Jesus. I try to remember that and behave accordingly." — Irmalee Adair, Lakeland, Fla.

"I am a eucharistic minister and when I bring Communion to the sick ... I need strength and courage from the Lord — strength to be able to deal with any sickness, courage so I can give them courage. The Eucharist we know brings strength and courage." — Rose Bronson, Meadville, Pa

"We often hear bread called the 'staff of life.' Webster defines the word 'staff' used in this context as something that sustains. And that 'something' includes all the wondrous shapes and sizes of breads, be they made from refined flour or whole grain or many grains. Truly bread is satisfying to the body and to the spirit." — Evelyn Murphy, Yankton, S.D.

An upcoming edition asks: What is the image of God that first comes to mind for you? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

Pope Was Toughest Assignment For Photographer

Vatican altar boys take turns at the pinball machine in a room above St. Peter's sacristy in this photograph from *Inside the Vatican,* anew National Geographic Society book to be released Nov. 4. The picture book with text will be published in 10 languages. (CNS photo by James L. Stanfield © 1991 National Geographic Society)

VATICAN CITY (CNS) — When the man in the viewfinder is the pope and the backdrop is the Vatican, any photographer might feel a little intimidated.

James Stanfield, who has photographed everything from rats to Byzantine artifacts for *National Geographic* magazine, drew his toughest assignment last year — to provide an "insider's" view of the Vatican and Pope John Paul II for a new book.

After several months and more than 1,000 rolls of film, Stanfield said he "started to panic."

"For a while, it just wasn't coming," he said. "I felt I was in over my head."

Stanfield had shadowed the pope at public functions for weeks on end, becoming a familiar figure to security personnel and the papal entourage. But he still hadn't seen the private side of the pontiff, and he needed those shots to complete the photo-essay.

National Geographic Society James Stanfield lines up a shot while photographing for *Inside the Vatican*,a picture book with text that the National Geographic Society is publishing in 10 languages. (CNS photo from *National Geographic*)

To convince the pope that he was serious, Stanfield presented him with a set of 15 color photographs from the work-in-progress. That made a difference, he said, and doors began to open. He was eventually allowed to photograph the pope in the Vatican gardens, in his private chapel, stepping out of a Vatican elevator and in his room above St. Peter's Square.

Those around the pope gradually opened up, too. Swiss Guards tipped him off about band rehearsals and local birthday parties. The pope's private secretary joked about the "amerykanski" who used up so much film, and every now and then slipped him into private papal audiences. Even Pope John Paul began to take a personal interest in the project, touching base with the photographer to ask how it was going.

"I was told I'd need patience, and it was true. I didn't know how much I'd need," Stanfield said after completing his work.

Stanfield spoke at a Vatican presentation of *Inside the Vatican*, a picture book with text that National Geographic Society is publishing in 10 languages. It's the first time the society has launched an international project of this magnitude, according to National Geographic officials.

Stanfield, a Methodist, said he had always been impressed with the Vatican's "color, mystery and secretiveness," but discovered a more human side on his assignment. He first encountered the Vatican while working on a 1985 piece for *National Geographic* magazine. Editors at that time raised the idea of a book, and Stanfield returned periodically to add to his Vatican portfolio.

From last December until April, he worked full-time on the project, taking some 75,000 pictures. His respect for the pope and papal stamina grew.

"He's the hardest working person I've ever seen, and he thrives on this and never seems to tire," said Stanfield.

One of the book's best photos is a portrait of the pontiff, standing in golden light, with a calm but intense expression on his face.

"It looks almost like a painting done during a sitting, and it is probably the most majestic image in the book. But it was taken in a parish basement, and the pope had about 100 screaming Roman children at his feet," said Stanfield.

The book covers the standard museum and monument territory, but also provides glimpses of daily life behind the Vatican walls: a nun preparing lunch at a Vatican City preseminary, hands repairing a section of 16th-century tapestry, and a grimacing Swiss Guard recruit struggling to unbolt his rifle.

There are no "scandalous" photos — unless you count the one of altar boys playing pinball above the sacristy of St. Peter's Basilica. Stanfield said that to get that picture, he had to return five or six times for the right "mood, lighting and expression."

Stanfield was allowed into many of the Vatican's forbidden nooks and crannies, such as the "Room of Tears" where newly elected popes first put on the papal vestments. His biggest disappointment, he said, was not being allowed to photograph the Polish nuns who do the pope's cooking, laundry and other household chores.

"I asked three or four times, and the answer was always no," he said. He had to settle for a silhouette shot of the nuns during the pope's morning Mass.

The Vatican Library is currently hosting an exhibit of Stanfield's photos, including one sequence that never made it into the book. The four pictures show a black cat leaping up, turning a door handle, pushing the door open and walking in to a Vatican kitchen — where a nun stands in welcome.

Unfortunately, Stanfield said, prints of the sequence arrived at National Geographic offices six minutes after the book received final editorial approval.

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

A few weeks ago on a national TV network, I watched with some family members a documentary on a young man who felt compelled to help others die if their illness was terminal. The commentator had lots of logic on his side and, in a sense, compassion. However, the broadcast refocused an experience that some of us had here in the diocese last year.

Our experience was with a young man whose cancer had advanced to a terminal stage. We were reminded of how life-giving the stages of his illness were for each of us.

The young man was surrounded by family members who not only loved him but also had a faith that guided their responses to him. As they engaged in medical research to find the best treatment center for their son and brother, they prayed for guidance and strength.

Amazingly, we eventually became privy to the depth of the patient's faith. Because the cancer had effected his throat and ability to speak, we had to interpret what he was trying to say from his few spoken words or from incoherent messages written as his energies trailed on a small blackboard. None of us, however, missed the message of his smile or his total openness to prayer for either healing in this life or release to the fullness of healing through death.

Parishioners gathered to pray for him at parish healing services. Friends gathered in his home, and Hospice staff kept 24-hour vigil during the last six months of his illness.

When it was over, and the young man slipped to heaven, all of us who had participated in any role knew we had been blessed. It took us awhile to articulate the experience, but everyone involved had a story to tell about the sacrament of watching over him. His mother had been a CSS staff person and this association gave me an opportunity to be both giver and receiver in his care.

After his death, we all were awed to read in his journal how in deepening his bond with God, this 25-year-old man — who had done his share of rebelling in his teens — had truly prepared himself not just for living but for dying, too.

How did he live? "My prayer time has been wonderful," reads his journal. "I'm learning that the Spirit gives me more strength than any diet, that prayer gives me more energy than sleep and constant attentiveness to the Lord (at least the attempt) gives me a joyfulness I don't understand."

Yes, truly this young adult in our diocese, by his own encounters with the Lord, unknowingly prepared himself in a most advanced way for the challenge of his lifetime. And, we who participated with him have been witnessed to by him.

CROP (From Page 6)

exchange, provide food for those in need.

The largest recipient is Crisis Assistance Ministry. Established in 1975 as a service ministry of Charlotte area clergy, Crisis Assistance Ministry is the lead agency to coordinate all emergency financial assistance in the community. While they receive administrative funding from the United Way of Central Carolinas and Mecklenburg County, Crisis Assistance Ministry is supported mainly by the religious community.

Lee Eagle, Crisis Assistance Ministry part time staffer, part time volunteer and the steering committee representative to CROP Walk, says that this year's turn out of walkers was "very good, the best ever." He says his agency will use the money to help clients with food crises. The agency provides crisis help for food, utilities, and rent. Eagle says that Crisis Assistance is "seeing over 100 people a day come into the office..." and that they are having to turn quite a few away. "Our numbers have been up for quite some time due to the recession, underemployment, etc., we are seeing a great deal more people."

For the 9,500 participating Charlotteans, an afternoon walk provided more than some exercise. They were able to share with those in need. The monies raised by CROP Walk will go far in feeding countless thousands.

CROP Walk coordinators expect to raise about $250,000 for local and international charities.

Protesting For The Unborn

ABORTION KILLS CHILDREN
ABORTION KILLS CHILDREN
ABORTION KILLS CHILDREN
ABORTION KILLS CHILDREN

Members of St. John the Baptist in Tryon taking part in the Life Chain Oct. 6 in Asheville were (front, l-r) Christopher Riddle, Beth Wolfe, Amy FitzSimmons, Hannah Wolfe and Emily Riddle; (rear, l-r) Peggy and David Riddle, Bob Wolfe, Wesley Wolfe and Mae Wolfe. Also participating but not pictured were Jack Moran and Ron and Madeline Piltier.

Greensboro Parish To Break Ground For New Church

GREENSBORO — St. Paul the Apostle Parish is breaking ground after 11:30 a.m. Mass Sunday, Oct. 27 for a new church and expansion of a parish center.

"The entire St. Paul's community has looked forward to this day for a long time, and all are pleased as the dream becomes a reality," says Oblates of St. Francis de Sales Father Jim Murphy, parochial vicar.

The new church, which will be built on the property between the present church and the street, will seat 750 people. The present sanctuary seats about 400 people.

The 1,100-family parish, located in the growing northwest area of Greensboro, has been expanding for the past couple of years. "Some of the Masses are overflowing," says Father Murphy.

The present church, which has served as a part-time social hall, will become a full-time social hall, he says. The kitchen in the parish center will be expanded and 16 meeting rooms will be added for religious education purposes.

Area clergy and a former pastor, Paulist Father Jerry Sullivan, have been invited to shovel the first mound of dirt and begin the building process at Sunday's groundbreaking ceremony. Planning for the project began while Father Sullivan was pastor. The Oblates of St. Francis de Sales assumed responsibility for the parish from the Paulists in June.

In a parish bulletin, Father Jim O'Neill, the current pastor, wrote, "On the same day, we celebrate 'World Youth Day.' We could not pick a more fitting day to bless and initiate this project because our future is in the hands of the youth. May all that we say, do and build here at St. Paul's be for the Glory of God and the future of our youth."

The project is scheduled for completion in June 1993.

Lord (From Page 1)

priests and brothers who came to this country in 1913 and have labored here since then, preaching missions, serving parishes, teaching, promoting works of spirituality, retreats, publishing and many more and various apostolic works."

To those in witness, the bishop said, "It is a heavy responsibility which today, through my hands, the Church entrusts to David Lord. He needs your help. He needs you to stand by him in daily prayer. He needs you to challenge him by your faith, by your support of his complete commitment to poverty, chastity and obedience. Sustain him wisely. Inspire him to the heredity of his call. Help him always to be a good teacher of God's Word and a loving minister of the sacrament of the Church."

Father Lord is the son of John Lord and the late Josephine Bazzano Lord, natives of Connecticut. He is the oldest of their five children.

Employment Opportunities

Director of Youth Ministry
St. Paul the Apostle Catholic Church

A large, growing, welcoming Catholic community seeks an energetic, warm person capable of motivating and encouraging our youth to be actively involved in ownership of their ministry program. We encourage applicants who:

- Enjoy working with youth
- Have a personal commitment to the Church
- Have basic managerial skills
- Have interest in developing their knowledge of Church, Scripture, religious education, etc.
- Have a well-rounded sense of humor

A college degree with a background in Youth Ministry is a plus.

Please submit, by Nov. 15, 1991, your resume and references (3) to:

Reverend Jim O'Neill, OSFS, Pastor
St. Paul the Apostle Catholic Church
2715 Horsepen Creek Road
Greensboro NC 27410

Hispanic Bishops Call For New Methods Of Evangelization

NEW YORK — Five Hispanic Catholic auxiliary bishops from the northeastern United States have called for development of new methods of evangelization for Hispanic Catholic communities.

The statement, in an annual message observing Hispanic Heritage Day Oct. 12, was issued by Auxiliary Bishops Francisco Garmendia of New York, René Valero of Brooklyn, David Arias of Newark, Alvaro Corrada del Río of Washington and Roberto O. González of Boston.

The bishops stressed the need for methods of evangelization which would promote integration within the various hispanic national groups in this country as well as with non-hispanic communities.

They noted that, by the year 2030, more than half of U.S. Catholics will have Spanish surnames and said, "With the increase in numbers, there is more and more an increase in our heterogeneity, in the diversity of our national origins. At the same time, there has not been an equivalently rapid growth in our internal process of mutual integration ... Lack of new methods could produce among us a minority group sentiment with segregationist and discriminatory attitudes towards others."

The bishops did not specify what new methods should be used other than noting the need for increased use of communications media and urging lay people and clergy to increase home visitation and personal contact for evangelization.

They also noted that any new method shgould reflect the principles set forth in Pope Paul VI's 1975 Apostolic Exhortation, *Evangelii Nuntiandi.* That guideline says that every new method must lead to intimate communion with God, greater maturity of faith based on Sacred Scripture which leads to model Christians and helps strengthen activity in the Church.

The bishops' letter, released through the Northeast Hispanic Catholic Center in New York, encourages "all to search creatively for new methods of evangelization to assist the hispanic apostolate within the total environment in which we live."

The bishops added, "If we set ourselves to it, we hispanics have the creative and innovative ability to design new methods of evangelization from our popular religious resources and cultural traditions."

The statement describes itself as a way of "keeping the vigil of American evangelization's fifth centennial." Most Catholic nations in the Americas will have a wide range of observances of the 500th anniversary next year of Columbus' discovery of America and of the evangelization which accompanied it.

Priest Says Many Children Slain In Brazilian City

VATICAN CITY (CNS) — At least one child is "tragically murdered" every three days in the northeastern Brazilian city of Salvador, said a priest working with abandoned children.

This is a minimum figure because it is the number that arrives at the city morgue, said Father Clodoveo Piazza, an Italian missionary working in Salvador.

Other murdered children are buried or "thrown in the river with a stone around their necks," he said in an Oct. 21 Vatican Radio interview from Salvador.

The day before, Pope John Paul II met thousands of youngsters in Salvador and said that "there cannot and must not be children assassinated, eliminated on the pretext of preventing crime."

Millions of abandoned children throughout Brazil beg, steal and sell drugs to survive on the streets. The root of the problem is the extreme poverty of the majority of Brazilian families, said Father Piazza.

"In Brazil, more than 60 percent of the child population lives in a family having an income inferior to $40 a month," he said.

This is not enough to provide food, clothing, schooling and shelter for children, causing them to leave home in search of a better life on the streets, he added.

Another "very tragic" problem is the instability of the parental relationship, Father Piazza said.

Scripture

Readings For The Week Of October 27 - November 2

Sunday: Jeremiah 31, 7-9; Hebrews 5, 1-6; Mark 10, 46-52.

Monday: Ephesians 2, 19-22; Luke 6, 12-16.

Tuesday: Romans 8, 18-25; Luke 13, 18-21.

Wednesday: Romans 8, 26-30; Luke 13, 22-30.

Thursday: Romans 8, 31-39; Luke 13, 31-35.

Friday: Revelation 7, 2-9, 9-14; 1 John 3, 1-3; Matthew 5, 1-12.

Saturday: Any readings from Masses for the Dead, Nos. 789-793.

Comunidad Hispana
Comuniquémonos

Necesidad de Vocaciones Hispanas

(Voz Catequética) -- Cada día se hace mas evidente, especialmente dentro de la comunidad hispana, la necesidad de vocaciones al Sacerdocio y a la vida religiosa. Según anunciara la Oficina Central sobre Estadísticas de la Iglesia, las cifras de candidatos al Sacerdocio dentro de las órdenes religiosas bajó a nivel mundial, aunque el número de Sacerdotes diocesanos aumentó en algo el año pasado.

En los E.U. hay menos de 2.000 Sacerdotes hispanos y al rededor de 2.500 religiosas hispanas, dentro de una población de mas de 22 millones de hispanos.

Nuestras comunidades necesitan de de líderes y pastores que entiendan la cultura, el idioma, las costumbres hispanas y que además, sientan la necesidad de guiar a su pueblo y con él, caminar paso a paso para construir el reino de Dios. Debido a que nuestra comunidad hispana crece cada día más, es necesario que nos preparemos adecuadamente para el futuro. Si hoy en día no tenemos suficientes religiosos, sacerdotes y laicos comprometidos, cómo será en el futuro? En la última década la población hispana creció en un 53%, más no así el número de vocaciones.

Mas de 40 Por Ciento de Los Seminaristas de Tejas Son Ahora Hispanos

Austin, Tejas (CNS)- - Los hispanos constituyen el 43% de todos los Seminaristas diocesanos de Tejas, según dice un estudio efectuado por la oficina de vocaciones de la Conferencia Católica de Tejas.

Hay actualmente 212 Seminaristas diocesanos en Tejas, más de los dos tercios de quienes se hallan en el nivel post-graduado de sus estudios, según determinó el estudio. Este, que no trató de copiar información sobre los seminaristas de órdenes religiosas, fue terminado en septiembre último.

La sifra de vocaciones hispanas es casi igual que el porcentaje de católicos tejanos que son hispanos y es una señal de esperanza, dijo el Padre David García, presidente para vocaciones de la Conferencia Católica de Tejas y director de vocaciones para la Arquidiócesis de San Antonio.

Las estadísticas muestran, en parte como resultado del aumento de las vocaciones hispanas, que la mayoría de los seminaristas de Tejas son ahora miembros de grupos minoritarios, dijo el Padre García. En Tejas el 10.4% de los seminaristas son asiáticos y el 1.4% son afro-americanos.

El Padre García agregó que las estadísticas se basan en las respuestas a un cuestionario distribuído por la Conferencia a los directores de vocaciones en las 14 diócesis de Tejas. El Padre García atribuyó el aumento de las vocaciones hispanas al hecho de que los directores de vocaciones de Tejas están llegando a ser más sensibles, al tratar con los hispanos interesados en el sacerdocio y en la vida religiosa con votos.

Los hispanos son más de la mitad de la población católica de la Arquidiócesis de San Antonio y de otras cinco diócesis de Tejas. Son por lo menos una cuarta parte de la población católica de otras cuatro diócesis de Tejas, según dijo un estudio terminado por el Secretariado para Asuntos Hispanos de los Obispos estadounidenses.

El Padre García dijo que, anteriormente, las cifras de las vocaciones hispanas han sido bajas por diversas razones. En algunos casos dijo él, las familias hispanas, que son tradicionalmente muy unidas, han temido que una vocación significara la pérdida de un hijo o de una hija a favor de la Iglesia. Además, los hispanos a menudo no se consideran a ellos mismos dignos de la vida religiosa, agregó el Padre García. En 1988, sólo el 4% de todos los Sacerdotes de los E.U. eran hispanos.

El Santo Padre en su última visita al Brasil hablando sobre las vocaciones Sacerdotales. (CNS foto de Reuters)

Los Sacramentos
II - La Confesíon

Por PADRE SILL RUEDA

El Sacramento de la confesión es como una terapia espiritual,porque mediante èl quedamos limpios de toda culpa y dispuestos a seguir adelante, con ánimo y entusiasmo, en nuestro largo caminar.

Cuando alguien nos hiere y nos aferramos a esa herida no podemos amar. Interponemos un muro entre esa persona y nosotros. El perdón libera a quien lo otorga y a la persona que lo acepta, para amar y crecer, nos reconcilia con los demás y cura el espiritu y por lo tanto elimina el tormento de malos recuerdos que podamos tener.

El perdón es una decisión, no es un sentimiento. Perdón es aceptar a la persona que nos ha ofendido, tal cual es, sin juzgarla.

En la noche del día de la resurrección de Jesús, El llegó hasta el Cenáculo donde estaban reunidos los Apóstoles y les dijo : "La paz sea con vosotros. A quien perdonáreis los pecados aquí en la tierra, les serán perdonados en el cielo. Y a quienes no les fueren perdonados, no les serán perdonados en el cielo." Fue así como Jesús dió a la Iglesia el sacramento de la penitencia y el poder a sus Apóstoles y mas tarde a sus sucesores, de perdonar los pecados.

El sacramento de la penitencia alcanza para todos nosotros el perdón misericordioso de Dios y El nos da su paz si hay en nuestro corazón un deseo sincero de cambio y de conversión y dispuestos a reparar nuestras faltas con oraciones, sacrificios y buenas acciones.

Cuando nos confesamos con un Sacerdote, ministro de la Iglesia, sucesor de los Apóstoles, admitimos que somos pecadores y pedimos perdón a Dios y a la Iglesia, porque también la Iglesia ha sido ofendida con nuestros pecados y es Cristo el que nos perdona a través de ese ministro. El poder de perdonar los pecados es parte del poder del Sacerdocio, el cual es transmitido en el Sacramento de las Ordenes Sagradas hasta el final, del cual hablarémos mas tarde.

Todas las religiones proféticas han hecho incapié en la necesidad de perdonar y tolerar. Actualmente la psicología suplementa esta idea, enseñandonos que solo podemos alcanzar la salud interior mediante el perdón; el perdón no solo de los demás, sino también de nosotros mismos.

Noticias Breves

La Presidenta Chamorro Invita al Papa a que Visite a Nicaragua.

Ciudad del Vaticano (CNS) — La Presidenta de Nicaragua Violeta Chamorro, invitó al Papa Juan Pablo II a visitar a Nicaragua el año próximo y el Papa dijo que esperaba que el viaje fuera posible.

La invitación fue hecha durante una audiencia privada en el Vaticano el 5 de octubre, en la que los dos dirigentes se saludaron mutuamente con cordialidad y hablaron durante 25 minutos sobre las circunstancias en aquella nación de América Latina afectada por dificultades.

Sacerdote Encarcelado Dice que es Rehen por Crisis de Derechos Humanos.

Tuxtla Gutierrez, Mejico (CNS) — Un Sacerdote Mejicano dijo que se le estaba reteniendo como rehén en una gestión de los funsionarios estatales de Chiapas para obligar a su Diócesis a dejar de defender los derechos de los indígenas.

El Padre Joel Padrón González ha sido retenido en la penitenciaría de Cerro Hueco en Tuxtla Gutiérrez, en el estado Mejicano meridional, desde que fué arrestado el 18 de septiembre último acusándosele de incitar a un apoderamiento de tierras en el pueblo de Simojovel de Allende, ubicado en el altiplano, donde él es cura párroco.

USCC Publica Edición en Español del Rito de la Iniciación Cristiana de Adultos.

Washington (CNS) — La Conferencia Católica de los Estados Unidos ha publicado una versión en idioma español del Rito de la Iniciación Cristiana de Adultos.

La edición encuadernada del Rito de la Iniciación Cristiana de Adultos, publicada por la oficina de Servicios de Publicación y Promoción de la Conferencia, sigue el mismo orden que la edición en idioma inglés.

Locales

Retiro Carismático.

Noviembre 1 y 2. Comenzará con una misa bilingue en la Catedral de San Patricio, a las 7 y 30 p.m., seguida de oración de alabanza y una charla. El sábado será de 9 de la mañana hasta las 5 de la tarde en el CCH, 1504 Waverly Ave. Charlotte.

Vendrá de Atlanta el diácono Jorge González para hablar sobre el crecimiento espiritual. Todos estan invitados. Para mayores informes, llamar al teléfono 3351281.

Festival Hispano Patrocinado por la Coalición, en el CPCC.

A partir de las 10 de la mañana del sábado 26 de octubre, tendrá lugar el Festival Hispano, organizado por el grupo de la Coalición Hispana de Charlotte, en los predios del CPCC.

Queremos invitar a todos los hispanos de Charlotte a participar en este evento cultural y social en el cual podémos demostrar a los demás nuestra herencia y cultura hispana.

Tendrémos música, bailes, comidas, artesanías y mucho más. !Unete a Nosotros !

Altar Cloth Becomes Symbol

Charlotte Catholic High School freshmen Richie Mackelfresch (l) and Jaime Schwartz join classmates in signing an altar cloth during their first class Mass. The cloth will be used as a symbol at all future class liturgies.

Catholic Folk Art On Tour

BALTIMORE (CNS) — A worldwide exhibition of "santos" on tour to a number of cities, including Baltimore, features Hispanic Catholic artwork that is considered one of the great forms of religious folk art in America.

"Images of Penance, Images of Mercy: Santos and Ceremonies of the Hispanic Southwest (1860-1910)" contains about 100 examples of religious images from the Southwest. Most come from a Colorado museum, but an anonymous Baltimore collector contributed a few works.

After Baltimore, the santos exhibit will travel to art galleries in Norman, Okla., Danville, Calif., Kleinburg, Ontario, and Winnipeg, Manitoba, in 1992 and early 1993 before heading to Seville, Spain, in the spring of 1993.

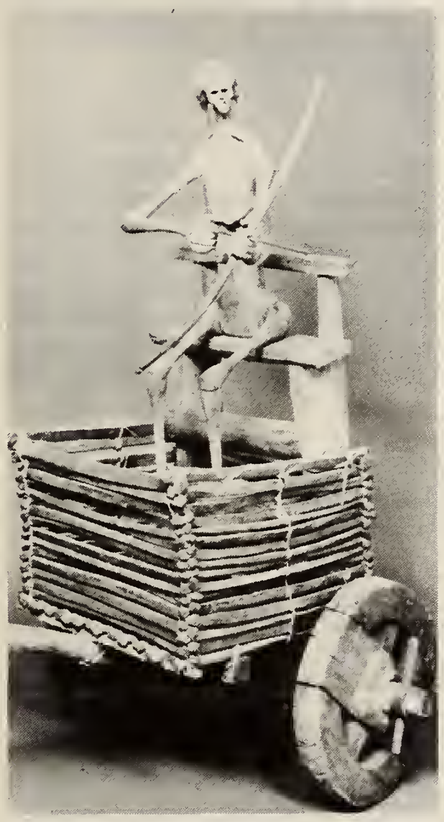
Admirable for their simplicity, most santos, carved from wood, relate to Christ's passion. Many items were used in annual Holy Week ceremonies.

"They were very, very poetic," Charles Carillo, who makes santos and lectures about them across the country, told *The Catholic Review*, Baltimore archdiocesan newspaper. "They really grip the people. It teaches Scripture to the people," he added.

Santos reflect a tradition begun in medieval Europe.

One crucifix in the exhibit shows the body of the dead Christ painted blue, a detail that can be traced back to Europe and means to suggest death from asphyxiation. Another piece, "Christ Crucified with Angel," shows a child-sized angel next to the Christ figure extending his empty hands, which were intended to hold a tiny chalice which would catch the blood of Christ from the wound in his side.

Among the most bizarre objects are those known as "Death in Her Cart." These are skeletal figures in a wooden cart with a crucified Christ triumphant above it. The death figure often carried a bow and arrow to suggest her prey was the general public. But the crucifix above her told the story of Christ's triumph over death.



One of the more bizarre objects in an exhibition of Hispanic Catholic folk art from the Southwest is "Death in Her Cart," created by Nasario Lopez in the middle 1800s. It is one of 100 pieces on display in Baltimore at the start of a six-city tour. (CNS photo from The Walters Art Gallery)

Santos were originally made for and used by the penitential brotherhood known as "Hermandad de Nuestro Padre Jesus Nazareno," or the Brotherhood of Our Father Jesus Nazarene. Their tradition continues in "La Piadosa Fraternidad de Nuestro Padre Jesus Nazareno," of which Carillo is a member.

Member of the old brotherhood were called "keepers of the flame" when in the absence of priests they helped minister to Hispanic Catholics in the Southwest, Carillo said. Today's brotherhood, he said, represents the "living, breathing community of the ethnic Hispanic Church."

OFFICIAL

The Most Reverend John F. Donoghue announces the following appointments in the Diocese of Charlotte:

Effective Oct. 24, 1991

Reverend M. Joseph Kelleher, returning from sabbatical leave, to administrator, Our Lady of the Rosary Church, Lexington.

Reverend Richard N. Hanson, presently serving as pastor, Our Lady of the Rosary Church, Lexington, granted sabbatical leave.

Rev. Msgr. John J. McSweeney, VG
Chancellor

Mercy (From Page 1)

for the new order are located in Silver Springs, Md., in the Washington, D.C., metropolitan area.

Mercy institutions, such as colleges and hospitals and their administration, are not affected directly by this merger.

The new structure is expected to provide for organizational services more cost efficiently than can be done by individual communities and to strengthen the voice with which the order addresses social and religious issues.

Locally, the North Carolina region now has access to greater resources in a number of area. "In a regional community like this you might have one or two sisters in prison ministry, but across the whole institute, there are dozens. Suddenly, there's a whole group you belong to...people who are struggling with the same things you are," says Sister Doris. Wholistically, the sisters will experience "the sense of unity that comes from being part of a larger group, the inspiration, the sense of sisters of other experiences to call on."

Throughout the years, the sisters have responded to the needs of the times by ministering in health care, education, and social work in the geographic regions they serve. The North Carolina region has 146 sisters serving in various ministries.

In the North Carolina region, Mercy Sisters serve in six elementary schools in four cities and one of the three Catholic high schools in the state; four elementary schools, one junior high, one academy, and two nurseries/kindergartens in Guam; one high school in Minnesota; and one pre-school and kindergarten in Rota.

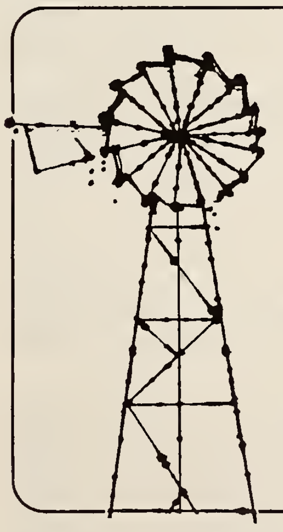
The sisters also minister in three general hospitals in North Carolina and one in Guam. In their 1988 General Chapter, the sisters affirmed that wherever one of their sisters ministers, the Sisters of Mercy are present.

Thus, Mercy sisters serve in colleges and universities as instructors and as administrators, in parishes and hospitals as pastoral ministers, in a special education school as a principal and a nurse, in parishes as catechists, as music and art teachers, as a legal advocate for low-income persons having problems with housing, and as an administrator of a home for persons with AIDS.

Sponsored ministries of the North Carolina region include health care, education, and counseling. Health care ministries include: Mercy Hospital in Charlotte; a hospital specializing in cardiology, critical care, emergency services and rehabilitation; Mercy Hospital South in Pineville, a 97-bed acute care facility, which is also the site for physicians' offices, urgent and emercency care center, and the Mercy Maternity Center; St. Joseph's Hospital in Asheville, a 331-room regional medical center offering surgical diagnostic, surgical and acute care; and the House of Mercy in Belmont, a six-bed residence for homeless persons with AIDS.

In educational areas, they sponsor the Infant of Prague nursery and kindergarten in Tai, Guam, a day care facility and kindergarten for children ages birth to six years; Mercy Heights nursery and kindergarten in Tamuning, Guam, a day care facility and kindergarten for children ages two to six years; Holy Angels Residential Center in Belmont, which provides health care, treatment and development training for mentally retarded, multiple handicapped children from their infancy through 18 years; Belhaven Group Home in Belmont, a residence for four mentally retarded adolescents who are taught independent living skills in a home environment; Lakewood Group Home in Belmont, a resident home for three mentally retarded adults who are taught independent living skills in a home environment; and the McAuley Center in Belmont, which attempts to meet the spiritual needs of the people of the Diocese of Charlotte by offering programs in adult religious education and conducting retreats for persons of all ages.

The sisters sponsor the Mercy Institute in Belmont, a ministry whcih provides individual and group therapy and psycho-spiritual growth programs for adults. Its aim is to bring persons to a greater level of healing and wholeness.



Sisters of Mercy of the Americas

The Sisters of Mercy of the Americas adopted the windmill as the symbol of their newly formed unity. The symbol serves to remind the sisters that all 25 communities bring peace and justice to others throughout the world. The windmill stands as a symbol of unification, that all Mercy groups are empowered with more strength to speak out against injustice. The windmill gathers energy, forming their own winds, energizing into a new life.

"Women of gospel...gather energy from voices, channel in one direction. we are all tenders of the windmill, stewards of the vision," said Sister Doris Gottmeuller, president of the Sisters of Mercy of the Americas.

Diocesan News Briefs

Flea Market

ASHEVILLE — The home school association of Asheville Catholic school will hold a flea market on Nov. 2 from 7 a.m. - noon.

Donations are requested to make the fundraiser a success. Items sought are: small and large appliances; winter clothing; furniture; dishes; tools; books; linens; jewelry; sports equipment and toys.

Contact the following representatives for large item pick-up: St. Andrews, John and Mary Cosper, (704) 689-5690; St. Barnabas, Patricia Hawkins, (704) 687-1728; St. Eugene, Sue Ferrigno, (704) 645-4588; St. Joan of Arc, Andrea Vien, (704) 253-0779; and St. Lawrence, Michelle Maitland, (704) 255-7574.

Spiritual Retreat For A.A. Members

MAGGIE VALLEY — A weekend A.A. spiritual retreat for members will be held Nov. 29 to Dec. 1 at the Living Waters Reflection center. All A.A. members, men and women are invited.

The $70 cost covers room and meals.

For more information, call Mac at (704) 687-2324, or Danny at (704) 689-9867, between the hours of 5 p.m. and 7 p.m.

Shelter Volunteers

ASHEVILLE — Volunteers are needed for the homeless shelter in Asheville.

To find out more about the shelter, or to volunteer, call Mike Stout, (704) 684-4750, or Ralph Witkowski, (704) 684-4956.

All Saints Family Party

ARDEN — St. Barnabas will host a family celebration in honor of All Saints day on Oct. 31.

Following the 6 p.m. Mass, the festivities will commence with Old Testament games of the '90s such as rainbow building, an imagination tree, and biblical basketball.

For more information, contact Karen Jambon, (704) 628-4547.

Remembering Our Heritage Day

STATESVILLE — St. Phillip the Apostle extends an invitation to area churches to visit the parish on Oct. 27 from 3 p.m. until 5 p.m.

"Remembering Our Heritage" is the theme for the open house to serve as an educational experience for those of other faiths.

For more information, contact St. Phillip the Apostle Parish, (704) 872-2579.

Columbiettes Fundraiser

CLEMMONS — The Columbiettes will sponsor a shopping bonanza to benefit SCAN (Stop Child Abuse Now) on Nov. 2 from 9 a.m. until 3 p.m. at Holy Family Parish in Clemmons.

Over 20 vendors will set up for one-stop shopping, offering the opportunity to get an early start on holiday shopping while benefiting SCAN.

The Columbiettes, a Catholic women's organization, is in the process of forming a chapter to meet monthly at Holy Family. The group selects various charities to support by providing financial assistance.

For more information, contact Kathy Thomas, (919) 722-3723.

Decision Retreat

ALLENTOWN, PA — The Oblates of Saint Frances de Sales will sponsor a retreat on the campus of Allentown College in Center Valley, Pa., beginning Nov. 14.

The weekend will offer high school men the opportunity to examine choices before them.

There is no cost for the retreat. Contact St. Frances de Sales Father David Devlin, (919) 884-5212 for more information.

The Downwardly Mobile

CHARLOTTE — St. Peter will host a presentation "The Downwardly Mobile: Destitution in the Developing Nations" at the parish on Nov. 12 at 7:30 p.m. The discussion will focus on the three basic problems in the way of development for the poorer nations and give suggestions for future directions.

The presentation leader will be Stephen Callahan, who has experience in both private and non-profit sectors. His last position was as a corporate/commercial lender with a Connecticut bank and trust, but he has spent most of his career in the international relief and development field.

He lived and worked in Quito, Ecuador from 1979-82. He joined Catholic Relief Services, spending much time writing and speaking about the problems of famine in Ethiopia and other areas of Africa. He is a graduate of Yale University and holds a master's in public and priate management.

For more information, contact Annie Hebert, (704) 831-8522.

Halloween Carnival

CHARLOTTE — Dust off your witch's costume and spruce up your ghostly sheets for halloween is almost here. And with it comes the annual Assumption Catholic School halloween carnival.

This year's Assumption halloween carnival will be held Oct. 26, at Assumption School, 2101 Shenandoah Ave. The carnival will begin with a yard sale at 8 a.m. Carnival games will begin at 10 a.m.

Additionally, a drawing wil be held at 3 p.m. for two sets of Charlotte Hornets tickets, for games against the Chicago Bulls and Indiana Pacers. Tickets can be purchased in advance for $1 by calling the school office, (704) 375-1081.

Hugo the Hornet, the official mascot of the Charlotte NBA team, is scheduled to make an appearance at the carnival.

For more information, contact Our Lady of the Assumption School, (704) 375-1081.

Host Homes

WINSTON SALEM — The Host Homes program provides temporary shelter in the homes of volunteer families for children 7-17 faced with a family crisis.

The typical child in crisis is nonviolent, frightened, and feels very much alone. Conflict within a family happens every day. Too often children feel that the only solution is to run away, when all that may be needed is a short term separation from each other.

Voluntary placement in a Host Home offers the family in crisis a cooling off or re-evaluation period that, with the help of counselors, gives the family a chance to resolve the problem and ultimately reunite.

Families willing to open their hearts and homes to children in crisis are being sought by the Host Home program.

Volunteers provide temporary room and board, for a maximum of 30 days. Specialized training is provided and 24-hour support is there for the volunteer and child.

For more information, call Host Homes, (919) 725-HOST. Host Homes is an outreach of Catholic Social Services.

That's The Way!!!

Father Ed Sheridan gets some help from five-year-old Christopher Craddock during ground breaking ceremonies for St. Gabriel's new community center. Christopher's mother, Mary Ann watches as they dig into the red clay that marks the spot for the 79,000 -square- foot facility.

Photo by JOANN KEANE

New Schools Information Sessions

CHARLOTTE — Parents seeking information on the two new Mecklenburg Area Catholic schools, All Saints in Southeast Charlotte on Endhaven Lane, and Our Lady of the Assumption on Shamrock Drive are invited to attend information sessions.

The All Saints session will be held at St. Matthews Church at 7:30 p.m. on Nov. 11. The meeting for Our Lady of the Assumption will be held at the Church on Shamrock following the 7 p.m. Mass on Nov. 12.

For more information call Joe Armstrong, (704) 331-1718.

Mercy Hospital Golf Tournament

CHARLOTTE — The Charlotte Hornets Celebrity Golf Classic will be held Oct. 27 and 28 at River Run Golf and Country Club. All proceeds from the two-day event will go to the Mercy Hospital Foundation.

Thirty internationally known entertainers and athletes will be in the field. Leslie Nielsen (of Naked Gun fame) "Mannix" Mike Connors, Wayne Rogers from "M*A*S*H" and Harlem Globetrotter Curly Neal will be among the celebrities roaming the golf course.

"This is one of the largest gatherings of celebrities that Charlotte has seen," said Tony Renaud, executive vice president of the Charlotte Hornets.

Each local foursome will be matched with a celebrity following Sunday's practice round. The fivesomes will then play in Monday's tournament.

The Celebrity Classic is a significant event in the life of Mercy Hospital Foundation says Warren "Chic" Clark. "This tournament gives us the opportunity to reach out to the community and enjoy an event that will be fun." He says proceeds will go toward the purchase of new medical equipment and nursing scholarships.

Corporate sponsors of the 1991 Charlotte Hornets Celebrity Golf Classis are Coca-Cola and SportSouth.

An entry fee of $800 for a player package includes two days of golf; Sunday brunch and autograph session, Sunday evening reception; attendance at a Hornets' game Monday night with the award ceremony at halftime; golf shirts and sweater vest; golf set and a sports pack including duffel bag, towels, and visor.

To register for the golf tournament. call Laurie Malcom at the Mercy Foundation, (704) 379-5771

Prepare The Way Of The Lord

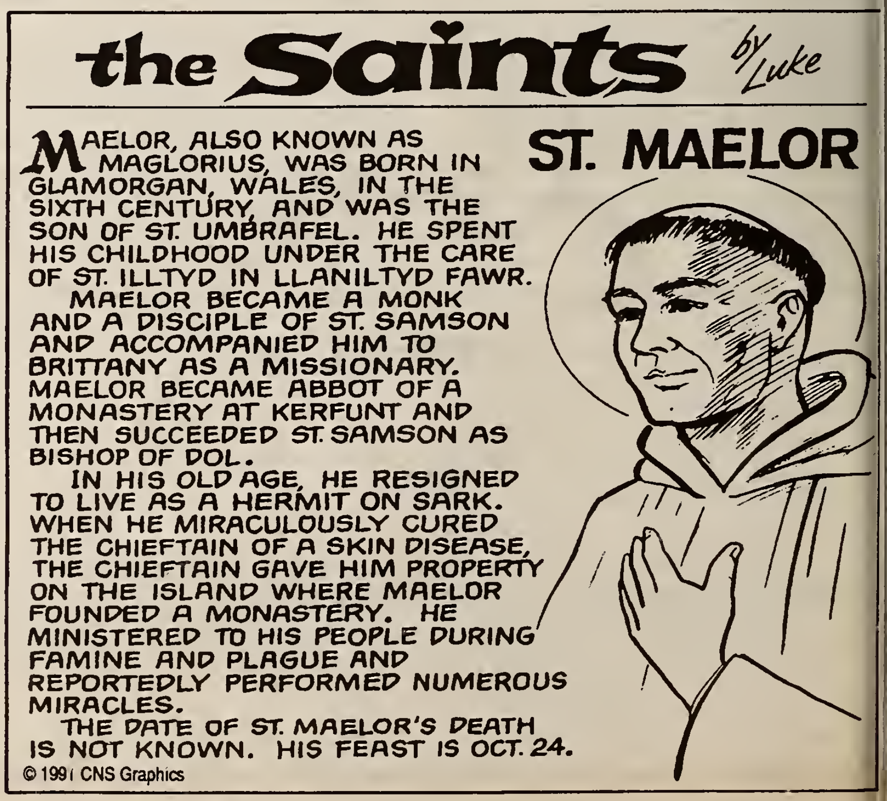
CHARLOTTE — St. Patrick's adult education is offering a scripture series for Advent. The program will follow the birth of Christ according to Matthew and Luke, utilizing the "Little Rock Scripture Study Program."

Fathers Kenneth Whittington and Samuel Orlando will lecture at the end of each study session, and review the study of the evening.

The classes will be offered Tuesday mornings and Wednesday evenings. The morning sessions will begin 9:30 a.m. The dates are Nov. 12 and 19, and Dec. 3 and 10.

The evening sessions will begin at 7:30 p.m. and the dates are: Nov. 13 and 20, Dec. 4 and 11.

Pre-registration of $5 covers all necessary materials. Call the St. Patrick Cathedral office, (704) 334-2283 to register.



the Saints

by Luke

ST. MAELOR

MAELOR, ALSO KNOWN AS MAGLORIUS, WAS BORN IN GLAMORGAN, WALES, IN THE SIXTH CENTURY, AND WAS THE SON OF ST. UMBRAFEL. HE SPENT HIS CHILDHOOD UNDER THE CARE OF ST. ILLTYD IN LLANILTYD FAWR.

MAELOR BECAME A MONK AND A DISCIPLE OF ST. SAMSON AND ACCOMPANIED HIM TO BRITTANY AS A MISSIONARY. MAELOR BECAME ABBOT OF A MONASTERY AT KERFUNT AND THEN SUCCEEDED ST. SAMSON AS BISHOP OF DOL.

IN HIS OLD AGE, HE RESIGNED TO LIVE AS A HERMIT ON SARK. WHEN HE MIRACULOUSLY CURED THE CHIEFTAIN OF A SKIN DISEASE, THE CHIEFTAIN GAVE HIM PROPERTY ON THE ISLAND WHERE MAELOR FOUNDED A MONASTERY. HE MINISTERED TO HIS PEOPLE DURING FAMINE AND PLAGUE AND REPORTEDLY PERFORMED NUMEROUS MIRACLES.

THE DATE OF ST. MAELOR'S DEATH IS NOT KNOWN. HIS FEAST IS OCT. 24.

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World And National Briefs

U.S. Witnesses Ask Congress To Give Due Process To Cuban Detainees

WASHINGTON (CNS) — Several witnesses at a congressional hearing, including a Catholic nun from Mississippi, called on the U.S. government to stop violating the human rights of Cuban detainees and to change its policy toward them. Unless there are changes, the witnesses warned, Cuban detainees would probably stage more uprisings at federal, state and local prisons like the one that occurred last August in Alabama. Cuban detainees have staged three major uprisings at federal prisons in the past four years — two in 1987 in Atlanta and Oakdale, La., and one on Aug. 21 in Talladega, Ala. The uprisings, which caused hundreds of thousands of dollars in damages, occurred after rumors arose that the United States would step up efforts to repatriate the Cubans.

Diocesan Policies Vary On Sexual Harassment In Workplace

WASHINGTON (CNS) — Catholic dioceses throughout the country have taken various approaches to sexual harassment in the workplace, the problem which got national attention in October during hearings that led to the confirmation of Clarence Thomas to the U.S. Supreme Court. Although no definitive statistics exist on how many dioceses have implemented policies against sexual harassment, it does not seem to be widely viewed as a problem in the Catholic Church. Bishop Joseph L. Imesch of Joliet, Ill., chairman of a committee of U.S. bishops writing a pastoral letter on women's concerns, said that during the nationwide consultations with more than 75,000 U.S. Catholic women in preparation for the pastoral, he did not recall the issue of sexual harassment "being raised in any of the consultations that I participated in."

Religious Communities Warned To Expect More Changes

PITTSBURGH (CNS) — Religious communities must realize that the Church and society have changed greatly in the last several decades and they must prepare to cope with more changes in the future, according to Sister Mary Jo Leddy of Toronto. Addressing 650 sisters, brothers and priests attending the seventh national congress of the Religious Formation Conference in Pittsburgh Oct. 10-13, Sister Mary Jo cited several studies on religious life in the United States which indicate "in broad outlines" that the future is clear. The future will involve small religious communities that will place a high priority on contemplation and which will be non-hierarchical in structure, she said at the meeting, whose theme was "Turning Point: Embracing Tomorrow."

Clergy, Counselors Quick To Respond To Killeen Massacre

KILLEEN, Texas (CNS) — A Catholic priest who offered prayers for the dead and counseling for survivors of the nation's worst shooting massacre praised the Texas community for handling the tragedy with orderliness. Holy Cross Father John Birkmeyer was one of a large group of clergy and counselors who went to work after 22 customers at Luby's Cafeteria in Killeen were killed and two dozen more injured by a man who drove into the lunchtime crowd and opened fire with two handguns. The assailant, George Hennard of nearby Belton, killed himself after police began to return his fire. Father Birkmeyer, pastor of St. Joseph's Parish in Killeen, said he spent about nine hours Oct. 16 working at a hotel where relatives awaited word of deaths or injuries, at a hospital where the wounded were taken and at the restaurant where he blessed the dead as police investigators worked around him.

Pope Establishes Mission In Nigerian City, Scene Of Violence

VATICAN CITY (CNS) — Pope John Paul II has established a missionary outpost in a Nigerian city where Christian-Muslim violence in mid-October left several dead. The mission "sui juris" — a term denoting an independent missionary territory — was approved by the pope for Kano in northern Nigeria. The scope of such missions is to "intensify the evangelical activity of the Church in areas that lack pastoral structures," the Vatican said Oct. 17. The Vatican announcement came amid reports that many people might have been killed in Kano during three days of violence among religious groups.

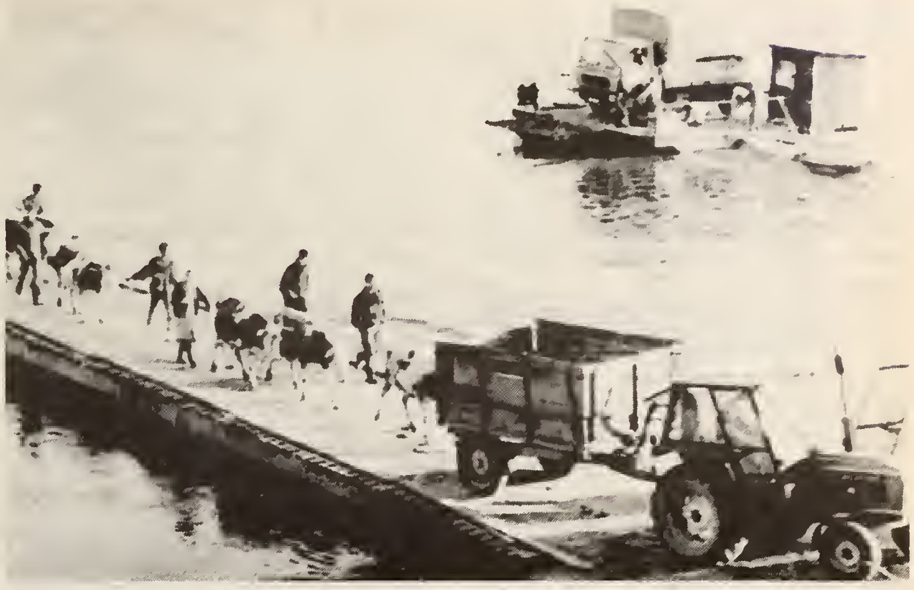
the
WORD
of the LORD

Elaine Applegate
© 1991 CNS Graphics

From a reading for Sunday, October 27, 1991

Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins.
(Hebrews 5:1)

A Bridge To Safety...



Croations displaced by war in their homeland flee with their farm animals across a pontoon bridge near Sisak, Yugoslavia. (CNS photo from Reuters)

Catholicism Declared Winner In 100-Year War With Marxism

UNITED NATIONS (CNS) — Countries that took the path laid out by the 1848 Communist Manifesto of Karl Marx and Friedrich Engels have now confirmed the superior value of Pope Leo XIII's social encyclical of 1891, said the Slovak Republic's prime minister. "Catholic social science has undoubtedly won the 100-year war with Marxism and socialism," Prime Minister Jan Carnogursky said in an address at the United Nations Oct. 14. The prime minister, a lawyer who founded and leads the Slovak Christian Democratic Movement, spoke at a seminar on *Centesimus Annus*, the encyclical issued by Pope John Paul II May 1 to mark the centennial of Pope Leo's *Rerum Novarum.*

World Indian Christians Unite To Help Low-Caste Co-Religionists

NEW DELHI, India (CNS) — Catholic and Protestant groups have joined to deal politically with violence and discrimination facing low-caste Indian Christians. Their vehicle is the All India Christian Peoples Forum. The forum is comprised of the All India Catholic Union, agencies of the Indian bishops' conference, Caritas India, the Salvation Army, the Protestant Churches of North India and the YWCA and YMCA, among other organizations. The group was founded at a national interfaith convention at which Christian delegates from 11 Indian states condemned atrocities committed against low-caste Indians.

People In The News

Bishop Steinbock Of Santa Rosa Appointed To Fresno Diocese

WASHINGTON (CNS) — Pope John Paul II has appointed Bishop John T. Steinbock of Santa Rosa, Calif., as bishop of the Diocese of Fresno, Calif. Bishop Norman F. McFarland of Orange, Calif., has been apostolic administrator in Fresno since May 28, following the appointment of Fresno Bishop Joseph J. Madera, 63, as auxiliary bishop in the Archdiocese for the Military Services. The appointment was announced Oct. 15 in Washington by Archbishop Agostino Cacciavillan, apostolic pronuncio.

Scottish Priest, Internationally Known Singer, Dies At 83

GLASGOW, Scotland (CNS) — Father Sydney MacEwan, a Scottish priest and internationally known singer, died in a Glasgow hospital at age 83. Father MacEwan's 38-year singing career included concerts all over the world. He sold more than three million records, specializing in Celtic, Irish and Scottish songs. He also was a classical singer and once brought Rome traffic to a standstill. Father MacEwan was inside the Scots College — the Scottish seminary then located in central Rome — when a new piano was being tuned, and he began singing opera selections. The window was open, and crowds began to gather outside and call for more.

Father Aristide Waits In Venezuela For Embargo To Take Hold

CARACAS, Venezuela (CNS) — Holed up in a luxury hotel and guarded by a small army of Venezuelan troops, Haiti's former president, Father Jean-Bertrand Aristide, waited "with pain in my heart" as across the Caribbean the generals who ousted him struggle for power. Two weeks after he was toppled in a bloody military coup, the frail-looking former Salesian rarely would leave the 20th floor of the Caracas Hilton, where he was living in exile. Like many others in North and South America, Father Aristide was waiting for an Organization of American States economic embargo to force the hand of the provisional Haitian government installed by coup leader Gen. Raoul Cedras.

Pope To Beatify Opus Dei Founder In Spring

ROME (CNS) — Pope John Paul II will beatify Opus Dei founder Msgr. Josemaria Escriva de Balaguer at the Vatican next spring, a spokesman for Opus Dei said in Rome. The ceremony, scheduled for May 17 in St. Peter's Square, is expected to draw a multitude of Opus Dei members from all over the world, the spokesman said. The beatification date was set recently by the Congregation for Sainthood Causes. In July, the congregation and the pope decreed that a miraculous cure was attributable to the intercession of Msgr. Escriva, clearing the way for his beatification. Another miracle, determined to have taken place after beatification, is necessary for canonization.

Forest Hills Downs Cougars To Take Rocky River 2A Lead

CHARLOTTE — Pre-season favorite Forest Hills broke loose in the fourth quarter Oct. 18 to down Charlotte Catholic High School, 35-21, and take sole possession of first place in the Rocky River 2A Conference football standings.

Charlotte Catholic, paced by the passing of junior quarterback Chris Healy, battled the Yellow Jackets on even terms for three quarters but a pair of one-yard scoring plunges by Mike Leak in the fourth quarter put the game away for Forest Hills.

The big threat for the Yellow Jackets was Kevin Lotharp, who picked up 236 yards on 23 carries and whose running kept Forest Hills in the game during the first half. He scored the Yellow Jackets' first touchdown on an 11-yard run in the first quarter. The other Forest Hills touchdowns came on a pair of second quarter one-yard runs by Ricky Taylor. Lotharp's running set up both scores.

Tommy Landers scored the first Cougar touchdown on an eight-yard run in the first quarter. Healy passed to Chuck Wittman for two Charlotte Catholic touchdowns in the second quarter — once for 23 yards and then for five. He also passed for a two-point conversion after one of the scores.

Healy's 11 of 20 passing for 150 yards was the main offensive thrust for the Cougars who were held to 48 yards on the ground. Forest Hills gained 392 yards on the ground but managed only 29 on the passing of Kenny Chambers who completed two of five.

The victory gave Forest Hills a 5-0 conference record, 6-1 overall. Charlotte Catholic is 4-1 in the conference and 4-3 overall.

The Forest Hills contest was the last home game for the Cougars who finish up their regular season with three straight road games, all against conference opponents. They are at Albemarle this week, at Monroe Nov. 1 and at Mount Pleasant Nov. 8.

Charlotte Catholic Coach Honored

Charlotte Catholic High School football coach Jim Oddo receives his green jacket from Shrine officials signifying his selection as an assistant coach for the North Carolina Shrine Bowl team. The game Dec. 14 at Memorial Stadium in Charlotte will match high school all-star football teams from North and South Carolina. It is the first time a Charlotte Catholic coach has been chosen for the coaching staff.

Varied Agenda Awaits Bishops At Their November Meeting

WASHINGTON (CNS) — When the U.S. Catholic bishops meet this November, they will face statements on the environment, children and Native American concerns and a new policy for socially responsible investment of their conference funds.

Meeting in Washington Nov. 11-14 as the National Conference of Catholic Bishops and U.S. Catholic Conference, the bishops will also be asked to:

— Approve a statement on the teaching ministry of bishops.

-- Approve a complete new set of simplified Scripture readings for use in Masses with children.

— Approve a statement on diocesan councils of priests.

— Review current U.S. practice on holy days of obligation.

— Establish norms for lay preaching in churches.

— Decide on a procedure for NCCB review and approval of new Scripture translations in the United States.

— Vote on several financial matters and on future conference plans and priorities.

The proposed statement on children says the United States has "the highest divorce rate, the highest teen-age pregnancy rate, the highest child poverty rate and the highest abortion rate in the Western world."

It calls for "a spiritual and social reawakening to the moral and human costs of neglecting our children and families."

It challenges families themselves, the Church and public authorities to give new attention to the needs of children and family life.

It also calls for changes in international policy to address the needs of millions of children suffering from wars, poverty, hunger, disease and economic exploitation around the world.

"Renewing the Earth" is the title of the proposed statement urging reflection and action on the environment and Catholic social teaching.

"The environmental crisis of our own day constitutes an exceptional call to conversion," it says. It highlights current environmental problems and describes caring for the environment as a "religious responsibility" based on a "biblical vision" of humanity's relationship with all of God's creation.

It acknowledges that "Catholic social teaching does not offer a complete environmental ethic," but it spells out a framework of Catholic principles for such an ethic.

It calls on families, scientists, theologians, business leaders, institutions and public authorities to work together to confront the massive problems and "save the planet for our children and generations yet unborn."

The proposed pastoral message on the concerns of Native Americans declares that 1992, the year of the fifth centenary of Columbus' arrival in the Americas, is "a time for remembering, reconciling and recommitting" the church in its relationship with America's native people.

It urges Christians to "right the evils of the past and present" that Native Americans have suffered from those who followed Columbus to the Americas.

It calls for greater recognition of Native American legal rights, the promotion of Native American leadership in the church, increased participation of Native Americans in church life and a church-culture relationship in which the Gospel and Native American cultures enrich each other.

The proposed "Socially Responsible Investment Guidelines" for the USCC investment portfolio would formally commit the conference for the first time to using its investments to promote community reinvestment by financial institutions and to combat discrimination by race or gender in corporations.

It would also open up the possibility for the first time of USCC participation in shareholder resolutions urging more socially responsible company policies — an area in which many non-Catholic church bodies and many Catholic organizations and religious orders have been engaged for 20 years or more.

It would spell out systematically the already-existing conference policy of excluding from the portfolio corporations that produce goods or services in armaments, abortion and contraception and the conference policy since 1986 of using its investments to promote an end to apartheid in South Africa.

The current policy places about 25 percent of the investment market off limits for the USCC portfolio, which is worth about $105 million.

The decision to review holy days of obligation in the United States resulted from various requests by individual bishops, followed by a nationwide survey in which more than 80 percent of the bishops who answered said they would like to revisit the issue.

Two-thirds of the nation's active bishops responded to the survey, which included a "straw poll" on a variety of questions regarding individual holy days and general policies.

Of various options the bishops are slated to vote on — all presented to them with no recommendation one way or the other — the one that the straw poll indicated may be most likely to pass is a proposal that would shift the observance of Ascension Thursday to the following Sunday. In the straw poll 149 bishops favored the shift and only 19 objected to it.

Cardinal Bevilacqua Honored For Service To Hispanic Immigrants

NEW YORK (CNS) — Cardinal Anthony J. Bevilacqua of Philadelphia received the annual Fray Bartolome de Las Casas Award of the Northeast Hispanic Catholic Center in New York Oct. 19.

He was honored particularly for his service to hispanic and other immigrants as a member and former chairman of the U.S. bishops' Migration Committee and, in earlier years, as migration and refugee director for the Diocese of Brooklyn.

Father Las Casas, who lived from 1474 to 1566, was a Spanish Dominican who worked in the New World and is known particularly for his defense of Indians and blacks.

Bishop Sean P. O'Malley of St. Thomas in the Virgin Islands, president of the board for the center, presented the award at a dinner marking the agency's 15th anniversary.

In an interview afterward, Bishop O'Malley said award recipients were normally hispanic and that honoring Cardinal Bevilacqua, who is of Italian background, required special board action.

The only non-hispanic previously honored, he said, was the late Cardinal Terence Cooke of New York, who was named honoree posthumously in 1983, the year he died.

The dinner was also attended by Cardinal James A. Hickey of Washington, who spoke briefly at the dinner and presided at a prayer service prior to it, and Cardinal Juan Landazuri Ricketts, retired archbishop of Lima, Peru, who was in New York for a service with the Peruvian community.

Bishop O'Malley said the center board met earlier in the day and discussed future directions, including a possible restructuring plan in an effort to draw the archbishops of the Northeast region — Washington, Baltimore, Philadelphia, Newark, New York, Hartford and Boston — into a closer relationship with the center.

Bishop O'Malley said the board also discussed proposals for undertaking more research on the hispanic presence in the Northeast and for doing more work with youth.

The center, he said, has tended to focus on the New York area, where it has offices and where the main hispanic population of the region resides. But he said that the center would try to extend efforts more effectively into other parts of the region in the coming years.

He said the center had been especially important in bringing a sense of unity to hispanics of diverse national backgrounds living in the 36 dioceses of 12 states from Virginia to Maine.

With regard to the 500th anniversary year of the arrival of Columbus, Bishop O'Malley said the board members agreed on emphasizing the positive significance of the Gospel coming to the New World, but would avoid involvement in any controversies over good or bad dimensions of the colonial era.

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Diocese Planning Retirement Housing Community

CRISM Members Told Land At Catholic Conference Center Chosen As Site

By CAROL HAZARD
Associate Editor

HICKORY — Plans for a retirement housing community drew enthusiastic response from members of Catholic Retirees Invited to Special Ministries at an Oct. 23 meeting at the Catholic Conference Center.

The endorsement means the Diocese of Charlotte will proceed with plans to build the retirement community. The diocese has been studying the possibility for three years and is ready to move ahead with the plan.

A generous piece of land behind the Catholic Conference Center has been selected by Bishop John F. Donoghue for the project, it was announced at the meeting.

The meeting, which was open to all CRISM members as well as non-Catholic spouses, was attended by about 35 people from Greensboro, Hendersonville, Asheville, Charlotte and the Hickory area. By a ratio of two to one, participants said they would like to live in Hickory.

"We received tremendous verification that the concept is good," said Trinitarian Sister Frances Sheridan, director of Catholic Social Services. Sister Frances and CRISM director Rachel Greene led the meeting. "We moved from a verbal stage to a more definite stage," Sister Frances.

The plan calls for four options; a mobile home section, a rental unit, individually owned homes and an assisted living care facility. The emphasis was on affordable housing for all.

"We are here to get a very clear idea of what and how we are going to proceed with the plan," said Msgr. John J. McSweeney, chancellor and vicar general in curia. The diocese is clearly trying to respond to the needs and desires of people in the diocese, he said.

"Whatever we do, people will be able to maintain their pride and sense of self worth, whether they have $1 or $1 million."

The land, centrally located in the diocese on a beautiful, peaceful hillside, is part of what was once a 172-acre farm.

Through careful planning, the diocese has sought to conserve the natural foliage and landscaping, said Msgr. McSweeney. Hence, the community will conform to the land in keeping with its natural beauty.

Once built, the community is expected to serve as a model for retirement housing in other parts of the diocese. Although no timetable has been determined, the plan won approval at the CRISM meeting.

Said CRISM member Donald Egan, "I've been waiting for the Church to do this for a long time. I am very impressed with the four options. It means a lot of people can be included."

As a resident of Asheville, Egan said his only choice for retirement housing in the area was a Methodist community. "My objective is to be somewhere in my own religious community," he said."I'm not interested in going to a Methodist community."

"I think it's wonderful," said Florence Hubbard of Charlotte. "So many people can't afford retirement housing. They're usually very expensive with studio apartments starting at $1,000 a month."

Participants hashed out the details for the type of housing they would most likely be interested in. Here's what they came up with:

People interested in rentals said they would prefer two-bedroom apartments with one and a half baths. They estimated area at about 1,000 square feet, and specified large closets, a utility room, sound-proof living quarters and a balcony or patio. Cost would be about $800 a month.

The mobile home group envisioned landscaped lots and carports. They figured the homes would range from 1,000 to 1,200 square feet with two to three bedrooms. Their estimate for renting space was $125 to $150 a month.

People interested in owning homes considered one-story, ranch-style duplexes with two to three bedrooms and two full baths. They wanted spacious rooms with lots of windows. Cost would probably be in the $80,000 to $100,000 range.

All options would be on a sliding scale fee, depending upon ability to pay.

Trinitarian Sister Frances Sheridan (l), diocesan director of Catholic Social Services, and CRISM director Rachel Greene show CRISM members plans for a retirement housing community at the Catholic Conference Center in Hickory. Photo by CAROL HAZARD

District Court Judge William Constangy enjoys a beautiful fall afternoon with his children, Billy, 8, and Mary Kassel, 5. Photo by JOANN KEANE

Federal Appeals Court Overrules Judge's Courtroom Prayer

By JOANN KEANE
Associate Editor

CHARLOTTE — The U.S. Fourth Circuit Court of Appeals has ruled North Carolina District Judge William Constangy may not open his daily proceedings with a prayer. The ruling handed down by a panel of the federal appeals court in Richmond on Oct. 24 upheld a lower court ruling against Constangy, barring his prayer at the start of his daily court session.

"For the judge to start each day with a prayer is to inject religion into the judicial process and destroy the appearance of neutrality," concluded the three-judge panel.

"Of course I was disappointed that the Fourth Circuit didn't rule with us, but I feel we have a real good chance at the Supreme Court level," said Constangy, "and we definitely will appeal to the United States Supreme Court."

Constangy was appointed to North Carolina's 26th Judicial District Court in Charlotte on March 3, 1989, and began his prayer that May.

Constangy says "my three primary purposes for opening court with the prayer," were "to express reverence for God, to set a proper tone for the court, and to continue the American traditions of opening deliberative bodies with a prayer."

In November 1989, he was sued by the North Carolina Civil Liberties Union and five public defenders.

NCCLU is the North Carolina affiliate of the American Civil Liberties Union. It is a non-profit North Carolina corporation which defines itself as being devoted to securing and defending the rights, privileges and immunities guaranteed by the United States Constitution and the Constitution of North Carolina, and as having a special interest in the rights protected by the First Amendment.

Claiming Constangy's praying represented a governmental endorsement of prayer, violating the separation of Church and state, the lawsuit came six months after Judge Constangy aquitted six anti-abortion defendants charged with trespassing for allegedly blocking a clinic where abortions are performed.

In January 1991, U.S. District Judge James McMillian entered an injunction against Constangy. McMillian's ruling called Constangy's courtroom prayer unconstitutional, and ordered the prayer to cease.

Prior to the ruling, Constangy would begin his court session by saying "Let us pause for a moment of prayer." Anyone in the courtroom was free to leave during the invocation. He would then bow his head, and utter the prayer, which lasts about 20 seconds.

Following the ruling, Constangy's legal counsel appealed the decision, taking the case to the Fourth Circuit. On May 6, 1991, a three-judge panel heard oral arguements in the case.

Jay Sekulow, an Atlanta attorney for C.A.S.E. (Christian Advocates Serving Evangelism) has watched the Constangy case closely. Of the handful of organizations to submit amicus briefs to the Fourth Circuit on behalf of Constangy, Sekulow served as counsel of record for the joint brief from Free Speech Advocates, Concerned Women and the Catholic League for Religious and Civil Rights.

"We disagree with NCCLU as well as Fourth Circuit," says Sekulow.

"I think without a doubt, the NCCLU and ACLU itself are trying to secularize American society," says Sekulow. "Their quick way is to remove references to God

See **Prayer,** Page ??

Perpetual Adoration Draws Many To Asheville Church

By LAURA VOSO

ASHEVILLE — Step off busy Haywood Street in Asheville into magnificent St. Lawrence Church any day of the week. Walk to the right of the beautiful main altar and pause before the Sacred Heart Chapel.

Chances are you won't be alone. After two years, the Adoration of the Most Blessed Sacrament flourishes, and from 6 a.m. until midnight, someone is always in attendance.

Sit down in one of the old wooden pews. Close your eyes and disregard the honking horns and occasional siren or shout from outside. Open your eyes and contemplate the exposed Blessed Sacrament on the mosaic altar. The eyes in the statues of five saints seem to watch with you.

Light filters in from the stained glass scene of the Nativity above; votive candles flicker all around you. A woman prays at one of the five kneelers, a rosary intertwined in her fingers. Behind her, on one of two cushioned benches, another woman sits, a black lace mantilla covering her head.

Before you assume, though, that attending the Blessed Sacrament is only "woman's work," talk with John Sugg. He coordinates the efforts of more than 130 people who devote one hour a week to the Adoration. Sugg, 67, a soft-spoken, self-effacing man, has lived in Asheville all his life. "Why, I was baptized right here in St. Lawrence in 1924," he says with obvious pride.

Sugg downplays his role in coordinating the Adoration: "There is a group leader for every hour. For instance, in the 8 a.m. time slot, there are seven in the group. They find their own substitute, call their group leader or me." Sugg devotes one hour himself every Thurday from 11 a.m. to noon. He says his involvement has been a blessing. "Some days I say formal prayers or the rosary. Other days, I let the Lord talk to me. It's relaxing."

A worshiper participates in thePerpetual Eucharistic Adoraction in the Sacred Heart Chapel of St. Lawrence Church in Asheville. From 6 a.m. until midnight daily, someone is always in attendance before the exposed Blessed Sacrament. Photo by LAURA VOSO

Sugg says there is no definite profile fitting the people who participate. "One woman comes in on her lunch hour. I think that's a real sacrifice. We have older couples and even a young couple who comes Friday night with their infant." Several people come from other Asheville parishes.

Ray Annen, 53, works as a hair colorist 15 minutes away from St. Lawrence. Sometimes, he drops by the church several times a day, often to recite the rosary. Every Wednesday, however, he can be found in the Sacred Heart Chapel from 8 a.m. to 9 a.m. He says his attendance at the Perpetual Eucharistic Adoration has turned his life around.

"Up until two years ago, I was an ordinary church goer with the usual amount of sin. But now I feel like a Christian, a follower of Jesus Christ, even when it hurts." The realization of the Blessed Sacrament is a coming into Christ totally, he says. It's a growth, a relationship.

Annen leans forward. "I guarantee you," he says earnestly. "You will stop being wicked. Everyone does. He sits back. "I feel privileged to be in a parish under Father Carl."

Father Carl E. Kaltreider is pastor of St. Lawrence and initiator of the Perpetual Eucharistic Adoration at the church.

Father Kaltreider arrived at St. Lawrence in 1986 and soon laid the foundation for the Perpetual Eucharistic Adoration. Preparations included three years of weekly Marian and Divine Mercy holy hours.The Adoration was officially launched on Trinity Sunday 1989.

Father Kaltreider says the Perpetual Eucharistic Adoration is "our response to the Lord's call. The real presence of Christ is in the Eucharist. It is our opportunity to reduce sin in our lives, to resist temptation."

From the pulpit, Father Kaltreider occasionally encourages the congregation to participate in the Adoration, while Annen quietly proselytizes from his salon. People often talk with him about it he says. "I hope it will bring somebody else. If you're having problems, it will help."

The chart on the wall in the back of the church indicates the hours between midnight and 6 a.m. are filling in, so the Perpetual Eucharistic Adoration will eventually be 24 hours a day, seven days a week. Currently, a 24-hour Adoration occurs on the first Friday of the month.

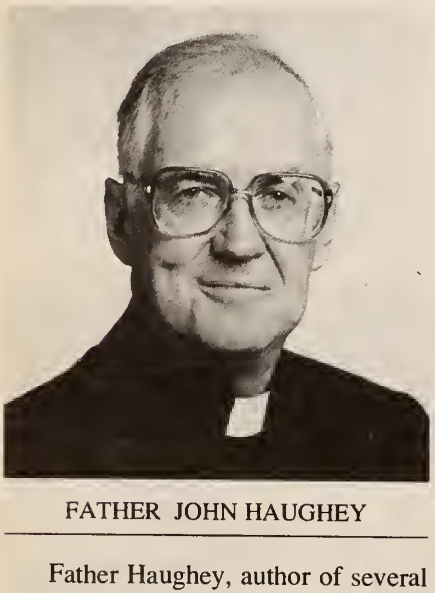
St. Lawrence is in the heart of historic Asheville. Perhaps the location should concern people, but safety doesn't seem to be a factor. It is as if the chapel is miraculously immune to vandalism. Pope John Paul has said that all the evils of the world could be overcome through the great power of Perpetual Eucharistic Adoration, that the devil is put to flight wherever Jesus is adored in the Most Blessed Sacrament. Says Sugg, "The Lord is looking over it (the Blessed Sacrament."

So kneel at the altar rail in front of the Sacred Heart Chapel. Feel the mystery and majesty in this massive Spanish Renaissance-style church. Smell the lingering scent of incense in the air. Listen to the silence. You won't be alone.

Father Haughey Calls For More Integrity

By JERRY FILTEAU

WASHINGTON (CNS) — The Clarence Thomas confirmation hearings showed the need for new attention to the virtue of integrity, Jesuit theologian Father John C. Haughey told a meeting of Catholic journalists in Washington Oct. 18.



FATHER JOHN HAUGHEY

Father Haughey, author of several books on Christian values in areas of daily life such as work, finances and public policy, spoke about the roots of Catholic social teaching at an Oct. 16-18 Eastern regional meeting of the Catholic Press Association.

Now a faculty member at Loyola University in Chicago, Father Haughey is a former pastor of St. Peter Parish in Charlotte, N.C., and was the founder of the Catholic Business Guild in Charlotte.

He said the national uproar over the Senate Judiciary Committee's handling of the sexual harassment charges against Judge Thomas highlighted "something that is even more foundational in Catholic social teaching than the issue of justice," the question of integrity.

Integrity, he said, "means being of a piece, being whole, being undivided as a person.... What you cherish in your heart, you embody in your actions."

He suggested that one of the main reasons Americans were so disconcerted by the Thomas hearings was that they witnessed a failure of integrity in government processes.

"The Judiciary Committee lacked integrity" in the Thomas hearings, he said, because its members reduced the proceeding to a politically partisan battle, "losing sight of the non-partisan function they were to perform, namely to judge the suitability of this nominee for this Supreme Court post."

When the advancement of party or ideological interests replaces any concern for objectivity and the common good, Father Haughey said, the result is "government of the interests, by the interests and for the interests — and if unchecked, we will perish from the earth, because nobody has the integrity or the freedom to concern himself with the common good."

Integrity was also a central question in the original hearings, he said: "The thing that exasperated us about Thomas" was that he acted like a "moral chameleon" by refusing to say what he believed or did not believe.

Father Haughey described integrity from a theological viewpoint as an ideal people must strive for but will always fall short of.

"It becomes a possibility precisely with the gift of faith," he said, because fallen human beings can be made whole only "by God's initiative" and by responding to that initiative.

"When we are unable to live up to this ideal, our failures must be owned (up to) before God before our integrity can be restored," he said.

Father Haughey said in his work with business and professional groups integrity repeatedly comes up in any discussion of values. One of their chief concerns is to conduct their business with integrity and to be recognized in the community as people of integrity, he said.

Commenting on the work of Catholic journalists, Father Haughey said integrity may at times demand criticism of church statements or actions.

"We need freedom of the press in the Church as we need freedom of the press in the country," he said.

"We go about freedom of the press in the Church with a profound commitment to everything that the Church stands for," he said, but "there is more to what the Church stands for than simply what has been taught."

"The professional tasks we have can never be exhausted, it seems to me, by the ideology with which those tasks are understood by the organizations we represent," he said.

He said the Catholic journalist should approach church issues not "in a spirit of criticism" but "with a capacity for critique."

Open House At Nursing School

CHARLOTTE — The Mercy Hospital School of Nursing is hosting an open house for anyone interested in the nursing profession Monday, Nov. 4, from 6 p.m. to 7:30 p.m.

Students will conduct tours of the school and Mercy Hospital and provide information about becoming a nursing student. They will discuss scholarship opportunities, admission requirements, dormitory life, academic expectations, classes, homework and extracurricular activities.

Refreshments will be provided. Parking is available in the lot next to the school and in the Mercy Hospital parking deck on Vail Avenue next to the hospital.

For information about Mercy School of Nursing, call Sharon Robinson, admission coordinator, Monday through Friday 8 a.m. to 4:30 p.m. at (704) 379-5841.

Martin Luna, Hispanic services coordinator for Catholic Social Services in Asheville, talks with clients outside the CSS office. With him are (rear, l-r) Raquel Macias, Jose Leon, 3, and Jolanda Leon; (front, l-r) Edgar Jimenez, 1, and Javier Leon, 3.

Photo by MATT DOYLE

Catholic Social Services Worker Helps Large Hispanic Community

By MATT DOYLE

ASHEVILLE — As Hispanic services coordinator for Catholic Social Services, Martin Luna responds to the social needs of a growing Hispanic population. An estimated 10,000 Hispanics live in 15 counties in far western North Carolina.

When appointed to the post seven months ago, Luna says he was told to "be creative, assess Hispanic needs in the area, and train and organize volunteers" to help wherever needed.

Luna says he has served only part of the community, and continues to seek new ways of reaching out. The work is not easy. Luna says he is sometimes "overwhelmed," but has learned to pace himself and keep from getting burned out.

Although focused on Hispanics, his work is not restricted to Hispanics. A couple from Brazil needed his help, for example, and they got it. The task was complicated by a language barrier, since the couple's native language is Portuguese. Eventually, however, Luna referred the couple to a prospective employer after some good guess work, a lot of body language and a great deal of halting Spanish.

Luna says his main concern is immigration, and he spends much of his time assisting people with filling out forms, translating information and acting as a liaison.

His interest in the work resulted from his experiences moving here from Mexico five or six years ago. Except for some American neighbors, he had no one to help or guide him. Luna spoke English, however, so he had an advantage over other Hispanics.

There are English classes in the area for Hispanics, including one that began at St. Joan of Arc Church in Asheville and has now moved to Catholic Social Services.

One of Luna's big projects is the federal Family Unit Program, which helps bring families of legal aliens into the United States. The program also grants immigration rights to families in the U.S. without documentation if they prove they have been here since 1988.

Hispanics bring strong family values to the country, says Luna. "We follow what we have been taught by our parents," he says. He sadly noted, however, that the Hispanic indoctrination and assimilation into American culture has led to more separations and divorces.

Yet, the cultural network of support remains strong. Some 50 children are supported by Hispanics who own or work at a successful Mexican restaurant. A second restaurant was recently opened in Asheville and another in Hendersonville.

Most Hispanics fall into two work categories; migrant farm workers and textile mill workers, says Luna. However, more professionals such as teachers and engineers are arriving. Luna helps them make the right contacts, so they can put their talents to work.

Despite experiencing some discrimination, the Hispanic community is doing well, says Luna. An encouraging sign is the recently formed Hispanic Alliance, a group of Hispanics and other Spanish-speaking people seeking solutions to problems faced by immigrants.

Minority Program Receives Lilly Grant

WASHINGTON (CNS) — A program by the National Catholic Conference for Interracial Justice to increase minority involvement in church life at the diocesan level has been given a $250,000 grant by the Lilly Endowment.

The Baltimore, Milwaukee and Seattle archdioceses and the Diocese of Cleveland are serving as models for the program.

"Creating an Inclusive Church" works to focus volunteer and financial resources from both center cities and outlying areas for a collaborative plan of action.

It also offers a methodical plan for church leadership to include minorities in all aspects of church life, including employment strategies and techniques used by the public and private sector to attract minorities, women and the disabled.

Governance Raises Tensions For Catholics And Baptists

By CAROL HAZARD
Associate Editor

STATESVILLE — The highly centralized Roman Catholic Church is allowing lay people to become more directly involved in ministries, and it's more open to dialogue among clergy and laity.

Meanwhile, the Baptist Church is moving away from a history firmly rooted in freedom and local autonomy, and is deeply engaged in a power struggle between fundamentalists and moderates.

These divergent approaches to church governance were outlined at a meeting marking the 10th anniversary of the Baptist/Catholic Dialogue in the Piedmont and Western North Carolina. The Oct. 22 meeting was at the First Baptist Church in Statesville.

Clergy, religious educators and pastoral ministers from both denominations met to gain greater understanding of each other and, hence, of themselves.

"People who aren't able to engage the world around them become very isolated," said Father Frank Cancro, who presented the Catholic position from a theological and historical perspective. Father Cancro, a priest of the Diocese of Charlotte and a member of the Society of St. Sulpice, is vice rector of the Theological College at Catholic University of America in Washington D.C.

"I celebrate the people who formed this dialogue if for no other reason than for Baptists to say we believe there are children of Christ in communities other than our own," said Dr. Walter Shurden, who spoke about Baptist teachings and traditions. Dr. Shurden is the Callaway Professor of Christianity and chairman of the Department of Christianity at Mercer University in Macon, Ga.

Both the Roman Catholic Church and the Southern Baptist Church, the two largest denominations in the United States, are experiencing tensions in governance, in the concept and exercise of authority.

In the Catholic Church, the Second Vatican Council paved the way for shared responsibility for decision making among clergy and lay people, said Father Cancro. The pendulum shifted back toward a more centralized approach during the 1980s. However, tensions are still present in the 1990s.

"It's sometimes difficult to balance universality and plurality," said Father Cancro. "With all the empowering of the clergy and laity, the bishop runs the risk of having a lot of big heads and no bodies."

In Catholic history, there is always a head and a body of Christ, he said. The Bishop of Rome and local bishops represent the head. They are a sign of unity of the universal body of believers. "We can trace these body images back through all of history when Jesus called and others followed," said Cancro.

The Church's understanding of authority is founded on eight directives from Jesus and the apostles, said Father Cancro. These include:

— A call for people to come together and a call for conversion.

— Apostles to form a close band.

— A commissioning of followers to do specific work.

— Knowledge of the ascending Jesus.

— A signaling out of Peter, "a rock," to build the church.

— The 12 apostles as primary witnesses of the resurrection.

— A successive ministry as seen by the apostles.

— The apostles as leaders to arbitrate disputes and call for cooperation among churches.

From this framework, the Catholic Church formed a basis for governance maintained throughout time, said Father Cancro.

In the Baptist Church, there is no head, no Bishop, said Dr. Shurden. Rather, the church was founded on the authority of the local church. "There was no theological order beyond the local church," he said. "The church is defined in terms of the local congregation ... There was no concept of governance as it related to the universal church."

See **Dialog,** Page 6

Dr. Walter Shurden, a Baptist educator, and Father Frank Cancro of The Catholic University of America discuss church governance at the recent Baptist/Catholic Dialog in Statesville.

Photo by CAROL HAZARD

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

CRISM Efforts Pay Off

The announcement of plans for a retirement housing community on the grounds of the Catholic Conference Center in Hickory is the latest and most ambitious step by the Diocese of Charlotte in its attempt to meet the needs of the growing population of older Catholics in our Community of Faith.

Dolan Manor in Greensboro, providing housing for elderly and handicapped persons, has been in existence for several years. DeSoto Square in Hayesville was later established as a joint project of the Catholic parishes in the area and the Episcopal Diocese of Western North Carolina.

Last year, the Diocese of Charlotte — through Catholic Social Services — established CRISM House in Charlotte to provide group housing for retired persons.

Much of this activity stems from the work of a task force appointed several years ago by now-retired Bishop Michael J. Begley. The purpose of the task force was to determine the size of the population of older Catholics in the diocese and to determine what they saw as their major concerns and needs.

One of the major concerns was affordable housing. And the interest was in housing which would allow older Catholics to remain independent in their own homes instead of in nursing homes.

An outgrowth of that study was the establishment of CRISM — Catholic Retirees Invited to Special Ministries. In the few years since it was established, CRISM has been in the forefront of the move to provide the desired housing. That activity was recognized when the group home in Charlotte was named CRISM House. And it was at a special CRISM meeting in Hickory that the plans for the new community were announced.

It is likely that the new retirement community will not be the last of its kind. Diocesan officials hope that it will serve as a model for others elsewhere in the diocese.

The members of CRISM can take justifiable pride in the results of their efforts.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II has renewed his appeal for international intervention to end the "bloody war" in Croatia and has expressed support for a peace treaty aimed at halting 12 years of fighting in Cambodia.

The pope discussed both issues at his Oct. 23 weekly general audience and warned that the fighting between Serbs and Croats is causing tensions in other parts of Yugoslavia.

"I renew my invitation to the international community to continue its commitment to halt the war against your dear homeland, Croatia, and to assure all the people of the Balkans a life within a stable peace," the pope said.

Christians "cannot escape the serious task of actively contributing to the solution of this crisis and to alleviate its tragic consequences," he said.

He made the appeal in Croatian to Croatians at the audience.

Western European nations have mediated several cease-fire agreements between the breakaway republic of Croatia and the Serbian-controlled Yugoslavian government, but none have taken hold.

Croatians are mostly Catholics while Serbs are mostly Orthodox.

Regarding Cambodia, the pope said the peace accord "should signal the beginning of a new period" for the Asian nation.

The internationally mediated accord between the Vietnamese-backed government and a coalition of communist and non-communist guerrilla groups was signed in Paris the same day. Nineteen nations, including the United States and the Soviet Union, were involved in drafting the pact.

The pope asked the Cambodian signers "to be faithful to the solemn commitments undertaken" and to have the "courage to reconstruct their beloved country and to overcome multiple difficulties through dialogue and reciprocal confidence."

"A special greeting goes to the small and beloved Catholic community which, with the help of the Lord, has known how to overcome difficult trials and is preparing to offer its generous contribution for the rebirth of the country," he said.

There are no accurate statistics on the number of Catholics among Cambodia's population of 7.9 million. Catholics numbered about 14,000 in 1973 and have always been a tiny minority of the total population. The Church suffered greatly after the communist Khmer Rouge movement came to power in 1975.

Foreign missionaries were expelled and local clerics and religious were sent to work the land. The Khmer Rouge were eventually overthrown by a Vietnamese-installed government. The Khmer Rouge is one of the guerrilla groups signing the Paris peace accord.

Letters To The Editor

Time To Remember

To the Editor:

Nov. 16 marks the second anniversary of the brutal slayings in El Salvador of six Jesuit priests, their housekeeper and her 15-year-old daughter. Five of the nine soldiers accused of the slayings were trained at Fort Benning, Ga., according to a congressional task force sent to El Salvador to investigate the massacre.

Last Nov. 16, to commemorate the first anniversary of those martyrs, Charles Liteky, who received the Congressional Medal of Honor in Viet Nam; his brother, Patrick, who trained at Fort Benning; and I, a Catholic priest with the Maryknoll Order, protested the ongoing training of Salvadoran soldiers at Fort Benning. We were arrested and tried.

I am presently serving a 16-month sentence in a federal prison in Florida for our act of civil disobedience. My friends, Charles and Pat Liteky, are in other prisons. Hundreds of Salvadorans continue their training at Fort Benning, and millions of dollars in U.S. military aid continue to flow to El Salvador despite repeated warnings about human rights abuses

Nov. 16 is a time to remember — and a time to speak. More than ever, I am convinced that our country's aid and training of El Salvador's military is wrong and against what a loving God expects of us as people of faith.

Father Roy Bourgeois, MM
#10579-017
Federal Prison
Tallahassee, Fla.

Why Publish Article?

To the Editor:

I don't understand why you chose to publish the CNS article (10/18) re: religious addiction written by an Episcopalian priest. His negative comments about Roman Catholicism and his cavalier acceptance of "churchless Christianity"would not seem conducive to engendering the enthusiastic and courageous Catholicism so eloquently espoused by Msgr. John McSweeney in your previous week's issue.

In an address to the Latin American bishops, our Holy Father reminded them: "So we must invoke the Church, respect it and serve it because 'one cannot have God for one's Father if one does not have the Churh for one's mother.' (St. Cyprian)

"How can one possibly love Christ without loving the Church, since the most beautiful testimony to Christ is the following statement of St. Paul: 'He loved the Church and gave Himself up for it'? Or, as St. Augustine puts it: 'One possesses the Holy Spirit to the extent that one loves the Church of Christ'."

As a Catholic "herald," mightn't you be truer to your mission if you published articles that elicit greater love for and loyalty to our Holy Mother and Christ's Bride rather than those that call into question even the very need for her existence?

Sincerely,
Estelle Wisneski
Charlotte

God's Law Is Supreme

To the Editor:

There is no authority but that which comes from God. We are "one nation under God," and any laws that are made must be subjected to the laws of God, namely the Ten Commandments.

Therefore, since God's Fifth Commandment is "Thou shalt not kill," no power on earth can bestow on anyone else the so-called "right to kill." That, in itself, is a contradiction in terms.

Abortion is killing. Just as in the creation of the first man, Adam, God formed him out of the dust of the earth and breathed into him a living soul — the very breath of God — and he became a living human being, so, at the very moment of conjugal union, God breathes a soul into the child being conceived and the conception of a tiny human life takes place.

To willfully take another's life is murder, exclusive of definite self-defense. The tiny, conceived baby has just as much right to life as the person who conceived her/him, no matter what the provocation of conception. The mother has no more right to life than the child in her womb, and no parent has, or can be given, the power to permit her/his daughter to commit abortion.

May those who wield the scalpel be mindful of the dignity of their honorable profession, defend the right to life of the most helpless of all God's creatures and, when eternity dawns for us all, may those little ones, martyrs by induced abortion, regarding those who were parties to such atrocities, cry out to the Lord in heaven, "Forgive them, Lord, they know not what they've done."

Sister J. Ahearn, RCE
Asheville

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Editor's Notebook

With this issue, *The Catholic News & Herald* begins what is planned to be a series of monthly guest columns by members of the North Carolina Lutheran-Catholic Covenant Committee. These columns also will be published simultaneously in the *NC Catholic* and *The North Carolina Lutheran.*

That committee is charged with implementing the Lutheran-Catholic Covenant which was signed in May by Bishop Donoghue, Bishop F. Joseph Gossman of the Diocese of Raleigh and then-Bishop Michael McDaniel of the Lutheran Synod of North Carolina. The feeling was that, without such a committee, the covenant could become a well-intentioned piece of paper gathering dust in the archives of the two dioceses and the synod.

It was the intent of the three bishops that the covenant should be a living document, leading to closer cooperation between the two denominations, especially on the parish level. To that end the committee is working to encourage Catholic and Lutheran congregations to sign ocal covenants and to plan joint activities.

The guest columns in the three newspapers are part of that effort.

Because of the Lutheran celebration of Reformation Day this week, it was decided that it would be appropriate that the first column should be written by a Lutheran member of the committee. The author of the column, which appears elsewhere on this page, is the Reverend Daphne Burt, pastor of Bethany Lutheran Church in Blowing Rock and secretary of the Lutheran Synod of North Carolina. Her column, outlining how Reformation Day is gradually evolving into a day for ecumenical activities on the part of both Lutherans and Catholics, is well worth eading.

Next month's column will be written by a committee member from the Diocese of Raleigh.

Not being a lawyer, I sometimes find it difficult to fathom the workings of the egal mind. This is one of them.

For more than two years, Mecklenburg District Court Judge William Constangy has opened court each day with a brief prayer. The text is on Page 11 of this issue. fail to see anything in it that could offend anyone.

Yet some lawyers and the North Carolina Civil Liberties Union sued to block he prayer. They claimed it injected religion into the courtroom. A federal judge in Charlotte and a federal appeals court in Richmond agreed with them.

The prayer seems to me to be no different than those which routinely open other court, congressional and legislative sessions. But the federal courts -- so far -- think otherwise. They hold that such expressions as "God save the state and this honorable court" and various legislative prayers have been repeated so routinely that they are meaningless and that's okay. Constangy's prayer has spiritual meaning and that's bad.

Oh, the legal mind -- it's a wonderful thing!

Reformation Day -- A Day For Ecumenical Celebration?

By PASTOR DAPHNE BURT

On the 31st of October, while hundreds of children swarm into the streets in colorful costumes, begging for candy, Lutherans all over the world celebrate what he *Manual on the Liturgy* notes is the "only day on the calendar peculiar to the Lutheran church" — Reformation Day.

Tradition tells us that it was on this day in 1517 that Luther nailed his 95 Theses o the door of the Wittenberg Chapel, thus inviting debate and discussion on matters which he deemed were important for the life of the church.

Reformation Sunday, celebrated the Sunday prior to Reformation Day (unless he 31st is a Sunday) is a day filled with joy and celebration in the Lutheran church. Chancels are decked with red: the color of the Spirit and the church. Hardly a congregation can be found that doesn't sing Luther's great hymn, "A Mighty Fortress," and sermons can be expected to reflect the theme of the readings for the day: the Lutheran passion for Martin's "alones" — *sola gratia, sola scriptura, sola fides* — grace alone, scripture alone, faith alone. Reformation Sunday is a Sunday-mong-all-Sundays when Lutherans celebrate their heritage, peculiar as that may be.

The question to be asked is: How ecumenically sensitive or appropriate is it for Lutherans to act so self-important on the very day that began the separation of the Roman Catholic Church from itself — a separation which Martin Luther himself did not desire? Is there a way to celebrate Reformation Day in a manner which reflects Luther's original intent: desire for understanding, scriptural fidelity and unity within God's holy, catholic and apostolic church?

Happily, Lutherans and Roman Catholics in many parts of the country have dopted Reformation Day as a day for ecumenical activities: prayer services, potluck uppers, Bible studies and discussion groups.

What better day of the year is there for Lutherans to share the aspects of their heritage which are so important to them and for Roman Catholics to share the many ways in which their church is a different institution than that with which Luther had uch troubles? What better day to come together over a meal and discuss the truth of the Gospel which sets us free from our sins? What better day to gather our hopes and cares together in prayer? Rather than a day to emphasize Lutheran identity as eparate from Roman Catholic, isn't Reformation Day the ideal day for Lutherans and Roman Catholics across North Carolina to set aside as a time for joint, elebration, understanding and renewal?

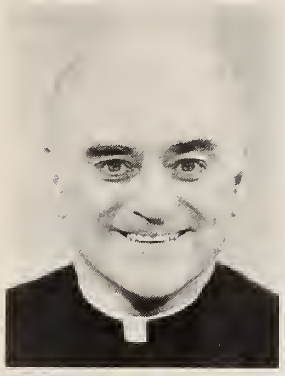
When he posted those 95 Theses 474 years ago, Martin Luther never intended the resulting separated church named for him. What better way to honor his memory than to celebrate it as one body of Christ, separated by tradition, but united in mutual understanding and respect?

The Reverend Daphne Burt is pastor of Bethany Lutheran Church in Blowing Rock, secretary of the Lutheran Synod of North Carolina and a member of the Lutheran/Catholic Covenant Committee.

Light One Candle

By FATHER JOHN CATOIR

As I get older and hopefully wiser, I become more and more convinced that God wants us to draw true spiritual comfort from His presence within us. He wants us to be happy now because of our faith in His love. This idea was the basis of my book, "Enjoy The Lord," written more than 10 years ago.



We are in better tune with God when we appreciate His in-dwelling presence. The two enemies of this appreciation are fear and guilt.

When you read the New Testament make a mental note of the number of warnings Jesus issued against fear. He wants us to banish fear as much as we can from our thinking. It means trusting Him more and not being afraid.

Left unguarded, the human mind reacts like a frightened child to any sign of anger, real or imagined. The Lord said, "Fear is useless, you must learn to trust." Trust is the litmus test of an active faith.

To those who fret needlessly over their past sins or their current weakness, He delivers the same striking message: "Do not be afraid, have faith in Me ... Be of good cheer." Jesus wants you to depend on His strength.

Once a sin is confessed and absolved, it is no longer an obstacle to grace, and guilt no longer serves a purpose. Very few people commit sins of malice anyway. Sins of weakness are more a sign of immaturity than of any contempt of God's authority. We are all better off thanking God for His mercy and forgiveness than wallowing in self reproach.

Learn to trust His love as it enfolds and embraces you. The Lord is healing all your wounds right now as you read these words. When you pray, be still. Look and listen as God reveals Himself in the wonders of creation and the beauty of nature.

In contemplative prayer, you remain conscious, but not necessarily conscious of anything in particular, especially not yourself. In fact, when you spend a lot of time thinking of yourself, you're on the wrong track. When you open your soul to the wonders of the universe you become totally unself-conscious.

You were made for happiness and true spiritual comfort, and you have the power to seize this happiness and hold onto it. Say "no" to your fears. Calm yourself and know that your saving God is near.

"I have calmed and quieted my soul, like a child quieted at its mother's breast, like a child that is quieted is my soul. O Israel, hope in the Lord from this time forth and forever more." Psalm 131.

Father John Catoir is director of The Christophers.

Make A Connection With Mary

By BISHOP JOHN F. DONOGHUE

A few weeks ago, I had the privilege of taking part in the Life Chain. This "chain" was formed by people holding one another's hands in a show of strength and support for the pro-life movement. The linking of hands and hearts was an electrified message of unity to protect the life of the unborn. It was a powerful sign of people making the important connection of their lives to the lives of the unborn.

In the midst of a fast-paced world, making a strong connection is important for getting and receiving messages clearly. Whenever we can strengthen our connections, we achieve more.

A good telephone connection allows us to hear and speak clearly. A good connection between computers allows a swift and efficient exchange of data. Good connections in business mean knowing the right people who can help us succeed in our work.

Even in family life, we strive to "connect" with our teenage children, our elderly parents and our friends and neighbors to ensure a stable, satisfying quality of life.

In our faith life, the connections we seek center on our relationship to God. Our prayers, attendance at Mass, visits to the Blessed Sacrament, works of charity are all ways we connect to God. Praying to the saints is another connection to God. For many Catholics, devotion to Mary, the Mother of God, is an important connection for strengthening our faith.

Why do so many people choose Mary to intercede for them? Why do pilgrims travel thousands of miles to seek her in places like Fatima and Lourdes? Why do they pray the rosary daily and encourage others to do the same? In part, it is because they see how well Mary made a lasting connection to God, how clearly she heard His Word and how that Word enriched her life on earth and in heaven.

"Mary grew up to respect the Word of God, a lesson she learned from her ancestors. But as a pupil, Mary surpassed her teachers! Everything God had spoken found a home in her. She, more than anyone, understood that God does speak, and that He speaks first; His Word, His Will, His plans have primacy." [1]

But Mary did not keep that knowledge to herself even after she entered into heaven. "Taken up to heaven, she did not lay aside this saving role, but her manifold acts of intercession continue to win for us gifts of eternal salvation." [2]

"Mary teaches us how to expect the Word, which continually draws us into the orbit of divine life and love." [3]

What greater gift can there be than to live in the midst of God's divine life and love, to gain eternal salvation? I assure you that if you pray often to Mary and seek her counsel, especially if you pray the rosary daily, you will make a lasting connection with the grace of God.

1. Hickey, Cardinal James, *Mary at the Foot of the Cross, Ignatius Press, 1988. Page 34.*
2. Vatican II, *Lumen gentium 62.*
3. *Mary at the Foot of the Cross. Page 34.*

Mountain Parish To Dedicate First Permanent Home

MARS HILL — After more than five years as a parish, St. Andrew the Apostle in Mars Hill will dedicate its first permanent home at 9 a.m. on Sunday Nov. 3.

Bishop John F. Donoghue, who established the parish in November 1985, will celebrate the dedication Mass. Concelebrants will include Jesuit Father Frank Reese, pastor of the parish, Father Vince Alagia of the Jesuit Retreat House in Hot Springs, Father James Stormes, representing the Maryland Province of the Jesuits, and possibly Jesuit Father Tom Gaunt, former planning director for the Diocese of Charlotte and now a doctoral student at the University of North Carolina in Chapel Hill.

Since St. Andrew was established as a parish, Masses have been celebrated in six different places — on the campus of Mars Hill College, in three storefronts and two apartments. The parish also had to rent office space and an apartment for Father Reese.

With the help of a loan from the diocese, the parish purchased three acres of land in January 1988 and began a campaign to raise funds for the church. The parishioners raised about $48,000 in the campaign to augment an existing building fund. The parish also received $60,000 from the Catholic Church Extension Society and borrowed the remainder of the $270,000 construction cost.

FATHER ANDREW GRAVES

The 5,400 square foot facility includes worship space for about 200 people, a gathering area which will be the scene of a small reception following the dedication Mass, an efficiency apartment for the pastor, two offices and five classrooms. The building is of frame construction and is expandable.

In addition to raising funds for the building, parishioners did much of the work themselves. Because of their work, "our cost per square foot is approximately $50, a veritable miracle these days," says Father Reese.

Because of the need to vacate the last storefront, the new structure was occupied as soon as it was usable in July although it was still incomplete. The first Mass was celebrated July 14. Bishop Donoghue wanted to wait until the altar was installed before dedicating the church. The altar, hand-built by parishioners, was completed this week.

Although Madison County is less than one-half percent Catholic, there has been a Jesuit presence in the county since the early 1930s. For many years, the Jesuits — notably Father Andrew Graves — served the county at St. Therese of the Little Flower at Revere. That church, now designated as a historic site, is still used on rare occasions.

Father Graves, who came to Madison County in 1937, established the Chapel of the Redeemer at Hot Springs as a mission in 1941. It eventually became the parish with a mission at Mars Hill. Father Reese became the pastor in 1978.

In 1985, Bishop Donoghue decided to move the parish to Mars Hill which is more centrally located in the county. The Chapel of the Redeemer became a mission. The bishop also gave the new parish responsibility for Sacred Heart at Burnsville in Yancey County, which previously had been a mission of St. Lucien Parish in Spruce Pine. For much of his 45 years in the mountains, Father Graves had served the Catholics in Yancey County as well as those in Madison County.

Bishop Donoghue chose the name St. Andrew the Apostle for the first parish he established after becoming bishop to recognize the long service of Father Graves. Father Graves, now 88, is living in retirement in Philadelphia.

As a Catholic priest in a heavily-protestant rural area, Father Graves had made many friends for the Church through his civic activities. He served as chairman of the Hot Springs Planning Board and as civil defense director for Madison County. He also coached baseball and football at Hot Springs High School.

The tradition of public service is being continued by the 55-family parish under the leadership of Father Reese and Mercy Sister Margaret Verstege, the pastoral asociate. The parish is deeply involved in the ecumenical and social ministries in the area.

Dialog (From Page 3)

Southern Baptists have moved from this historic emphasis on freedom to a concern for authority and control, said Dr. Shurden. "The fundamentalist argue for stricter controls because they say freedom is out of hand. The moderates insist we need freedom because the control mechanism has gone crazy."

He said, "There is a subtle and significant development among people who want to make Southern Baptists all alike and they want the centerpiece to be a fundamentalist society."

The division has created such tension among believers, the church is seeing signs of defection on the part of more aggressive moderates, said Dr. Shurden. "Some break up is occurring now," he says.

"One of our advantages is what some people would see as a weakness for democracy ... Democracy has the seeds of its own destruction. As long as someone has a voice, there can come along someone who can lead us to destruction."

The Catholic Church runs the risk of factionalism, but not the crippling kind of factionalism affecting Baptists, said Father Cancro. It is unified through a strong centralized governing structure.

"We have become more collegial, but that is the same as becoming democratic," he said.

The annual dialogue is sponsored by The Diocese of Charlotte, The Baptist State Convention of North Carolina and The Ecumenical Institute of Wake Forest University and Belmont Abbey College.

Amnesty Urged For Conscientious Objectors

WASHINGTON (CNS) — Amnesty for conscientious objectors to the Persian Gulf War "would reflect the best of the American spirit of generosity and reconciliation," said the head of the U.S. bishops' International Policy Committee in a letter to Secretary of Defense Dick Cheney and key members of Congress.

Archbishop John R. Roach of St. Paul-Minneapolis also asked for stronger legal protection for conscientious objectors, as well as expanding those protections to selective conscientious objectors.

The archbishop called his requests "opportunities to offer some measure of justice and healing for those who believed it morally wrong to fight in the Gulf war."

The Pentagon reported 320 conscientious objector applications during the Persian Gulf crisis, of which 191 were approved. The National Interreligious Service Board for Conscientious Objectors estimated, however, that up to 2,500 filed or tried to file for conscientious objector status, including an unknown number of selective conscientious objectors who contended they could not participate in war in the Gulf.

Archbishop Roach's Oct. 23 letter to Cheney and the chairmen of Senate and House committees and subcommittees dealing with the military was released Oct. 28.

In it he quoted from the U.S. bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response," which said the common good is achieved both by those who serve in the armed forces "within defined moral norms" and those who "believe strongly in conscience that they are best defending true peace by refusing to bear arms."

Archbishop Roach said amnesty or "another form of relief" would "help heal some of the wounds that came with the Gulf war."

The relief, Archbishop Roach said, "would also show compassion for those selective conscientious objectors who do not now enjoy legal protection."

By expanding protections to selective conscientious objectors, he added, "individuals will no longer be put in the unacceptable position of having to violate the law in order to fulfill their moral duty to avoid participation in wars they sincerely believe are unjust."

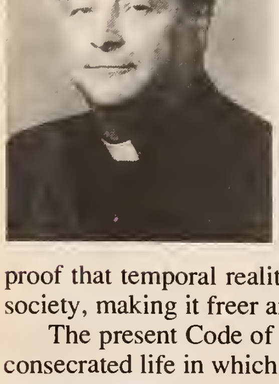
Secular Institutes Are Relatively New As A Form Of Vocation

By FATHER JOHN DIETZEN

Q. A few weeks ago I read your article in our Catholic paper concerning a letter from a single woman inquiring what could be done for her and other single Catholics.

Perhaps you could have mentioned the secular institutes. There are over 160 in the world, and we have a National Conference of Secular Institutes in the United States.

I hope this information may prove useful to you and others. (New Jersey)



A. I am grateful to Father Paul Avallone, spiritual director of the Don Bosco Volunteers, a secular institute for women, for reminding me of this relatively new Catholic vocation.

The roots of such a vocation go back several centuries, but the institutes were officially recognized only in 1947 by Pope Pius XII. Secular institutes have since been praised and encouraged by other popes.

Pope John Paul II noted in 1988 that members "offer proof that temporal realities, lived with the power of the Gospel, can give life to society, making it freer and more just."

The present Code of Canon Law defines a secular institute as "an institute of consecrated life in which the faithful, living in this world, strive for the perfection of charity and endeavor to work for the sanctification of the world especially from within" (c. 710).

Depending on their particular constitutions, this vocation is open to single lay people or sometimes to diocesan priests or deacons who feel called to a more intense consecration of their lives to God.

A booklet, *The Consecrated Woman*, explaining the Don Bosco Volunteers and giving information on secular institutes in general is available by writing to this Institute at 202 Union Ave., Paterson, N.J. 07502. Other information is available from the U.S. Conference of Secular Institutes, Box 4556, Washington, D.C. 20017.

Q. On many crucifixes the letters INRI are on a little sign above the head of Jesus. Can you explain what these letters mean?

In the cemetery where my husband is buried several headstones have the letters IHS. I was told years ago that those letters probably meant "I have suffered" and refer to Jesus. Is this true? (Illinois)

A. The letters INRI are an abbreviation for the Latin words "Iesus Nazarenus Rex Iudaeorum," Jesus of Nazareth King of the Jews. The fourth Gospel tells us that Pilate placed an inscription on the cross of Jesus with these words in Latin, Greek and Hebrew. (Jn 19:19-20)

IHS is an ancient Christian symbol. They are the first three letters (iota, eta and sigma) of the name of Jesus in Greek. The symbol was common among many Christians centuries before the English language developed. It could not have been an abbreviation for English words.

(A free brochure answering question Catholics ask about baptism requirements and sponsors is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to to Father Dietzen at the same address.)

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

“The Birds” (1963)

Classy suspense thriller begins leisurely as a romantic comedy that gradually shifts into high gear as a vehicle of fear when sea gulls, crows and other usually harmless birds suddenly turn malignant and band together in murderous attacks on unsuspecting members of a seaside community. In this adaptation of Daphne duMaurier's story of nature in revolt, director Alfred Hitchcock is up to his old tricks in transforming the ordinary into the menacing as he puts his vulnerable principals (Rod Taylor and Tippi Hedren) and others (Jessica Tandy and Suzanne Pleshette) through an emotional wringer trying to fend off nightmare attacks by the winged avengers. Mounting menace and special-effects violence, with a key sequence involving schoolchildren that youngsters may find especially frightening. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly advised that some material may be inappropriate for children under 13.** (MCA/Universal, $19.95)

“The Creature From the Black Lagoon” (1954)

A scientific expedition (Richard Carlson, Julie Adams and Richard Denning among them) exploring a tributary of the Amazon River find in its murky depths a bizarre humanoid creature with gills (Ricou Browning) that doesn't take kindly to the idea of being captured. Directed by Jack Arnold, the low-budget monster movie is not very scary but has a few tense moments, plenty of atmosphere reflecting humans faced with the unknown and a funny-looking but ultimately sympathetic creature. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MCA/Universal, $14.95)

“Defending Your Life” (1991)

After dying in separate accidents, a mild-mannered ad exec (Albert Brooks) and his new love interest (Meryl Streep) face individual trials in the hereafter, which will determine whether they progress to a higher plane or return to Earth to try again. Also written and directed by Brooks, this vaguely defined comicfantasy is a smoothly soothing salute to the redemptive powers of love, given some needed sparks from Lee Grant and Rip Torn as prosecutor and defending counsel, respectively, in the afterlife proceedings. References to reincarnation and extremely mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Warner, $92.99)

“The Field” (1990)

Obsessed with acquiring the field he has slavishly cultivated for his only surviving son (Sean Bean), an impoverished Irishman (Richard Harris) comes into mortal conflict with an American (Tom Berenger) who outbids him for the land. With Harris' commanding performance at the center, writer-director Jim Sheridan's well-crafted morality tale fully exploits the austere beauty of the Irish landscape to reflect the primal emotions that the story evokes. Intermittent violence and a very restrained sexual encounter. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.** (LIVE, $89.95)

“Hold That Ghost” (1941)

In one of their better efforts, Bud Abbott and Lou Costello join a group of strangers (including Richard Carlson, Joan Davis and Marc Lawrence) in a spooky, abandoned hotel that was once a Prohibition gambling den in which is hidden a fortune in criminal loot. Directed by Arthur Lubin, the mystery comedy gets double mileage out of a setting honeycombed with sliding panels and secret passages used both as a source for the eerie goings-on, including a peripatetic corpse, and as a veritable fun house for the comic hi-jinks of Costello, amusingly abetted by the sassy humor of Davis, before all the wacky proceedings are satisfactorily resolved. Comic menace and slapstick violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MCA/Universal, $14.95)

“Madonna: Truth or Dare” (1991)

Self-serving documentary-style footage of the rock star's 1990 Blond Ambition concert tour, focusing mostly on her outrageous backstage pronouncements and manipulative encounters with family and tour members. As directed by Alek Keshishian, the result is a boring, self-obsessed descent into vulgar exhibitionism that, far from an honest revelation of the pop icon, is just one more calculating pose. Incessantly crude sexual innuendo with some homosexual references, brief nudity and much rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.** (LIVE, $92.95)

“Separate But Equal” (1991)

In re-creating events that culminated in the 1954 U.S. Supreme Court decision to desegregate the nation's schools, this 193-minute TV dramatization demonstrates in human as well as legal terms why the “separate but equal'' doctrine was legally unjust and morally wrong. Written and directed by George Stevens Jr., with a fine cast including Sidney Poitier, Burt Lancaster and Richard Kiley, the program cuts through all the legal verbiage with a single image — a black child walking five miles each way to attend a Jim Crow school. One doesn't have to be a lawyer to understand that's the meaning of separate and it has nothing to do equality. The result is worth sharing with the entire family. (Republic, $89.95)

“The Silence of the Lambs” (1991)

An FBI trainee (Jodie Foster) seeks the identity of a psychotic serial killer (Ted Levine) from a brilliantly manipulative psychiatrist (Anthony Hopkins), himself an imprisoned multiple murderer. Jonathan Demme directs a riveting thriller eliciting superb performances from Miss Foster and Hopkins while attempting a straightforward treatment of repugnant subject matter by focusing on the novice agent's dedication to her assignment. Some intense violence and graphic shots of mutilated bodies, a flash of nudity and occasional rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.** (Orion, rental)

“Fandango” (1985)

It's May 1971 and five new Texas college graduates go off on a trip to the Mexican border in search of their lost youth. Written and directed by Kevin Reynolds, the movie is sporadically amusing but more often sentimental, self-indulgent and tedious. Some brief nudity meant to be comic. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Warner, $19.98)

Young TV Star Sets Example For Others With Same Disease

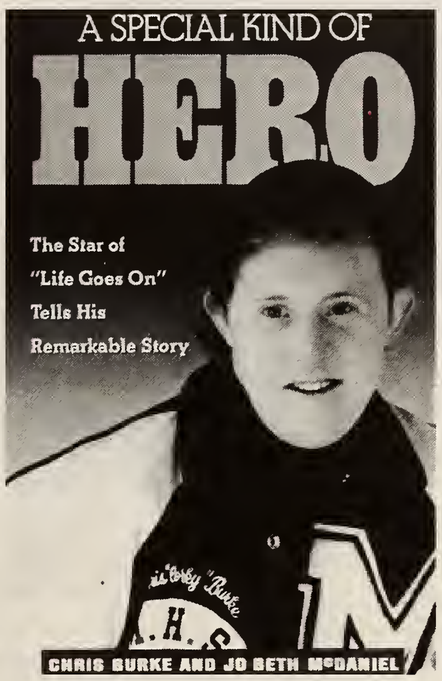
By SISTER MARY ANN WALSH

LOS ANGELES (CNS) — For actor Chris Burke, first came the ABC-TV series “Life Goes On,” then recognition as a star.

Then came fan mail. Then his autobiography — *A Special Kind of Hero.*

The book, written with author Jo Beth McDaniel, recounts Burke's life and stellar career, no small feat for a young man born with Down's Syndrome 26 years ago.

Burke plays Corky Thacher, a youth with Down's Syndrome who is the only son in a blue-collar family. In its third season this fall, the series airs Sundays, 7-8 p.m. Eastern time.



Actor Chris Burke, born with Down's Syndrome 26 years ago, tells his life story in *A Special Kind Of Hero,* a book written with author Jo Beth McDaniel. Burke is in his third season on the award-winning ABC-TV series, “Life Goes On.” (CNS photo)

In a Los Angeles interview with Catholic News Service in his trailer on a Warner Bros. location, he spoke about what his life is like since he became a Hollywood figure.

“I have changed a lot” because “I showed what I can do,” said Burke, a Catholic. “That means a lot to me.” Stardom has brought fame, the New York native said. On a summer visit to New Hampshire with his family, for example, people at a restaurant one morning stopped at their table.

“Excuse me, are you Corky?” Burke recalled their saying. “Oh, I love your show!”

At Mass, meanwhile, a woman whispered to those around her, “That's Corky!” And after church, he said, people “asked me for my autograph.”

Corky's accomplishments as a person with Down's Syndrome have prompted some viewers to say the series offers false hope to people with mental retardation.

Burke, however, said it urges people to face challenges which scare them.

People can learn to do more, he said, noting that the character Corky initially was “afraid to go out there and go on his own.”

Burke steers clear of suggesting script concepts, but he has ideas.

“I'd love to do a story when Corky goes to a regular day camp, like where I go,” he said, referring to Camp Anchor, a summer program on Long Island for youths with disabilities.

He also envisions a spinoff series about “when Corky was first born,” he said. The program would show Corky's parents “just like my parents” and demonstrate “what they had to go through, the heartache,” he said.

It should tell how “they take me home, try to raise me and the doctors think I cannot do a lot.”

Burke's parents moved from New York to Los Angeles for the series. Burke's father, Francis, a retired New York police inspector, moved first. When the series was renewed, Marian Burke resigned from her job in New York to join them full-time.

They travel with Chris for his work and guest appearances and often meet parents of Down's Syndrome children who have “so much hope for their children, which they hadn't had before,” Mrs. Burke said.

Her son, she said, “has shown what young people can do in spite of the fact that they have Down's Syndrome.”

“He has overcome a lot,” she said. “Everything they show Corky doing” in the series, Chris can do, she said.

“He can ride a bike,” she said. “He did serve” as an altar boy. “He did swim with dolphins. He did recite *The Raven.*”

“It's proven to the world that there's hope for these young people,” she said. “Prior to this nobody gave them a chance.”

Burke has grown as an actor, said Mrs. Burke, who works with him on lines the night before his taping. At the studio, his acting coach works with him.

“Chris this year is studying first by himself,'' Mrs. Burke said. ``Then I step in and I give him all his cues.”

“He could not do that his first two years,” when someone had to work with him all along the way, Mrs. Burke said. “So you see he is still learning and still improving upon himself. It has proven so many times that the plateau every doctor told us that Chris was going to reach has not been reached yet. He is still learning and he is still capable of learning more.”

Young Burke often makes guest appearances, his mother said.

“It's very hard for us to ever turn anybody down,” she said. “We feel we have an obligation to give back somewhat of what we have received because of what we've received from Chris being such a wonderful young man. We thank God for that.”

A Special Kind of Hero, by Chris Burke and Jo Beth McDaniel, is available through bookstores and from Doubleday. It sells for $18 in the United States and $23 in Canada. A portion of sales proceeds will be donated to the National Down's Syndrome Society.

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FAITH alive!

The environmental predicament

By John F. Haught
Catholic News Service

Many knowledgeable people gradually have become aware of the extent of the environmental crisis, but organized religion until recently has been largely unresponsive to it.

Russell Train, who chairs the World Wildlife Fund, finds this remarkable: "Here we have issues that go to the heart of the human condition, to the quality of human life, even to humanity's ultimate survival.

"Here we have problems that can be said to threaten the very integrity of creation. And yet the churches and other institutions of organized religion have largely ignored the whole subject."

■■■

Can Christianity now make the environment a major ethical concern? John Passmore, an environmental philosopher, doubts it. He voices the opinion that Christianity is so oriented toward life in the next world that caring for this planet simply cannot become a priority item for Christians.

Passmore has a point. For some Christians even the world's destruction would not come as very bad news since such an event ushers in the next world. Fortunately there is no firm basis in Christian tradition for such a negative attitude toward the earth and the physical universe.

The present environmental predicament challenges us to internalize what we have perhaps only notionally affirmed, namely, that creation is good — blessed and cared for by the Creator.

In Genesis, where we are made stewards of creation, God declares that nature is good in itself, independently of any use to which humans try to put it.

The Christian sacramental tradition even sees the likeness of God in natural realities like clean water, fresh air, fertility and life. So an obvious reason to care for the environment is to preserve the natural realities at the basis of our sacramental relation to mystery. (Imagine what religion would be like if we lived on the moon, says historian and theologian Thomas Berry.)

The current environmental crisis is a great opportunity for Christians to find powerful new meanings in traditional teachings. What do some of these teachings look like if we regard them with an ecological sensitivity?

"The current environmental crisis is a great opportunity for Christians to find powerful new means in traditional teachings. What do some of these teachings look like if we regard them with ecological sensitivity?"

We gain a new appreciation of St. Paul's vision that redemption has a cosmic meaning.

— The notion of "sin," which always meant a state of "relationlessness," now seems more clearly than ever to entail our alienation from nature and not just from one another.

— Reconciliation (at-one-ment), or redemption, requires also our reintegration with a renewed universe.

Likewise "revelation" means not only a series of divine self-disclosures in history, but also the process whereby the natural world in its 15 billion years of evolution unfolds the divine mystery.

Accordingly, Christian hope embraces not just the individual's destiny or that of the human species. In the spirit of St. Paul, we look forward to the ultimate unity of all creation in God.

Fired by this hope, we could adopt an ecological asceticism, the discipline of taking into account the full consequences of our actions for the future of life on this planet.

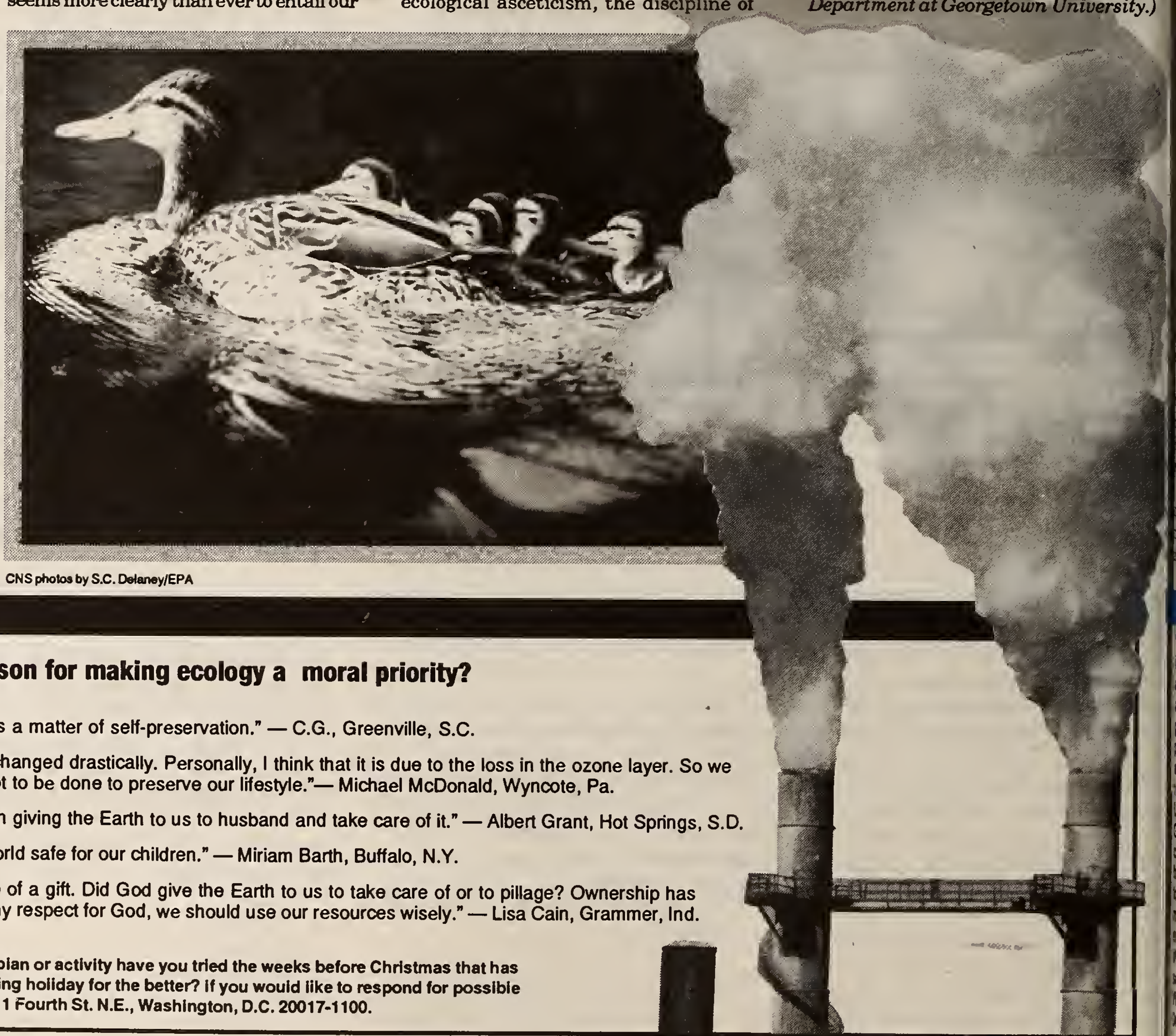
■■■

Sensitive to ecology, we could shape religious education to give closer attention to the cosmos and our connections with it.

We could teach children to value the cosmos as our constant companion on the religious journey rather than something eventually to be discarded in the quest for God.

Christian ethics could also assume an environmental focus. The ethic of life, for example, could be extended to include all dimensions of the biosphere, and not just human life. After all, can human life flourish in isolation from the wider web of the earth's life-systems?

(Haught is chairman of the Theology Department at Georgetown University.)



CNS photos by S.C. Delaney/EPA

FAITH IN THE MARKETPLACE

What do you see as a major reason for making ecology a moral priority?

"We've got to have someplace to live. It's a matter of self-preservation." — C.G., Greenville, S.C.

"In the past few years, our weather has changed drastically. Personally, I think that it is due to the loss in the ozone layer. So we need to take care of our environment. It's got to be done to preserve our lifestyle."— Michael McDonald, Wyncote, Pa.

"We are obliged by God's graciousness in giving the Earth to us to husband and take care of it." — Albert Grant, Hot Springs, S.D.

"The future of our children, making the world safe for our children." — Miriam Barth, Buffalo, N.Y.

"It's a question of how we see ownership of a gift. Did God give the Earth to us to take care of or to pillage? Ownership has conditions and responsibilities. If we have any respect for God, we should use our resources wisely." — Lisa Cain, Grammer, Ind.

An upcoming edition asks: What plan or activity have you tried the weeks before Christmas that has altered your approach to the coming holiday for the better? If you would like to respond for possible publication, write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Nature's message: Use your three Rs!

By H. Richard McCord Jr.
Catholic News Service

The tiny island was 3,000 miles from he nearest continent. When an explorer ame upon it recently, he felt sure he vas the first ever to set foot upon its hore. But he found, much to his dis- nay, that civilization had preceded him. he beach was littered with garbage iscarded by ships and carried by ocean urrents.

■■■

Another sad tale of paradise lost! Add to the litany of bigger incidents — oil and hemical spills, disappearing rain for- sts, worsening air pollution — and we ave overwhelming evidence that we're n the midst of an ecological crisis!

Our international security is being hreatened in a way that armies and ilitary hardware never have done.

Alarms have begun to sound. It has ecome more evident how many deaths are linked directly to the amount of lead in our water and the level of carbon emissions in the air we breathe.

The greenhouse effect is having multiple consequences for the climate and agriculture, and even is placing restrictions on how long we stay out in the sun. Nature itself is sending us a message.

So, too, are concerned individuals and groups like Greenpeace that have battled for a safer environment.

In his 1990 World Day of Peace message, Pope John Paul II spoke of the ecological crisis as a moral crisis and a threat to world peace.

Early in 1991, the Catholic bishops of Florida called preservation of the environment "a fundamental and critical issue of our time" and urged everyone to learn a new version of the three Rs: recycle, reuse, reduce.

Despite all the evidence, exhortation and warnings that now surround us, we have to admit we've done a better job at mastering other Rs — notably, reluctance and resistance.

NS photo by S. C. Delaney/EPA

"Conversion begins with little steps: recycle, reuse, reduce. Gradually, as our reluctance and resistance are worn away, we reach a point of spiritual awareness."

When I look into my own heart I find several factors that block a more effective response to our suffering Earth.

First, there's simple laziness and lack of attention. It's easier to toss paper, plastic and all sorts of things into the trash than to save, sort and set aside for recycling.

It is easier and often cheaper to buy disposable products than those which can be cleaned for reuse. The patterns of a lifetime help us ignore the consequences of using certain pesticides, fertilizers, Styrofoam or aerosol sprays.

Then, too, I often find myself overwhelmed by the complexity of the situation. There seem to be just too many labels to read, too many questions to answer and decisions to make.

How do you examine the claims of "environmentally safe" products when your child is distracting you in the supermarket aisle?

Is it worth trying to preserve a certain species of bird it it means the loss of jobs for those in forest industries? Complexity leads to confusion about such issues, and confusion becomes an excuse for doing nothing.

Fear is perhaps my deepest wellspring of resistance.

I suspect that my lifestyle, with its built-in patterns of waste and pollution, may be part of the bigger problem. But I fear losing what I have — the comfort and convenience — if I really take a hard look at what it is costing the planet to maintain my standard of living.

CNS photo bySunrise Trinity

"It's not that I don't want a clean environment or a better life for poor countries," I protest. "I just don't want to lose what I've come to depend on and feel entitled to."

■■■

Laziness, negligence, rationalization and fear are all habits of my heart that reveal how much I need conversion. The symbol of a new heart is often used in the Bible to describe conversion. "Create in me a new heart," prays the psalmist.

If the ecological crisis does not reach people's hearts and evoke a spiritual response, it will never be resolved.

Conversion begins with little steps: recycle, reuse, reduce. Gradually, as our reluctance and resistance are worn away, we reach a point of spiritual awareness.

All creation is interdependent. We care for the Earth. It cares for us. God cares for all.

And peace is possible.

(McCord is associate director of the U.S. Catholic bishops' Secretariat for Family, Laity, Women and Youth.)

A theology of ecology

By Father John J. Castelot
Catholic News Service

The early Israelites lived surrounded y people who actually worshiped na- ire and its forces. Abraham came from culture in which the moon was the rincipal deity.

With their subsequent belief in only ne God, biblical people regarded their eighbors' worship as an abomination. till, they looked upon nature with an we bordering on the religious.

There are two "theologies" of cre- tion at the beginning of Genesis. In ne there is a recurring refrain: "God w how good it was" (1:3, 19, 12, 18, 21, 24). At the end of the creative process, "God looked at everything he had made, and he found it very good" (1:31).

When he made human beings he "blessed them, saying: 'Be fertile and multiply.... Have dominion over ... all the living things that move on the earth"' (1:28).

This was by no means a license to ravage nature. It was the gift of a share in God's wise, loving control over all those things he declared "very good."

While the authors had no concept of what we call "nature" and would have reacted to the word "ecology" with a blank stare, they actually gave us the basis of a theology of ecology.

■■■

—Nature was to be neither deified nor savaged.

—Nature was to be treasured as a gift of God.

—Nature was to be used for people's benefit, but responsibly, with gratitude and awe.

In the other creation account in Genesis, we read that "God then took the man and settled him in the garden of Eden, to cultivate and care for it" (Genesis 2:15). Humanity's first charge is to care for nature.

Unencumbered by technology, which separates us from nature and in a sense "dehumanizes" us, biblical people were in harmony with nature.

For example, in a climate with limited rainfall they had a keen appreciation of their dependence on nature's gift of water for life itself. To contaminate it would have been suicidal. Water became a universal symbol for life.

Psalm 8 is a beautiful meditation on nature. "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place — what is man that you should be mindful of him, or the son of man that you should care for him?"

What astounds the psalmist is the fact that God has given humanity a share in his dominion over the universe. But it is a share in God's responsible, sensitive rule.

Evidently people abused this privilege. Paul, in a powerful passage, pictures creation groaning under the abuse to which it has been subjected (Romans 8:19-22).

And creation is still groaning, yearning for the time when people will come to their senses and exercise responsible, caring dominion.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

Veteran ecologist Michael Dowd writes In *Earthspirit, A Handbook for Nurturing an Ecological Christianity* that a spirituality of ecology can be nurtured by integrating contemporary science with the prophetic biblical tradition. He discusses a new "cosmology" telling the story of how the created universe is ordered. The United Church of Christ minister believes God is dynamically present within creation, a powerful source of life on behalf of creation. Furthermore, he says, to grasp the importance of ecology we must truly know ourselves. "We have no existence apart from the living Earth.... What we do to the Earth, we do to our self." (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1991. Paperback, $7.95.)

FOOD FOR THOUGHT

People don't actually want their children's children to inherit an earth lacking the beauty and natural resources it once knew. But it is difficult to focus on the needs of future generations when present needs are so great.

Something always seems more important than taking action on behalf of the environmentl

And people often feel powerless about the environment. They wonder if anything they do makes a difference.

"Three stubborn illusions" stand in people's way when it comes to the ethics of ecology, Cleveland's Bishop Anthony Pilla said recently: the illusion that there will always be plenty of water and fish or oil and plants; that the world is "our property to do with as we would like"; that "it doesn't matter" if a species of animal becomes extinct or if air pollution controls begin this year or next.

Who is harmed if the environment is exploited? Future generations, today's poor and oppressed people?

Florida's Catholic bishops described nature as part of a "life-sustaining organism or system." They said, "Injury to any part has repercussions on the whole" and the "inherent punishment for destructive action against nature ... falls upon the innocent as well as the guilty."

David Gibson, Editor, Faith Alivel

FAITH alive!

Bishop Says Oakland Faces Tougher Rebuilding Job

WASHINGTON (CNS) — The bishop of Oakland, Calif., said his city, which is still recovering from the damage of a powerful earthquake two years ago, will face even tougher times ahead rebuilding from the monstrous fire that destroyed miles of homes Oct. 20.

"It was like a roaring inferno," said Bishop John S. Cummins in a telephone interview. "It's been very tough on the city. We had not recovered from the earthquake two years ago and then this happened."

The 1,700-acre fire in Oakland, which started Oct. 20, was the second disaster to strike northern California in two years. On Oct. 17, 1989, an earthquake measuring 6.9 on the Richter scale killed 60 people, injured more than 3,000 and left more than $7 million in damage.

The fire killed at least 24 people and destroyed more than 1,800 homes and 900 apartments in some of Oakland's most luxurious neighborhoods.

Though no Catholic churches, schools or other facilities burned down, at least one-third of the 950 families who are parishioners at St. Theresa of the Infant Jesus were believed to have lost their homes, Msgr. Bernard Moran, the parish's pastor, told Catholic News Service.

"When it started, we didn't think the fire would be that bad," said Msgr. Moran. "But just as our last Mass was finishing it became obvious it was serious. We could hear it from inside the church ... trees exploding and flames crackling. We prayed and then we left. I didn't think the church was going to make it because the smoke and fire were approaching."

Catholic institutions spared by the fire were the parish and its elementary school, the nearby Holy Names High School and Holy Names College, both run by the Sisters of Holy Names of Jesus and Mary and St. Albert's Priory, a Dominican house of formation.

A principal at a Catholic school in a neighboring community lost his home as did faculty and staff of several of the Catholic schools in Oakland, witnesses said.

"The high school was really in the midst of the fire, but it survived while things all around it burned," said Mary Gietzen, executive secretary to the president of Holy Names College. "It was a fickle fire."

Students at the college had to be evacuated after the fire started, but classes resumed Oct. 22. The archives at the priory were moved from and later returned to the priory after firefighters allowed people to return to the surrounding area.

Mercy Manor, a retirement home that was run by the Mercy nuns for several years and later closed, was reopened as a temporary shelter for people left homeless from the fire, Bishop Cummins said.

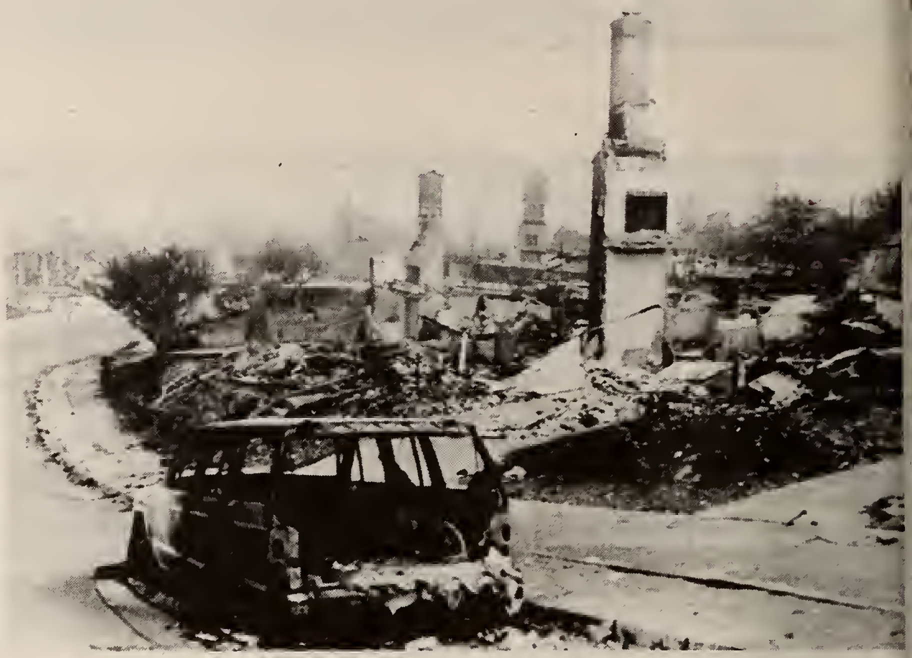
The fire began about 11 a.m. Oct. 20 when a seven-acre blaze that firefighters thought they had put out the day before rekindled. It quickly gathered strength with 25 mph winds and brush that had been dried by five years of drought in the Oakland area.

Some feared the fire could mean the end of Oakland. The earthquake left extensive damage in downtown Oakland, much of which has yet to be rebuilt, several witnesses said. The families who had lived in the homes that were burned provided a substantial portion of the tax base of the community.

"It's going to be very hard to recover with these two major disasters in two years," said Bishop Cummins.

The 1,700-acre Oakland fire rivaled the great Chicago fire of 1871 which caused an estimated $1.8 million damage in 1990 dollars, killed at least 300 people and left 90,000 homeless.

In the Oakland fire, some houses that exploded in flames were architectural treasures dating from the 1890s, wood-shingle structures perched on hillsides and edged by eucalyptus forests. One of the most famous structures, the 236-room Claremont Hotel, was saved when firefighters stopped the blaze on a ridge above the landmark.



Chimneys are all that remain standing in this Oakland, Calif., neighborhood after a wildfire destroyed nearly 2,000 homes Oct. 21. There were more than 20 known deaths with more than 50 people missing. (CNS photo from Reuters)

Breakaway Church Loses More Priests

WASHINGTON (CNS) — Archbishop George Stallings, who founded the breakaway African-American Catholic Congregation, has suffered another break in the ranks of priests he recruited to join him.

Two of his clergy members, the Rev. Trevor Bentley, a former Episcopal priest who was ordained in September, and Msgr. H. Randolph Caines, formerly a lapsed priest of a splinter group known as Christ Catholic Church, have left.

Last year, former Salvatorian priest Father Bruce Greening split from the breakaway church. He later founded his own church and was ordained a bishop in it.

The latest split developed when Bentley told the Los Angeles Times Oct. 21 the African-American Catholic Congregation had no fiscal accountability or doctrinal responsibility, charging that one of the church's rite was "voodoo."

He had been scheduled to open an Imani Temple in Los Angeles in November and be made a bishop shortly thereafter.

The rite, the "Pouring of Libation," asks the intercession of deceased ancestors. While "Christianized" from the African practice, it is "no more voodoo," Archbishop Stallings said at an Oct. 22 press conference in Washington, than "calling on St. Joseph or St. Paul."

Msgr. Caines, meanwhile, was made an honorary bishop for the American National Catholic Church by its head, Archbishop Richard Bridges, at an Oct. 13 service moments after Archbishop Stallings had made him a monsignor at the same service.

Archbishop Bridges was the prelate who elevated then-Father Stallings to bishop and archbishop in the African-American Catholic Congregation, but who has since repudiated Archbishop Stallings' ministry.

Although all the breakaway churches claim valid apostolic succession and call themselves "Old Catholic," the Old Catholic Union of Utrecht, Netherlands, recognizes the Polish National Catholic Church as its only U.S. member.

Archbishop Stallings said he bore no animosity to those priests who have left him. "If we have difficulty with them splintering from us, then we'd have to question our own splintering" from the Roman Catholic Church, he said.

Archbishop Stallings said that his church may be better off training its own priests. "We cannot afford to accept any Roman Catholic priests that have come to us," he said.

Of his remaining six clergy members, only Fathers Glenn Jeanmarie and August Griffin were priests in good standing when they announced their intent to leave Roman Catholicism.

Of the others, one cleric was a priest nearing expulsion from his religious order; one was a permanent deacon on leave of absence; another was once a seminarian; and one, the Rev. Rose Vernell, is a former nun.

Black Priests Seek Study Of African-American Catholic Rite

WASHINGTON (CNS) — Black priests say they will push for the study of an African-American rite within Roman Catholicism.

The first step, said Holy Ghost Father Al McKnight of the National Black Catholic Clergy Caucus, is to put the issue on the floor of next year's National Black Catholic Congress in New Orleans.

The congress, Father McKnight said, would recommend such a study to the U.S. bishops.

"The Catholic Church is the fastest-growing church in the world except for blacks in the United States," Father McKnight told Catholic News Service in a telephone interview from Opelousas, La., where he is developing a spiritual renewal program for black Catholics.

"It has to change its identity of being a white man's church and a European church," Father McKnight said. "An African- American rite would help accomplish that. It would also help do what's necessary to help black vocations."

An African-American rite, which the black priests have backed since 1983, is about "trying to develop a whole new way of being church," he said. "I think it has to be developed."

Auxiliary Bishop Wilton D. Gregory of Chicago supports the idea of a study, even though, he told CNS, the reasons for a rite are not "sharply focused."

In a May 2 address to pastors of predominantly black parishes, Bishop Gregory, one of 11 active U.S. black bishops, said discussion of an African-American rite "ought to take place without an opinion" regarding its feasibility.

"We ought to listen to the arguments which will have to be clarified" in such a discussion, Bishop Gregory said then, adding that he withheld his own opinion on creating such a rite.

He cautioned in his talk of "strict and frequently more exacting" rituals in non-Latin rites, and that proposals to modify liturgies of those rites are seen as "a negative or hostile critique of the culture and its traditions."

Bishop Gregory told CNS an African-American rite would have to take into account the needs of Haitians, Hispanic blacks and Caribbean peoples in addition to U.S. blacks.

Archbishop George Stallings, who founded the breakaway African- American Catholic Congregation, sought such a rite but left Roman Catholicism over that and related issues of black self-determination.

Yet he "did in six months what we were unable to do in six years" in demonstrating the need for a rite and giving it visibility, Father McKnight said. Unlike the breakaway church, though, this rite would be "in union with the universal church and with the pope," he added.

At an Oct. 22 press conference in Washington, Archbishop Stallings said the move was "exciting" and that he would "welcome any movement" by black Catholics toward an African-American Catholic rite.

While Archbishop Stallings said the U.S. bishops should move with "all deliberate speed" in advocating such a rite, Father McKnight said "it's not something that's going to happen tomorrow," figuring a rite would not be in place for 30-50 years.

Bishop Gregory said the Zairean rite, often pointed to by black U.S. Catholics as an example, took 27 years to attain with "a much more homogeneous African community."

There is no guarantee, however, the issue will come before the National Black Catholic Congress. Barbara Mitchell, the congress' executive director, told CNS that the congress agenda established by a committee will be mailed in January and that delegates have until March 1 to submit possible changes. If proposed changes are rejected by the committee, delegates may collect signatures to change the agenda.

An attempt to put the issue on the 1987 agenda failed when backers failed to get 250 delegates' signatures within the 24-hour time limit set by the congress. In 1992, backers would need 500 signatures out of a maximum of 1,781 delegates.

Religion-Related Cases On High Court Calendar

By PATRICIA ZAPOR

WASHINGTON (CNS) — The government's relationship to religion is likely to come up in the Supreme Court several times this term as questions are raised about emotional damage allegedly caused by religious groups and about state subsidies for special teachers in Church schools.

The court also is likely to receive at least one appeal related to state legislation to restrict abortion, in addition to a case argued in mid-October about federal jurisdiction over blockades by abortion protesters at medical clinics.

And a ruling is expected this term in a Rhode Island case over prayers being offered at a public school baccalaureate ceremony, in which a friend-of-the-court brief was filed earlier in the year on behalf of the U.S. Catholic Conference.

Mark Chopko, general counsel for the USCC, said two cases are of particular interest for issues they raise about a court's authority to impose punitive damages against churches that have been sued over religious practices.

While he was reluctant to predict how the court might interpret any of the cases the USCC was following, Chopko said he is encouraged by the general direction of recent rulings.

"My hope is the court will be more open to efforts (by states) to regulate abortion," he said. Chopko also said he was looking to the justices to encourage cooperation between religious institutions and the government in certain areas.

Lower court rulings in cases involving the Scientology and Unitarian churches have awarded damages to punish the churches for the way in which they operate, Chopko said. Plaintiffs in one case contended that the churches deceived the parents of a church member and in the other case, deceived the member herself, in the course of indoctrinating new members.

Two other cases that may reach the court involve whether the state may legally pay the salary of a specialized aide for a student in a private school. In Goodall vs. Stafford County School District, the court will be asked to judge whether the Virginia school district may pay the salary of an interpreter for a deaf student. If the child were attending a public school, the interpreter would be provided.

In a similar Arizona case, a blind student at a Christian academy is seeking to have the state pay an aide to read school lessons aloud. Chopko said one issue being raised in Zobrest vs. Catalina Foothills School District is that the state might be required to pay someone to read religious material to the student, which school attorneys allege would violate the separation of church and state.

Also among the church-state issues is a Seattle suit expected to reach the Supreme Court that would settle whether a congregation or government agencies have the final word in how a historic church can be remodeled, said Chopko. Because the First Covenant Church has been designated a historic landmark, the state has refused to let the structure be significantly altered.

The Washington Catholic Conference, which represents the state's bishops, has filed a brief saying church architecture is a legitimate way for a religious community to express its outlook to the world. Therefore, it is inappropriate for the state to restrict how a congregation remodels its building to reflect its changing image, the conference said.

In the Rhode Island case, Lee vs. Weisman, the USCC filed a brief earlier in the year supporting a Rhode Island public school's decision to allow a non-denominational prayer by a rabbi at a voluntary graduation ceremony.

Despite an undercurrent of concern over the Roe vs. Wade abortion ruling that was apparent during Justice Clarence Thomas' confirmation hearings this fall, no cases that would constitute a direct challenge to Roe are expected to reach the court this year.

At least one of several new laws dramatically restricting access to legal abortion in different states probably will be accepted, however. Pennsylvania, Louisiana and Utah are among states that have passed laws strictly limiting the circumstances under which an abortion may be obtained. Legal challenges in all three states have kept the laws from being enforced, but Chopko said he expects the Pennsylvania case to reach the high court first.

In Planned Parenthood vs. Casey, the family planning and abortion clinic chain is suing Pennsylvania Gov. Robert Casey, labeling as unconstitutional a law requiring a woman wait 24 hours before she is allowed to end a pregnancy. Other provisions of the law have been struck down by a lower court.

The Supreme Court heard oral arguments Oct. 16 in the case of a Virginia abortion clinic that is suing participants in an Operation Rescue blockade of Alexandria Women's Health Clinic.

The clinic alleges protesters violated the Civil Rights Act of 1871 and discriminated against all women by blocking access to the clinic. Attorneys for the protesters countered that the blockades do not constitute a violation of the so-called Ku Klux Klan act and therefore should not come under federal jurisdiction.

Thomas is not expected to participate in any rulings in which he did not hear oral arguments, including the abortion clinic case.

Prayer (From Page 1)

from the public arena." To "remove all religious symbolism, we will have to sandblast all monuments; the Jefferson Monument, the Lincoln Memorial, the Capitol, and the Supreme Court."

On Nov. 6, Sekulow, will serve as co-counsel in *Lee vs. Weisman* before the Supreme Court. That case involves a Rhode Island public school's decision to allow a non-denominational prayer by a rabbi at a voluntary graduation ceremony. (The United States Catholic Conference has filed a brief in support of the school.)

"We are asking the court to reshape the landscape of Church-state separation." He suspects there will be questions about Constangy's case during *Lee vs. Weisman*.

Sekulow thinks there is an excellent chance to piggyback Constangy's case to *Lee vs. Weisman*. "It is very common in a major case to get a couple of similar issue." Sekulow feels very confident that Constangy's case will come to a successful conclusion at the Supreme Court level, if it is accepted.

If that scenario pans out, Constangy could find himself before the Supreme Court sooner than expected.

"I believe this case is providential and is God's plan." says Sekulow. "In these issues you have to trust the sovereignty of God. Judge Constangy's case takes on new dimension. The Fourth Circuit's opinion is important, but the Supreme Court is a completely different ballgame," says Sekulow.

While there is no guarantee the Supreme Court will take the case, Sekulow says "We will be prepared properly, we have the expertise, and the timing is right." He feels the case has a very good chance of being heard.

The Fourth Circuit also ruled, "When a judge sits on the bench, says 'Let us pause for a moment of prayer,' and proceeds to recite a prayer in court, clearly the court is conveying a message of endorsement of religion."

The court rejected Constangy's claim that his prayer was a personal prayer, and that it was similar to prayers made before the start of legislative sessions.

"In contrast to legislative prayer, a judges's prayer in the courtroom is not to fellow consenting judges but to the litigants and their attorneys," the court said.

"Moreover, a judge presiding over a court is the court. For a judge to engage in prayer in court entangles governmental and religious functions to a much greater degree than a chaplain praying before the legislature."

The Fourth Circuit also upheld the lower court's opinion that the phrase "God save this honorable court" (used to open the Supreme Court), and "In God we trust," (engraved on coins) are acceptable because those things have lost their meaning through repetition, and are ceremonial, and therefore have no spiritual meaning. But a prayer with spiritual meaning is not proper. "There's something very convoluted about that kind of logic," says Constangy.

Sekulow agrees. "If we've reached the point in this country that prayer is artificial, if all references to God are only ceremonial, then the country is in more desperate shape than we thought."

Constangy and his family are members of St. Vincent de Paul Parish in Charlotte.

Prayer Text

Here is the text of Judge William Constangy's 67-word prayer:

"O Lord, our God, our Father in Heaven, we pray this morning that you will place your divine guiding hand on this courtroom and that with your mighty outstretched arm you will protect the innocent, give justice to those who have been harmed and mercy to us all. Let truth be heard and wisdom be reflected in the light of your presence here with us today. Amen."

Employment Opportunities

Director of Youth Ministry
St. Paul the Apostle Catholic Church

A large, growing, welcoming Catholic community seeks an energetic, warm person capable of motivating and encouraging our youth to be actively involved in ownership of their ministry program. We encourage applicants who:

- Enjoy working with youth
- Have a personal commitment to the Church
- Have basic managerial skills
- Have interest in developing their knowledge of Church, Scripture, religious education, etc.
- Have a well-rounded sense of humor

A college degree with a background in Youth Ministry is a plus.

Please submit, by Nov. 15, 1991, your resume and references (3) to:

Reverend Jim O'Neill, OSFS, Pastor
St. Paul the Apostle Catholic Church
2715 Horsepen Creek Road
Greensboro NC 27410

Scripture

Readings For The Week Of November 3 - November 9

Sunday: Deuteronomy 6, 2-6; Hebrews 7, 23-28; Mark 12, 28-34.

Monday: Romans 11, 29-36; Luke 14, 12-14.

Tuesday: Romans 12, 5-16; Luke 14, 15-24.

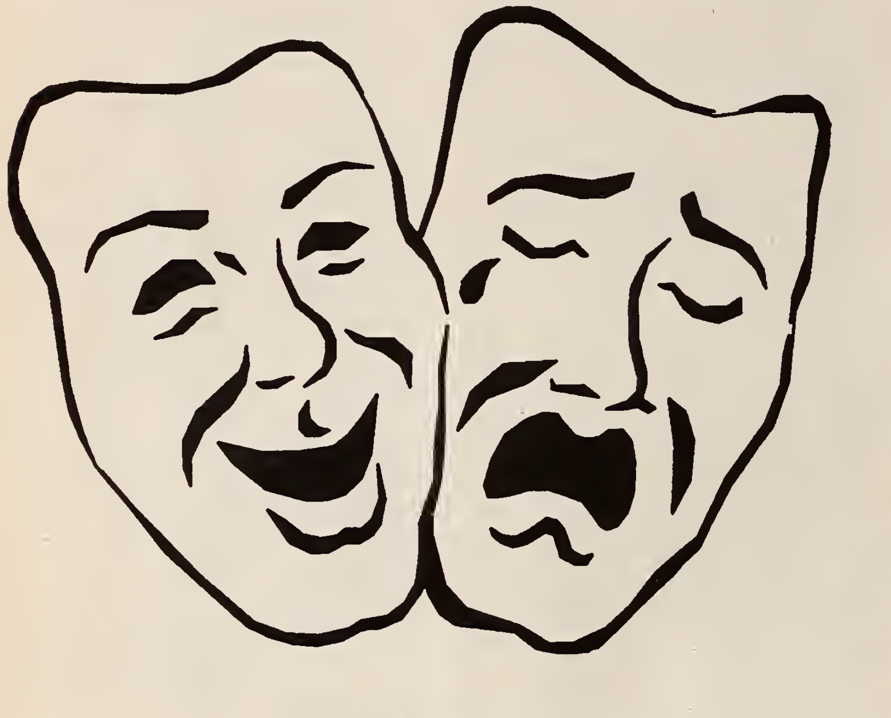
Wednesday: Romans 13, 8-10; Luke 14, 25-33.

Thursday: Romans 14, 7-12; Luke 15, 1-10.

Friday: Romans 15, 2-9, 14-21; 1 Luke 16, 1-8.

Saturday: Any readings from Common of Dedication of a church, 701-706.

Comunidad Hispana
Comuniquémonos



El Halloween

Por PADRE SILL RUEDA

La palabra Halloween significa, santificar o reverenciar algo y para un fin específico.

Nuestra cultura secular ha convertido la víspera de la fiesta de Todos los Santos, en un enredo, difícil de comprender, como si el tema del día fuera todo lo que es malicioso, supersticioso, mágico, monstruoso o sucio para nosotros.

Tal vez tenga la culpa la misma Iglesia católica o siertas religiones que por años celebran en este día fiestas aparatosas sin explicarle a la gente su contenido esencial.

Para la fecha de Todos los Santos y todos los difuntos, contamos desde hace mucho tiempo con costumbres muy folklóricas y bonitas, de razas y pueblos; magníficas de contar anécdotas y usar imagenes derivadas de la mejor tradición cristiana.

Fueron los Celtas, los primeros que la noche antes del día de Todos los Santos, comenzaron ha hacer ritos y bailes con máscaras horrendas, para segun su creencia ahuyentar los espiritus malos y asi poder celebrar con gozo y alegría dichas fiestas.

Algunas religiones Chinas ceen que si se colocan en las esquinas de las casas, máscaras de animales monstruosos, éstos no dejarán entrar los espiritus malos, porque ellos les temem unicamente a otros mas feos que ellos.

Otras tribus indígenas africanas - y esto también se ve en muchas regiones indígenas de Sur América - danzan toda la noche al rededor de una fogata, con trajes y costumbres regionales, para esperar así la llegada del día de los difuntos. Los indígenas por generaciones enteras le ha rendido mucho culto a los muertos.

Todas estas costumbres y tradiciones se fueron quedando recopiladas en una fecha precisa que es el 31 de octubre, antes de la celebración religiosa del día de Todos los Santos, sin mucha explicación y a veces dándoseles mas importancia comercial y social que religiosa, como ocurre en nuestros días.

Aprobechando de estas circunstancias, no podemos dejar pasar esta ocación desapercibida y tenemos que sacar ventaja de ella para nuestro probecho espiritual.

El Halloween no es en sí una fiesta mala, ni una ocación para hacer cosas desagradables. No. Es simplemente una costumbre muy antigua dentro de la Iglesia para representar algo que todos debemos de saber; como es: Nuestro comportamiento frente a las tentaciones que nos presenta a diario el espiritu del mal.

En el Halloween nos ponemos máscaras horribles para representar lo feo que se ve en nosotros el pecado, cuando caemos en él. El ir de puerta en puerta cantando "trick or treat" significa ir de puerta en puerta pidiendo hospitalidad y estar siempre dispuestos a acoger a los demás. Las lámparas que se llevan encendidas significan que éstas nos tienen que iluminar y guiar en el camino hacia el hogar, para no caminar por él en tinieblas. Las manzanas y otras frutas que se recolectan, son símbolos que anuncian la verdadera cosecha que se obtiene en el reino de Dios. También los disfraces nos recuerdan que en el cielo las cosas no serán como aparecen aqui en la tierra. Que tenemos que quitarnos las máscaras horribles del pecado, para presentarnos a los demás y a Dios, tal como somos, sin ambiguedades ni caretas que oculten nuestra identidad.

Lo mas llamativo en la vida del cristiano es la sinceridad y no aparentar lo que no somos ni tenemos. Mostrarnos a todos con sencillez sin esconder nuestra personalidad.

Halloween es solamente la víspera de la festividad de Todos los Santos y tiene que ser la ocación para contar historias y anécdotas de seres queridos que recordamos esa noche bajo la luz de nuestra memoria, de las lámpara y fogatas que encendemos, haciendolo como cualquier vigilia cristiana o como aquellas virgenes prudentes del Evangelio que esperaron la llegada del esposo, con la lámpara encendida.

Todo buen cristiano tiene que estar despierto e iluminado con la lámpara de la fe para esperar al Señor, porque no sabemos ni el día ni la hora en que El regrese. Revistiéndonos del hombre nuevo y despojándonos del hombre viejo, como dice San Pablo, libres de toda máscara y atadura de pecado, para poder todos juntos caminar hacia el Señor.

Halloween es pues, la representación folklórica de nuestra vida, con las dudas, vacilaciones y tropiesos que en ella tenemos todos y la vemos esa noche como en una película que nos cuenta de nuestro pasado y nos dice que tenemos que cambiar de actitud, para que libres de toda esclavitud pecaminosa, podamos entrar a engrosar las filas de Todos los Santos.

Los Sacramentos
I - La Comunión

Por PADRE SILL RUEDA

Es el Sacramento de la unión con Cristo. Jesús no se resignó a dejarnos solos en el mundo. En su infinito amor, inventa la Sagrada Eucaristía, para ser Uno con nosotros y ser alimento espiritual y fortaleza para las luchas contra el enemigo del mal.

En la Eucaristía, Jesús es un pan partido para todos, que nos invita a la unidad en la Iglesia. Al mismo tiempo que nos invita a servir y compartir lo que tenemos, con los demás. Jesús en la Eucaristía se entrega como alimento a todos nosotros. Depende, de cada uno aceptarlo o no.

La palabra comunión expresa el vínculo sagrado de unidad que Dios quiere establecer entre los hombres, desde su propio misterio trinitario que es una misma vida participada por las tres personas divinas y María Santísima a través de su sangre y comunicada a nosotros en la historia de la salvación.

Por eso quienes entienden la comunión en un sentido eucarístico, como un acercarse a Cristo para recibirlo en la Iglesia, lo hacen bien, porque es allí donde lo podemos encontrar como alimento espiritual.

Comunión significa en primer lugar, el destino común, al que estamos llamados todos los hombres y mujeres y que es alcanzar en parte, la posesión de Dios mismo. Significa en segundo término, un camino común hacia el paraiso, portando cada uno la diversidad de dones que ha recibido en su vida.

La comunión y participación como el Señor quiere, deben existir al mismo tiempo en tres planos propios del Reino de Dios que son: 1 - En las relaciones con Dios de manera que seamos hijos del mismo Padre y hermanos de Jesucristo por el Espiritu Santo. 2 - En las relaciones entre personas, uniendo a individuos, grupos, clases, pueblos, naciones etc. sin discriminación ninguna. Y 3 - En las relaciones con el mundo en que vivimos, a fin de que los bienes de la naturaleza y de la técnica sirvan a toda la comunidad humana y se integren a una misma comunión con Dios.

(continua)

Noticias Breves

Arte Católico Hispano del Suroeste Realiza viaje de Exhibición

Baltimore (CNS) — Una exhibición mundial de Santos que viaja por cierto número de ciudades, incluyendo a Baltimore, destaca el arte católico hispano que se considera una de las grandes formas de arte popular religioso en los Estados Unidos.

Imágenes de penitencia, imágenes de misericordia: Santos y ceremonias del suroeste hispano (1860 1910) contiene 100 ejemplos de imágenes religiosas del suroeste. La mayoría procede de un museo de Colorado, pero un coleccionista anónimo de Baltimore aportó unas cuantas obras

Después de Baltimore, la exhibición de santos viajará a las galerías de arte de Norman, Oklahoma; Danville, California; Kleinburg, Ontario y Winnipeg, Manitoba en 1992 y a principios de 1993 antes de dirigirse a Sevilla, España, en la primavera de 1993.

La mayor parte de los santos admirables por su sencillez, labrados en madera, se relacionan con la pasión de Cristo. Muchos de ellos se utilizaban en las ceremonias anuales de Semana Santa.

El Papa Pide un Programa de Reforma Agraria Justo en el Brasil

Sao Luis, Brasil (CNS) — El Papa Juan Pablo II pidió al gobierno brasileño que instituya un programa de reforma agraria para que la injusticia ceda el paso a la justicia.

El Papa hizo sus observacines el 14 de octubre en una misa en Sao Luis, una ciudad costera del norte, donde fué recibido por una banda militar que ejecutaba una marcha al estilo de Sousa, escrita para dicha oportunidad.

Durante su homilía el Papa habló de los dos Brasiles, uno altamente desarrollado y opulento y el otro consistente en zonas inmensas de pobreza, sufrimiento, analfabetismo y discriminación. La gran disparidad, dijo él, es la evidencia de injusticia auténtica que entre otras cosas, está vinculada con el problema de la distribución de las tierras y de su uso razonable.

Locales

Dia de Todos los Santos

El 1 de noviembre será el día de Todos los Santos y por lo tanto es un día de precepto religioso dentro de la Iglesia Católica. La Santa Misa será a las 7 y 30 de la noche en la catedral de San Patricio y se hará bilingue. Al día siguiente se celebrará la fiesta de todos los difuntos, que para nosotros hispanos tiene un significado especial. Las misas en San Patricio serán en inglés como de costumbre. Nosotros recordarémos esas fechas en nuestra misa dominical del 3 de noviembre a las 7 de la noche.

Mensaje Del Obispo

Haga Una Conexión Con María

Por OBISPO JOHN F. DONOGHUE

Hace algunas semanas tuve el privilegio de tomar parte en una cadena de vida. Esta "cadena" se formó por personas uniendo sus manos en una demostración de fuerza y apoyo al movimiento pro vida. La unión de manos y corazones fue un mensaje electrizante de unidad para proteger las vidas de los que aun no han nacido. Fue una señal poderosa de personas haciendo una importante conexión de sus vidas y las vidas de los que aun no han nacido.

En medio del ritmo acelerado del mundo en que vivimos, hacer una buena conexión es importante para enviar y recibir mensajes claramente. Cada vez que podemos mejorar nuestras conexiones, poemos lograr algo mas. Una buena conexion telefónica nos permite oir y hablar claramente.

Una buena conexión entre computadoras nos permite un intercambio de datos, rápido y eficiente. Buenas conexiones en el mundo de los negocios significa conocer a la persona correcta, la cual nos puede ayudar a lograr el éxito en nuestro trabajo. Aún en nuestro círculo familiar, nos esforzamos por lograr una "conexión" con nuestros hijos adolecentes, nuestros padres, nuestros amigos y vecinos, para así asegurarnos una calidad de vida mejor y mas estable.

En nuestra fe, la conexión que buscamos esta centralizada en nuestra relación con Dios. Nuestros rezos, la asistencia a la Misa, el recibir los santos Sacramentos y las obras de caridad, son algunos ejemplos de como conectarnos con Dios. Rezarle a los Santos es otra manera. Para muchos católicos, la devoción a María, Madre de Dios, es una conexión importante para fortalecer nuestra fe.

Porqué tantas personas escogen a María para que interceda por ellos ? Porqué hay tantos peregrinos que viajan miles de millas para buscarla en sitios como Fátima y Lurdes ? Porqué rezan el rosario diariamente y animan a otros a que hagan lo mismo ?

En parte es porque ven lo bien que María logra una buena conexión con Dios, lo claro que ella oye la palabra y como la palabra enriquece su vida en la tierra y en el cielo.

"María creció para respetar la palabra de Dios, una lección que aprendió de sus antepasados: Pero como discípula, María se sobrepasó a sus maestros. Ella entendió toda la palabra de Dios. Ella mas que nadie, entendió que Dios nos habla y que lo que El nos dice, su palabra, sus deseos, sus planes tienen prioridad sobre todas las cosas."[1]

Pero María no guardó ese conocimiento para sí, aún después de subir a los cielos. "...subida a los cielos, ella no olvidó su papel de salvadora, pero sus multiples actos de dediación continuan ganandonos dones de eterna salvación."[2]

"...María nos enseña qué esperar del mundo, el cual constantemente nos lleva a la orbita de vida divina y amor."[3]

Qué mejor regalo puede haber que vivir en medio de la vida divina y el amor de Dios, para lograr la salvación eterna ? Yo les aseguro que si le rezan frecuentemente a María y buscan sus consejos, especialmente si rezan el rosario a diario, lograrán una conexión duradera con la gracia de Dios.

1 - Hickey, Cardinal James, *Mary at the Foot of the Cross*, Ignatius Press, 1988, pag.34.
2 - Vatican II *Lumen gentium* 62
3 - *Mary at the Foot of the Cross*, pag.34.

Nov. 10 Designated Stewardship Sunday

CHARLOTTE —For some people, the message of stewardship may still be unclear, and to many others stewardship has become a way of life.

Stewardship is based on the spiritual principles of the Old Testament and the teachings of Jesus. It is a way of life; a way of thanking God for all His blessings by returning a portion of the time, talent and treasure alloted to us.

Stewardship is based on the individual's need to give and not on the Church's need to receive. The Bible has dozens of references to stewardship and Jesus specifically talks about stewardship in a number of His parables. He made it very clear how He wanted His followers to live out their Christian life by becoming involved with others and share with them what we have, not only out treasure, but our time and special talents as well.

"The work of the Diocesan Stewardship Committee has become increasingly visible since its inception four years ago," said Bishop John F. Donoghue. "In addition to our diocesan awareness efforts, over one third of our 89 parishes and missions have completed or are in the process of conducting their own stewardship efforts, using the newly developed diocesan program."

In support of diocesan awareness efforts, Bishop Donoghue has designated Nov. 10 as Stewardship Awareness Sunday.

Please pray for the following deceased priests during the month of November.

Reverend John J. Hyland, 1975
Reverend John S. Regan, 1976
Msgr. John P. Manley, 1981
Reverend Stephen A. Sullivan, 1989
Reverend George A. Woods, 1960
Reverend Thomas G. Roche, 1963
Reverend Albert J. Todd, 1989
Reverend Anthony Meyer, OSB, 1928
Reverend Bernard Haas, OSB, 1933
Reverend Albert Goetz, OSB, 1935
Reverend Thomas Oestreich, OSB, 1943
Reverend Lawrence McHale, OSB, 1957
Reverend Cornelius Diehl, OSB, 1957
Abbot Vincent Taylor, OSB, 1959
Reverend Wilfrid Foley, OSB, 1968

Families Sue U.S. Factory In Mexico Over Deformed Children

WASHINGTON (CNS) — Fifty-two families have filed a lawsuit against a U.S.-owned plant in Mexico which they say failed to warn and protect pregnant women employees from dangerous chemicals, causing the women to have miscarriages or to have retarded or deformed offspring.

The lawsuit is said to be one of the first major lawsuits filed against U.S.-owned plants, commonly known as "maquiladoras." The case has captured a great deal of attention as the U.S. and Mexican governments continue to negotiate a free trade agreement, hailed as a way to significantly boost business exchanges and trade between the two nations.

"People are seeking justice for what has happened," said Benedictine Sister Susan Mika of the Coalition for Justice in the Maquiladoras. "It's a beginning of asking corporations to be responsible for their practices."

Ernest Gamez Jr., a Brownsville, Texas, attorney representing the families, said the suit was filed Sept. 23 in the District Court of Cameron County in Texas against the Mallory Capacitor Co., which operated a capacitor manufacturing and distribution plant in Matamoros, Mexico, from 1968 to 1977.

Also included in the lawsuit were Groendyke Transport, which carried chemicals to the now-closed plant, and two businessmen involved in managing the plant.

The lawsuit said Mallory failed to warn its employees of the risks involved in working with the chemicals at the plant and did not provide adequate protective devices or proper ventilation at the workplace.

"This chemical exposure ultimately resulted in damage and harm to the unborn fetuses to such extent that, if such fetuses were not spontaneously aborted or if the children did not die at or shortly after birth, the children suffered from extensive and grievous birth defects, both physical and mental," the lawsuit says.

The lawsuit does not specify how much money the families are suing for, but it calls for both punitive and actual damages.

Gamez said one of the companies has responded to the lawsuit, but he would not elaborate. Sixty-eight children were said to have been affected by the exposure.

The Coalition for Justice in the Maquiladoras is urging Congress to include in the free trade agreement standards that U.S. companies should follow if they want to operate plants in Mexico. The standards cover such areas as the health and safety of workers, benefits and wages and the protection of the environment, Sister Susan said.

Sister Susan, who also is chairwoman of the board of the New York-based Interfaith Center on Corporate Responsibility, said that if the suit is successful it may mean that more employees will discuss their problems openly.

"Mexican people want jobs, but not at the price of their health," Edward Krueger of the American Friends Service Committee in Texas told Catholic News Service.

But Isabel de la O Alonzo, director of special education in the state of Tamilpas, Mexico, told Catholic News Service that the publicity from the Mallory case is forcing companies to start treating their employees better and the Mexican government to keep a more cautious eye over the maquiladoras.

"More and more, the companies are starting to educate their employees about risks involved and the precautions they should take," she said. Her office helped bring the case out in the open.

The maquiladoras, the labor-intensive plants found mostly in the Mexican border towns, manufacture components for cars, electronic equipment and other products and 90 percent are owned by U.S. companies.

Under an agreement with Mexico, the U.S. companies are allowed to import raw materials duty-free and pay U.S. tariffs only on the value that was added in Mexico, generally labor costs.

The nearly 2,000 maquiladora plants in Mexico have been controversial since they first appeared in the 1960s.

Their supporters say the businesses provide much needed jobs and training to local workers, ensure the survival of struggling U.S. corporations and help Mexico pay its debt.

Their critics have said the plants exploit workers through low wages and unsafe working conditions, poor benefit packages and a lame commitment to Mexican labor or environmental law.

Catholic bishops along the U.S.-Mexico border have been torn over their feelings toward the maquiladoras and the impact of the U.S.-Mexico Free Trade Accord, which is expected to be voted on by Congress in 1992.

Since many of the bishops have said the free trade agreement is inevitable, they have been calling for improved working conditions and wages and environmental protection as part of the agreement.

OFFICIAL

The Most Reverend John F. Donoghue announces the following appointment in the Diocese of Charlotte:

Effective Nov. 1, 1991 -

Reverend John P. McAndrew, CSSp, parochial administrator, Our Lady of Lourdes Church, Monroe.

Rev. Msgr. John J. McSweeney, VG
Chancellor

Diocesan News Briefs

Singles Ministry Meeting

CHARLOTTE — St. John Neumann Singles Ministry will present "It's Not In Latin Anymore," an evening retreat on Nov. 2 beginning at 7:30 p.m.

Conventual Franciscan Father Richard Bellow will lead participants on a journey through the Mass. Participants will explore the beauty of our traditions in liturgy.

Participants are asked to bring a snack to share.

For more information, contact Cindy Cook, (704) 535-4197.

Catholic Daughters

LENOIR — The first meeting of the Catholic Daughters of the Americas, Court St. Claire, will be held at St. Francis of Assisi Church on Nov. 5 at 7:30 p.m.

All newly-installed members are asked to attend. The $10 for annual dues will be collected during the first meeting. Regular meetings will be held on the first Tuesday of each months, 10 months per year.

For more information, contact Regent Rosemarie Carney, (704) 758-9343.

Oratory Offerings

ROCK HILL, S.C. — "When God Lets You Down" is the topic for the upcoming Oratory retreat, beginning on Nov. 8 at 8 p.m. and concluding at 5 p.m. on Nov. 9.

Pain, disappointment and failure touch everyone. When they occur, we are apt to complain to God because we feel let down, that God has not taken care of us. What kind of God do you believe in? What do you expect of God?

This retreat will consider such matters as vulnerability and weakness, memory and complaint, possibility and surprise.

For registration and more information, contact the Oratory, (803) 327-2097.

Telecourse

CHARLOTTE — The teleconference, "Initiation or Commitment: The Role of the Sacrament of Confirmation," will be presented by the Office of Telecommunications on Nov. 7 from 3 p.m. until 4:30 p.m.

Teleconferences provide a two-way line of communication between the presentation site and the originating location of the teleconference.

For more information, contact the office of telecommunications, (704) 331-1717.

Mass Schedule Changes

REIDSVILLE — Holy Infant Church announces the following changes to its Mass schedule:

The 9:45 a.m. liturgy has been changed to 10 a.m. The 1 p.m. Spanish Mass has been changed to 12:30 p.m.

The Mass schedule for holy days will be 7 p.m. for the vigil, and 12 noon on the holy day.

Their weekday Mass is scheduled for 7 p.m. on Wednesdays.

Volunteers Needed

GREENSBORO — The Franciscan Center in Greensboro is seeking volunteers to assist with the following hours: Tuesday from 2 p.m. until 5 p.m. and Friday from 2 p.m. until 5 p.m.

Work needs include clerical to kitchen and light maintenance, bookstore and reception desk.

If you have a few hours to lend, contact Kandice, at (919) 273-2554.

Grotto Pilgrimage

BELMONT — The first Saturday Devotion pilgrimage to Our Lady of Lourdes Grotto at Belmont Abbey will take place on Nov. 2.

Following the 9:30 a.m. Rosary, confessions will be heard at 10:45 a.m., with Mass at 11:30.

For more information, contact Terri or Phil, at (704) 568-5118.

Quilt Raffle

CHARLOTTE — St. Ann's Women's Club will hold its annual quilt raffle on Nov. 15.

A beautiful queen-sized quilt with a split rail pattern, made by the Sheen Circle, will be raffled. Tickets are $1 each, or $5 for six tickets.

For more information, contact St. Ann's, at (704) 523-4641.

Prison Ministry Workshop

WINSTON SALEM — A workshop for persons interested in prison ministry will be held on Nov. 2, at 9 a.m. at the prison chapel.

The chapel is located on Croft Drive, one block north of Polo and Cherry Streets. There is a parking lot near the chapel.

For further information, contact Mary Lib Daye, (919) 767-0296.

Halloween Hauntings

MOORESVILLE — SWORD (separated, widowed or divorced) invites all members to attend its first Halloween costume party on Nov. 1 from 9 p.m. until 1 a.m.

Party goers are asked to wear costumes, and bring an hors d'oeuvre.

For further information, contact Annu Cerutti, (704) 664-6790.

Interfaith Re-employment

GASTONIA — Interfaith Re-employment Ministry (IRM) is a joint venture between St. Michael and First United Methodist to provide support for men and women who have lost their job and are seeking new employment.

Meetings are held each Monday at 7 p.m. in room 201 at First United Methodist Church on Franklin Blvd. Counseling is also provided on seeking new employment.

Contact St. Michael, (704) 867-6212 for further information.

Marriage Encounter

CHARLOTTE — The next scheduled Marriage Encounter weekend is Nov. 1 - 3 at the Catholic Conference Center in Hickory. Call (919) 274-4424 for reservations.

Legal Assistance For Seniors

WINSTON SALEM — Beginning this month, a limited amount of free legal services for low-income senior citizens will be available.

Students from Wake Forest University's School of Law, under the supervision of an attorney, will represent people over the age of 60 in several areas.

For more information , call (919) 748-7218.

Polish Mass

CHARLOTTE — A Polish language Mass will be held on Nov. 3 at 2 p.m. at St. Ann Church. Celebrant will be Rev. Stanislaus Swiderski. A reception will follow in the school cafeteria.

For more information, call Krystyna Szkolnicka (704) 529-5206, or Dan Sztyber, (704) 541-3655.

Time For The Great Pumpkin...

As the bewitching hour fast approaches, kindergarten students at St. Patrick's School in Charlotte get into the spirit of Halloween, making paper mache pumpkins. Jonathan Freaney gets some help from teacher assistant Joyce Zoeller. Photo by JOANN KEANE

Young Adult Retreat

HOT SPRINGS — "Weaving The Tapestry Of Faith And Commitment" is the theme for the Young Adult Ministry weekend retreat to be held Nov. 1-3 at the Jesuit Retreat House in Hot Springs.

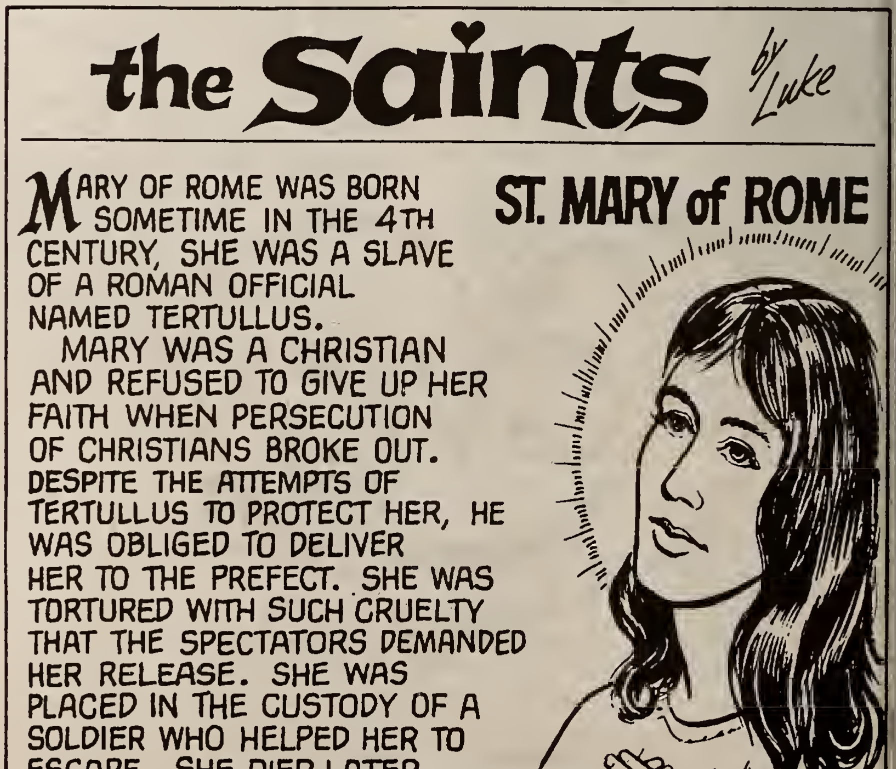
Father Anthony Marcaccio will offer spiritual direction for participants.

Cost is $65 and includes two nights lodging, five meals and all materials. Space is limited and will be available on a first come, first served basis.

For more information, call Pam Newton, (704) 377-6871, extension 314.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.

This newspaper is printed on recycled newsprint and is recyclable.



MARY OF ROME WAS BORN SOMETIME IN THE 4TH CENTURY, SHE WAS A SLAVE OF A ROMAN OFFICIAL NAMED TERTULLUS.

MARY WAS A CHRISTIAN AND REFUSED TO GIVE UP HER FAITH WHEN PERSECUTION OF CHRISTIANS BROKE OUT. DESPITE THE ATTEMPTS OF TERTULLUS TO PROTECT HER, HE WAS OBLIGED TO DELIVER HER TO THE PREFECT. SHE WAS TORTURED WITH SUCH CRUELTY THAT THE SPECTATORS DEMANDED HER RELEASE. SHE WAS PLACED IN THE CUSTODY OF A SOLDIER WHO HELPED HER TO ESCAPE. SHE DIED LATER, BUT IS VENERATED AS A MARTYR. HER FEAST IS NOV. 1.

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World And National Briefs

Catholic Music Entered In Grammy Awards

HUNTINGTON BEACH, Calif. (CNS) — Seven albums of Catholic sacred music have been entered in the Grammy Awards competition. The entries will be voted on in November by members of the National Academy of Recording Arts & Sciences, which sponsors the Grammys. The names of the top finishers in each category will be released in January, and Grammys awarded in February. Four of the albums were entered in the classical music category, and three in the gospel music category. Deborah Traylor of PHD Music and Productions, which nominated the albums by virtue of her company distributing them to record stores nationwide, said it was the first time Catholic sacred music had been entered.

U.S. Appeals Court Upholds Section of Pennsylvania Abortion Law

PHILADELPHIA (CNS) — In a case viewed by both sides as significant for the future of abortion laws in this country, a federal appeals court upheld sections of a Pennsylvania law requiring a 24-hour waiting period and informed consent before an abortion is performed. In its Oct. 21 decision, the three-judge panel of the 3rd U.S. Circuit Court of Appeals also ruled constitutional a section of the law which would require a minor to get parental consent before having an abortion, but declared unconstitutional a stipulation that married women must notify their husbands. "I am confident that this decision clears the way for the dawn of a new era in both Pennsylvania and every other state in the U.S. when abortion will finally be recognized as morally wrong and when legislators and judges will realize that the natural choice is life," said Cardinal Anthony J. Bevilacqua of Philadelphia in an Oct. 22 statement.

Writers Discover The Hallowed In Halloween

WHEELING, W. Va. (CNS) — Halloween brings to mind jack-o- lanterns, ghosts and goblins, trick-or-treat, black cats and witches. But many people do not realize that Halloween has a Christian origin. "Halloween was originally the Eve of All Hallows, the eve of all saints, the eve of all holiness, and a lot of people no longer know what the feast is really all about and that it precedes something else," said Gertrud Mueller Nelson, author of the book "To Dance with God: Family Ritual and Celebration." Halloween, Oct. 31, precedes All Saints' Day, Nov. 1, and All Souls' Day, Nov. 2. Halloween, she said, connects people with those who have gone before them — the saints on All Saints' Day and the souls of family members on All Souls' Day.

Pope Visits Slum, Sees '2 Brazils' Firsthand

VITORIA, Brazil (CNS) — Passing homes with private swimming pools, then visiting a slum Oct. 19, Pope John Paul II saw firsthand the "two Brazils'' he described earlier in his 10-day visit. The Church "declares as unjust'' the accumulation of wealth in the hands of a few when "the multitude'' lives in misery, he said at the slum, Lixao de Sao Pedro, which means "Garbage Dump of St. Peter.'' Before visiting the slum, he celebrated an outdoor Mass on a Vitoria field bordered by large homes with pools, two-car garages and high fences.

Pope Seeks Aid For Indian Earthquake Victims

VATICAN CITY (CNS) — Pope John Paul II has asked for international aid for victims of a major earthquake in India. The Oct. 20 earthquake killed an estimated 1,000 people and flattened tens of thousands of houses in the Himalayan foothills 180 miles northeast of New Delhi. The papal support was conveyed in a telegram sent to Archbishop Giorgio Zur, apostolic pro-nuncio to India, on the pope's behalf by Cardinal Angelo Sodano, Vatican secretary of state. The pope "prays that the survivors will be assisted and their plight alleviated through a generous and efficient outpouring of human solidarity and international support,'' said the telegram.

Abuses Decrease Under Father Aristide, Data Shows

WASHINGTON (CNS) — Haiti's human rights abuses decreased under the presidency of Father Jean-Bertrand Aristide, according to data analyzed by the Washington Office on Haiti. The data was taken from human rights violations reported in *Haiti Insight*, published by the National Coalition for Haitian Refugees, New York. The coalition and Washington Office on Haiti are non-profit organizations with no funding from either the U.S. or Haitian governments. Washington Office on Haiti did the analysis after government sources and some news media indicated human rights violations — especially mob violence — helped lead to the Sept. 30 coup that overthrew Father Aristide, the country's first democratically elected president.

Early Church Ordained Women, Researcher Says

WASHINGTON (CNS) — An Italian researcher believes he has found proof that early Christians ordained women priests. A letter from a fifth-century pope and a handful of crypt markers from the same era show that contrary to Vatican declarations, at least a few women served as priests while their congregations remained in full communion with the Church, according to Giorgio Otranto, director of the Institute for Classical and Christian Studies at the University of Bari in Italy. The Women's Ordination Conference, which seeks ordination of women in the Roman Catholic Church, sponsored a six-city U.S. tour in October by Otranto along with a colleague from Bari and Mary Ann Rossi, a researcher from Wisconsin who translated and published Otranto's 1981 report.

Franciscans Lament Yugoslavian War

ANDOVER, Mass. (CNS) — English-speaking Franciscans meeting in Andover Oct. 7-11 asked world leaders to "recognize and respect the rights of the Croatian and Slovenian people'' in Yugoslavia's undeclared civil war. Croatia and Slovenia have split from the Yugoslav federation. Their citizens, the Franciscans said, have the right "to choose their own destiny allowing them to live in freedom and democracy.'' The Franciscans also asked world leaders to "take positive and active steps to bring about a just and peaceful solution to this conflict.'' Franciscans at the meeting came from the United States, Canada, England, Ireland and Malta.

Irish Bishops Condemn Sectarian Violence

DUBLIN, Ireland (CNS) — The Irish Catholic bishops have condemned sectarian violence in Northern Ireland which, they said, had recently taken on a new ferocity. "Horrible random murders have been committed,'' the bishops said in a statement after a mid-October meeting at Ireland's 200-year-old national seminary, St. Patrick's College, Maynooth, near Dublin. "Totally innocent people have been targeted because of their religious persuasion,'' the bishops said. "In one particularly horrible case, the victim was a taxi driver who actually drove his murderer home before being gunned down.''

the WORD of the LORD

© 1991 CNS Graphics

From a reading for Sunday, November 3, 1991

Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength.

(Deuteronomy 6:5)

Deported Anti-War Activist Returns To U.S.

Michael Cullen (c), an Irishman deported 18 years ago for Anti-Vietnam war activities, is welcomed back to Milwaukee by friend Tom Kowalski. Cullen, his wife, Annette (l) and six of their 12 children were finally allowed to re-enter the United States. (CNS photo by Jack Hamilton)

People In The News

Irishman Deported for Anti-war Acts Returns to U.S.

MILWAUKEE (CNS) — A tired but jubilant Michael Cullen stepped off an airplane in Milwaukee with his wife and six of their 12 children Oct. 14, nearly two decades after being deported to his native Ireland for U.S. anti-war activities. "We're home! I'm free!" he exclaimed to family and friends gathered at Mitchell International Airport in Milwaukee. He said he was finally granted a waiver after 18 years of trying to gain re-entry to the United States because "the hand of God intervened." Michael and Annette Cullen founded Casa Maria Catholic Worker Hospitality House in Milwaukee 25 years ago. As a outgrowth of his work to house and feed the poor, Cullen joined peace activists in protests of the Vietnam War.

Pope Appoints Vatican Ambassador To Albania

VATICAN CITY (CNS) — Pope John Paul II named Archbishop Ivan Dias as Vatican ambassador to Albania, the Vatican announced Oct. 22. Archbishop Dias, a 55-year-old native of India, had been Vatican ambassador to South Korea since 1987. The naming of an ambassador is another sign of the rapid improvement in Vatican-Albanian relations since Albania ended the ban on religious activity last year and its hard-line communist government collapsed. Albania once declared itself the "first atheist state in the world.''

Cougars Remain In Running For Spot In 2A Football Playoffs

ALBEMARLE—Charlotte Catholic romped to a 34-6 victory over Albemarle Oct. 25 to keep its state football playoff chances alive.

The Cougars currently are tied with Monroe for second place in the Rocky River 2A Conference with 5-1 conference records. Monroe is 6-2 overall while Charlotte Catholic is 5-3. The two teams meet Friday night at Monroe with the winner clinching second place. If Monroe wins, Charlotte Catholic will have to beat Mount Pleasant in the regular season finale Nov. 8 to gain the conference's third berth in the playoffs. Forest Hills, 6-0, in the conference, already has clinched the Rocky River title and a playoff spot.

"We're in the position of controlling our own destiny," says Cougar coach Jim Oddo.

In the first round of the playoffs, the second-place Rocky River team will face the Western Highlands Conference champion while the third-place team will meet the champion of the Central Carolina Conference.

The Cougars had an easy time against Albemarle and almost everyone on the squad saw some action. Catholic's potent ground offense gained more than 400 yards while holding Albemarle to 50 yards rushing.

Donnie Maul and John Newland each scored twice for the Cougars and Tommy Landers added the fifth touchdown.

Bishop McGuinness Soccer Team Keeps Winning

WINSTON SALEM — Bishop McGuinness varsity boys' soccer team has not lost a game since Sept. 23. The Villains have won six matches in a row and are currently tied for first place in the Piedmont Athletic Conference.

Included in that streak are wins this past week over conference opponents Durham Academy (2-0), with goals by Johnny Kontos and Everett Ward, and Greensboro Day (2-1). Against Greensboro Day, Bishop McGuinness took an early lead on a goal by Johnny Kontos, his 11th of the year, but the score was tied midway through the second half at 1-1. Leading scorer, Chad Sealey, with 11 goals and 26 points to lead the team, scored with 53 seconds left to keep Bishop McGuinness tied for first place and undefeated in conference play.

Bishop McGuinness has outscored its opponents 48-18 this year. The Villains record currently stands at 14-2-2.

The Villains' cross-country team finished sixth in the North Carolina Independent Schools Athletic Association boys' state championship. Cardinal Gibbons of Raleigh finished tenth in the event won by Durham Academy. Among individual runners, Herbie Burns of Bishop McGuinness was fifth.

Crosswinds

Crosswinds is a series of occasional articless written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

Anger gets so many of us in trouble, too often. It enlarges issues, gives to others 100 percent power to upset us. Sometimes, it yields to healing; too often it causes cumulative damage that divides and distances.

In the last Crosswinds article, I shared a story about a young man who was such a blessing to us. The amazing depth of the faith of this 25-year-old person awed each of us during the six months of his illness, and attracted us to want to know more.

Since he had throat cancer, which eliminated the possibility of normal speech, the written word became his way of communicating along with the language expressed in his eyes and his smile.

In his journal, begun in his late teens as he began to address life more as a mystery to be probed and lived purposefully, we read of his response to anger. His personal growth from a rebellious teenager to greater maturity speaks to us in a section about his volunteer work in a Catholic mission in Ecuador in 1989:

"Well, yesterday, I was mugged. I remember throwing some elbows and really using all my strength to get freed. I reckon there were three, maybe four; the others scattered when we started to scuffle. I reckon their scattering may also have something to do with the blood curdling screams I was letting out as I fought for everything I had. This was one of the few times I was carrying all my money, my passport and my plane ticket. Whatever the case, God got me out of another tight one and I'm very grateful. On the way home, the bus went by a church and I got out to recover and give my thanks. I prayed that I would be able to forgive these men who robbed me, to forgive the group of them and love them as Christ would. In order to truly forgive these men, I believe I must not tell another soul, at least until my feelings have become truly indifferent. Otherwise, I will be harboring ill will against them. If this is true, I am not truly forgiving."

So often at Catholic Social Services in counseling, one is dealing not only with the anger stored up within a person (as opposed to the transforming process that the young man used), but also with the effects of the anger. The young bride who is hurting, for example, often tells her family about her troubles and "sides" begin to be taken and positions reinforced.

There is a lot of wisdom to be gained from the experience of the young man. If others tried to react as he did, I am sure it would allow for more resolution between people and between groups. The normal reaction that gets triggered is anger and anger almost always leads to damaging consequences.

Tastes Great!!!

Miguel Atilano, Ramon Constantino and David Sanocki taste-test the weekly Friday pizza at Corpus Christi School in Falls Church, Va. The school raises funds through a cooperative venture with a local pizzeria which delivers hot pizza at a reduced cost for the Parent-Teacher Organization to seel at a profit. (CNS photo from *Arlington Catholic Herald*)

Celebrity Golf Tournament Aids Mercy Hospital Foundation

DAVIDSON — The stars were out over River Run Golf Course Oct. 27 and 28.

In all, 34 celebrities in entertainment, sports, journalism and science came to Davidson to play in the Charlotte Hornets Celebrity Golf Classic. Each star joined a foursome of local players for the tournament.

Proceeds of $110,000 were donated to Mercy Hospital Foundation, which contributes $250,000 a year to the hospital. Local players paid $800 apiece.

The winning team was NASCAR driver Brett Bodine, Gerald Zimmerman, Carl Mosack, Glenn Mosack and Mickey Malloy.

In welcoming remarks Saturday evening at the hospital, Mercy Sister Mary Jerome Spradley told celebrities the benefit was vital to several projects. Most of the money will be used for nursing scholarships and critical care monitors, said the president of Mercy Health Services.

While the hospital has made progress technologically in its 85-year history, the mission to treat patients, employees and visitors with "justice" and "compassion" has remained the same, she said.

Celebrities then toured the hospital and visited with patients. "They took a pretty good bit of time to talk with everybody," said patient Johnny Wood of Landis.

Among the local players were Ed Schlicksup, president and chief executive officer of Mercy Hospital Inc., Austin Theis, board chairman of Mercy Health Services, and Mark Erwin, chairman of Mercy Hospital Foundation.

Catholic celebrities included:

— Emmy Award winner Bruce Weitz, the newest cast member of ABC-TV's "Anything But Love."

— Screen and stage actress Kim Zimmer, who is presently touring the Midwest in two one-act plays, "The Typist" and "The Tiger," with Corbin Bensen of "L.A. Law."

— "Mannix" star Mike Connors, one of the most sought-after actors in movie and television.

— Comedian Norm Crosby, a Hollywood Walk of Fame Star.

— Jim Valvano, former North Carolina State University basketball coach.

— Character actor Emmett Walsh, whose most recent screen performance was in "Narrow Margin" with Gene Hackman.

Plenty Of Spirituality On Deck At Twins-Braves World Series

MINNEAPOLIS (CNS) — Spirituality was never far away during this year's World Series, which the Minnesota Twins won 4 games to 3 over the Atlanta Braves.

Jay Carroll, a graduate of Cotter Catholic High School in Winona, Minn., led prayer services on behalf of Athletes in Action for members of the Twins and Braves before the climactic seventh game Oct. 27, won by the Twins 1-0 in 10 innings.

St. Olaf Parish in Minneapolis' impromptu "baseball Mass," with commissioner Fay Vincent in attendance, substituted two verses of its recessional song with "Take Me Out to the Ball Game."

The parish's Latin banner, "Vincente Gemini II" — "Win Twins," with the "II" indicating their try for a second world championship — was amended with the inscription "Luke 13:30."

Prophetic of the Twins' — and the Braves' — season, the Scripture verse reads, "The last shall be first."

At the Basilica of St. Mary in Minneapolis, they went one better, ending their Oct. 20 Masses with both "Take Me Out to the Ball Game" and the Twins' theme song.

The church also adorned its outside pillars with 20-foot-long Twins banners.

"There's just something spontaneous about all this," said basilica worship minister Jay Hunstiger, adding that Twins' owner Carl Pohlad is a member of the parish and served on its steering committee to raise $16 million for restoration.

Carroll, who once played football for the University of Minnesota and the Minnesota Vikings, said that in his prayer services he never spoke of winning, but of playing with respect.

He added about 70 percent of the players and coaches attended theservices in each team's clubhouse. "We usually get five to 10 guys," he said.

Twins' manager Tom Kelly will likely be in line for off-season engagements, but he already has his tickets to the November basketball tournament at Hill-Murray High School in St. Paul, where son Tom Jr., the Twins' batboy, is an eighth grader on the Catholic school's junior high squad.

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'HOLIC NEWS & HERALD

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Neighbors Seek to Block Construction Of New St. Gabriel Parish Center

By JOANN KEANE
Associate Editor

CHARLOTTE — Building plans for St. Gabriel's parish center, threatened by neighborhood complaints, have received he go-ahead from Superior Court Judge Robert Johnson -- at least for grading of the property.

St. Gabriel still must await a decision rom Charlotte zoning officials, who have agreed to hear a neighbor's challenge to the plans on Nov. 26.

Residents on Brookridge Lane, which abuts St. Gabriel's property complain the building is going to detract from their esidences, and that it will create an eye-sore or them," said St. Gabriel's pastor, Father Ed Sheridan. They have also complained hey will be crowded by the new building.

St. Gabriel officials met with the neighbors many times, including meeting them prior to announcing the building plans. 'They made some suggestions," says Faher Sheridan, "and we made modificaions. We changed the configuration of the building and moved it further away from heir (property) line."

Modified plans changed the structure rom three to two stories, shortened the original 300-foot length, and changed the building to face away from Brookridge.

Brookridge Lane resident Gary Cox's property adjoins St. Gabriel. Cox is the only neighbor legally challenging the parish building project.

It was Cox's charges that caused a restraining order on Oct. 21. The lifted restraining order allowed grading to begin on Nov. 1.

Cindy Reid, an attorney with the City Attorneys Office said the city's brief filed in support of St. Gabriel addressed the grading permit. Cox, she said, had charged that the permit was illegally issued because he had not been given the opportunity to speak, and contended he has an interest because of his adjoining property. Reid said the permit was "legally issued because St. Gabriel's had met the technical requirements of the ordinance."

"Probably they don't want St. Gabriel's to construct the community center," said Reid. "And so they saw the permit issue as a way to stop the community center. Whether or not they construct is a zoning issue, not a grading permit issue."

Dave Smith, an attorney from the zoning office, also filed a brief on behalf of St. Gabriel.

The grading, which levels and prepares the site for constuction is underway. "We anticipate we will be allowed to continue on," said Father Sheridan.

The delay creates problems as building is based on construction schedules, which have fallen behind.

Plans for using the building in September 1992 are at risk. The delay "puts completion very close," said Father Sheridan. "Every day is an important day."

The two-story 78,000 square foot parish center will increase the capacity of the school by 200-300 students. The $4.6 million structure will have 19 classrooms and five laboratories. The facility will include school offices and Faith Development Center (religious education) offices. A cafeteria with a seating capacity of 500 will also include a stage, making the cafeteria suitable as a multi-purpose room. Two kitchens are planned, one commercial and one for social activities. The gymnasium plans call for bleachers to seat 600.

The building, which will allow for expansion of the existing St. Gabriel's School, is a key part of the Mecklenburg Area Catholic Schools regionalization plan announced in July by Bishop John F. Donoghue. The regionalization is scheduled to go into effect with the start of the 1992-93 school year.

Grading has begun on the site where St. Gabriel Parish in Charlotte will build a new 78,000-square foot parish center. Neighbors on an adjoining street are trying to block the project.
Photo by JOANN KEANE

The first permanent home of St. Andrew the Apostle in Mars Hill was dedicated by Bishop John F. Donoghue at a Mass on Sunday, Nov. 3. Photo by DIANNE RIGGS

Colorful Ceremonies Mark Dedication Of New Church In Mars Hill

By DIANNE RIGGS

MARS HILL — Once again in the long and colorful history of Catholicism, amidst a wonderful procession of events, the bishop, clergy, lay men and women, and boys and girls gathered together to enact the sacred drama of a church consecration.

St. Andrew the Apostle Church in Mars Hill was officially consecrated Nov. 3, with Bishop John F. Donoghue presiding.

"It was almost like a beautiful dance," said one parishioner, referring to the orderly and simple procession of rites within the hallowing liturgy.

In keeping with the entire spirit of this Appalachian Jesuit mission church, the liturgy was festive and straightforward, gently orchestrated by master of ceremonies Father Francis O'Rourke.

As the bishop, people and clergy gathered, there were prayers; blueprints were handed to the bishop and the church doors officially unlocked. Then, a long, gentle line of rites and sign-acts; the procession, sprinkling of holy water, readings from the Scriptures and Gospel, homily, altar and church walls anointed with holy oils, prayers and incense, altar dressed, the eucharistic liturgy, bishop's message and signing of official church documents. All of this was punctuated liberally by prayer and singing.

"We have tried to keep our church building simple and unintimidating to people who come here," said Jesuit Father Francis Reese, pastor of St. Andrew, during the homily.

"It's wonderful to have our own home," he said. "Yet, we have lost something in moving from the storefront. There is a witness value there. We will have to work harder at being visible to people."

Indeed, the people of St. Andrew with the leadership of Jesuit Father Tom Gaunt, Mercy Sister Peggy Verstege and Father Reese have been missioners from the beginning, involved in care, nurture and social justice with residents of Madison County.

Father Reese compared the church gathered to "God's people in the desert," who have moved and moved.

Indeed, what began as a simple gathering of a few Catholic students and families once a month at Mars Hill College, steadily grew. Over the years, the people gathered in the college library, at store fronts, said feast Masses in the United Methodist Church, finally came to a store front right on the main street of Mars Hill.

It was the first parish established by Bishop Donoghue in 1985, the name St. Andrew being taken in memory of St. Andrew the Apostle and to honor Jesuit Father Andrew Graves, the first permanent Catholic clergy presence in Madison County.

"Father Andy Graves knew what ecumenical meant before anyone heard the word," said Father Reese.

The building, which is simplicity personified, arose from several motivating ideas.

"We wanted to learn what is liturgically correct," said Father Frank. "Since the liturgy is the 'work of the people', we found that there are five universal qualities of sacred space; mystery, emptiness, light/dark contrasts, repetition, a dome." With the help of Jesuit Dennis McNally, who did his thesis on sacred space, the parish tried to conceive of a space for worship that would reflect these qualities.

In addition, said Sister Peggy, pastoral associate, they wanted the design to be simple, reflecting the culture of Appalachia. It is in keeping with Catholic missions to respond to the people and respect their ways, she said.

And so it does. St. Andrew's worship space features a simple raised ceiling, cement floor, clear paned windows, looking outside to the world, folding chairs in an antiphonal pattern, with altar and lectern at opposite ends, a delicate balance of the four sides of the sacred space. At the entryway is a large baptismal font.

The church, which also houses a small chapel, reconciliation rooms, classrooms, church office and rectory, was built for the modest sum of $270,000. Of that money, only $90,000 remains as an unpaid loan. "The mortgage will not be much more than rent on the former rectory or store front,"

See St. Andrew, Page 11

First Principal Appointed At New All Saints School

By JOANN KEANE
Associate Editor

CHARLOTTE — Gary Gelo, principal of Blessed Sacrament Catholic School in Burlington, N.C. has been named principal of All Saints Catholic School by Dr. Michael Skube, superintendent of schools for the Diocese of Charlotte.

Gelo will assume the principalship on July 1, 1992, one month before the new school opens its doors. But, he's already mapping his plans. He has spent time perusing the All Saints construction site, pointing out the building locations with the pride and anxious enthusiasm of an expectant father. Starting from ground zero, Gelo will have the opportunity to help shape the future of All Saints.

For the remainder of this school year, Gelo will be retained as a consultant for the Mecklenburg Area Catholic Schools while completing his contract with the Diocese of Raleigh.

And for the prospective students at All Saints, that's good news. There are literally thousands of details to iron out before the school bells ring next August.

But the best news for everyone is Gelo, himself. Gelo is an innovative educator, a visionary of the future of Catholic education, and has the expertise to make All Saints a school of renown.

It was under Gelo's direction that Blessed Sacrament was recognized as one of the U.S. Department of Education's 221 National Schools of Excellence for 1989-90.

"In the eight years or so that the U.S. D.O.E. Schools of Excellence program has been in operation, to the best of my knowledge, there has only been one Catholic school in North or South Carolina that has been recognized, and that was Mr. Gelo's school. That says a lot for the type of preparation he and his faculty and board have done in creating an atmosphere of excellence and wanting to share that good news with others," says Skube.

"It is that type of looking toward excellence not only in Catholic education, but the field of education that Mr. Gelo will bring to our new school."

Skube knows first hand of the rigorous scrutiny the U.S. D.O.E. places on determining schools of excellence. Skube has served as a site visitor for the Schools of Excellence program, selected by the U.S. D.O.E. to conduct school evaluations.

Diocesan School Superintendent Michael Skube shows Gary Gelo the site of All Saints School. Gelo will be the first principal of the new regional elementary school in southeast Charlotte.
Photo by JOANN KEANE

Gary Gelo, newly appointed principal of All Saints School in Charlotte, tries his hand at another kind of grading.
Photo by JOANN KEANE

Skube brought Gelo into the diocese this past January to recap the school of excellence program for diocesan principals.

Janet Murray, a Georgia Catholic school principal and previous U.S. D.O.E. Schools of Excellence designee, was one of the two evaluators for Blessed Sacrament. In her site evaluation, she said "Upon entering the school, a visitor immediately senses the happy, family atmosphere characterized by warmth, friendliness, acceptance and teachers hugging children. All groups interviewed mentioned that is safe here, it feel like you are coming home, that the family atmosphere is one factor that has drawn them to the school. The principal has been instrumental in effecting this change. He has empowered teachers and has identified and used their talents. He was instrumental in establishing a five-year plan for the school which will ensure needed curriculum changes and faculty additions. Mr. Gelo was successful in turning around a deteriorating situation which once saw declining enrollment, poor public relations, and parental displeasure with the school."

The report submitted to the D.O.E. glowed with praise of Gelo. "A fan club could not muster the support and love for its celebrity that this school community has for its principal," the report said. "The entire school community shares a unity of purpose."

His style is one that involves teachers in the decision-making process. According to teachers at Blessed Sacrament, "The teaching environment is supportive, happy and caring."

Parents, too, sing the praises of Gelo. They rate communication as excellent and phenomenal. "You know what is going on at all times."

But for Gelo, the children are what it's all about. He gravitates to the students. Standing on the construction site of All Saints, a car passes by — one of many to scope out the new school setting. Gelo approaches the car driven by a young mother with her grade school daughter. His conversation is with the child. Small talk, but classic Gelo contact with children.

He holds a reputation of making learning fun for the students. When he challenged the Blessed Sacrament children to read books, he used an unusual approach. In the "Jump in and Read" program, Gelo promised the students that if each one read one book each week for eight weeks, he would jump into a pool of Jell-O. The students resonded and on an April morning, Gelo kept his promise — sliding happily into a pool filled with Jell-O.

"We stressed that learning should be fun," Gelo said. "And we provide lots of hands-on activities."

But for Gelo, the core of the school emphasizes the Catholic nature. "It's extremely important to make sure Christ is the center of the school; that we live that out in how we hire people, the way curriculum is planned, and family involvement. This has to be a Christ centered school," says Gelo. "We can build a school anywhere. It's not a Catholic school until you incorporate those kinds of values. And that to me, is what makes Catholic schools really exciting and effective...it's gospel people, gospel-oriented, and we live that out in what we do, how we act, and what we believe."

Those who choose All Saints can count on involvement before school begins. Gelo hopes that parents will jump on the bandwagon from day one. He already has plans working on activities on the All Saints site prior to school opening next fall.

Gelo says "Those who take the challenge of being the first ones here are really going to be pioneers, in a sense." He recognizes that there can be some anxiety for those who choose to become part of the challenge. But, he says, "When you go to a school that's already established, there's a whole sense of tradition and history there. We're going to be forging that at All Saints."

Gelo comes to All Saints after serving nearly 10 years in the Diocese of Raleigh. Prior to his four year tenure at Blessed Sacrament, he was dean of students at Cardinal Gibbons High School in Raleigh. Gelo began his stint in the Raleigh Diocese as coordinator of youth activities. His only departure from the diocese was a two-year committment to the North Carolina School of Science and Mathematics in Durham as resident advisor.

He earned his B.A. in American Studies at the University of North Carolina at Chapel Hill and received his master's in education administration from Boston College.

Gelo will be formally introduced to the community during the All Saints information session on Nov. 11 at St. Matthew's Parish Center.

Fast Moving Wild Fire Misses Catholic Conference Center

By CAROL HAZARD
Associate Editor

HICKORY — Dry conditions sparked a fire that burned 15 acres of farmland next to the Catholic Conference Center Wed., Oct. 30.

No one was injured. But 35 senior citizens from Newton who had come to eat lunch at the retreat center were evacuated, as the blaze sped toward three propane tanks behind the main building.

Reservations manager Alice Coty gathered all the center's reservation books and put them in her car in case she too was forced to leave.

About 50 firefighters and helicopers carrying water swarmed the area and extinguished the fire before it got out of control. They had responded within minutes after a CCC groundskeeper called 911 shortly after noon.

"It was coming this way and it got really scarey," said groundskeeping director Brenda Doherty, who reported the fire. Doherty was clearing a perennial garden behind the conference center when she noticed falling ashes.

Doherty said she thought someone was burning leaves, so she called 911 as a precautionary measure. Returning outside just moments later, she could see flames in the nearby woods and hear pine trees crackle as they burst into fireballs. She raced back into the conference center and called 911 again.

"It was moving really fast," she said.

Catawba County Fire Marshal Rupert Little said the fire was probably caused by a spark from an electric fence that ~~ignited~~ dried leaves or weeds. It started in a cornfield on the Craig Whitener estate on a hillside next to the conference center.

"As dry as that mountain is, we're lucky it didn't do more damage," said Whitener's daughter Rita Teague, a CCC neighbor.

The fire broke out a day after the N.C. Forest Service banned outdoor burning in 42 Piedmont and Western counties.

Bill Matevie Enjoys Ministering To The Lost And Lonely

By CAROL HAZARD
Associate Editor

CHARLOTTE — Bill Matevie loves being in prison. He loves ministering to the most forlorn, lonely and lost people in the world.

So, after 22 years with Southern Bell, Matevie, 49, is taking early retirement to devote himself to prison ministry.

"The Lord has put me in enough places where this has gotten so exciting I can't do it anymore on a part-time basis," says the coordinator of prison ministry for the Diocese of Charlotte.

"I'm one of these crazy people who loves other people," says Matevie.

"I don't know what the Lord does with rapists or mass murderers. I don't need to be bothered with that. That ain't got nothing to do with nothing. It just interferes with what we should be talking about, which is Jesus Christ. I'm not there to judge. I'm there to love them and forgive them."

Love and forgive people who have committed horrifying acts of violence or crimes against nature?

"What you do for the least of my brothers, you do for me," says Matevie, quoting scripture.

"It's easy for me. I walk up to the first person I see, ask them how they're doing and look them in the eyes. Once they see the trust in your eyes, they open up."

In his six years visiting with prisoners, Matevie has never had a prisoner turn away from him, he says. He never knows where a conversation will lead. It could be about Monday night football. He lets the Lord take care of that, he says. But it always goes somewhere and that's what important.

For the most part, these are outcasts deserted by their friends and families. Less than 30 percent receive visitors or correspondence of any kind, says Matevie.

A death row inmate at Central Prison in Raleigh hadn't seen anyone outside the prison walls for for 2 1/2 years when Matevie found him a year ago. An 83-year-old aunt would send $10 every other month, but she died recently. So, Matevie is the only friend the man has.

Matevie, who visits and corresponds with him, always signs his letter, "Your brother in Christ." The man is illiterate, so he solicits the help of another inmate to read and write for him. The last letter Matevie received was signed, "Your Brother in Christ."

"It's a miracle," says Matevie. Not only did the prisoner speak of Christ to himself and Matevie, but also to a third person who wrote the letter for him.

"I get a high that's indescribable," says Matevie. "Those fellows minister to me more than I do to them. I have dedicated Christian friends in there who are incredible."

Behind bars, steel doors slam shut. Names are shouted. Prisoners taunt. Everyone is on guard, inmates and correctional officers alike. A toothbrush or a safety pin can be made into a deadly weapon.

"This is the pit of hell," says Walter Dennis, a Catholic prison chaplain at the Mecklenburg County Jail. "This is my church. You couldn't pay me to work here if it wasn't what God wanted me to do ... But when someone gets saved, I'm on cloud nine. You can see the transformation, you can see the glow in their faces."

If Jesus Christ were walking on earth today, he wouldn't go to a church, says Dennis. "He'd come straight here or to the red light district. He'd go where people need to be saved the most."

After seven months of persistance and two letters from Bishop John F. Donoghue, Matevie recently received his credentials to work at the Mecklenburg County Jail. He's delighted.

Now, at the request of a prison staff member, he's trying to figure out a way to get 1,500 Catholic paperback Bibles into the prison.

The diocese supports Matevie and his work. However, with all the other social service programs sponsored by the Church, the prison ministry receives only a small yearly stipend. God willing, Matevie will find a way to get the Bibles, even if it means going from church to church asking for small donations, he says.

Bill Matevie,(front, wearing cap) coordinator of prison ministry for the Diocese of Charlotte, also devotes some of his time toinmates at Central Correctional Institution in Columbia, S.C. He is shown here with a group of inmates and other volunteers.

He plans on starting an ecumenical prison ministry tentatively called Carolinas Christian Ministry. The grassroots effort is an outgrowth of his work with Kairos, an ecumenical spiritual renewal program for prisoners. The three and a half day program is co-sponsored by the Catholic and Episcopal churches.

Twice a year, Matevie and some 40 other volunteers lead Kairos at the Central Correctional Institution, a maximum security prison in Columbia, S.C. As a peace offering, they bring 6,000 dozen cookies for participants, other prisoners and guards.

On one occasion, Matevie delivered cookies to the prison's most notorious criminals, people who live like lepers in tiny cells on the prison's uppermost floor. A dirty curtain hangs behind the bars, hiding the creatures from view.

As Matevie approached each cell, a hand would appear from behind the curtain to grab the bag of cookies. About 75 percent murmurred "thank you," says Matevie.

On the first day of the program, the talk centers on what the prisoners will do when they get out of prison. By Sunday, it's about the love and forgiveness of Jesus Christ.

"One cold evening, my mother bundled me and my brother and sister up to go look for my father," testified a prisoner on the final day. "She dragged my father out of a bar. He stabbed her and she bled to death on my lap. I was 12. I'm 20 now and haven't spoken to him since. The first thing I plan to do is call my father and forgive him."

Some 80 percent of people who have been incarcerated return to prison, says Matevie. Yet, only 10 percent of Kairos participants return, he says.

As a follow-up to the program, Matevie visits CCI on the third Saturday of every month. There, he greets his friends not with a handshake, but with a hug.

See **Matevie,** Page 6

Potential Volunteers Told Door Wide Open For Prison Ministry

By CAROL HAZARD
Associate Editor

HICKORY — The prison ministry is wide open to anyone who wants to serve, said speakers at an information session last Sunday at the Catholic Conference Center.

"If you believe you are called, you can get involved to whatever degree you wish," said Bill Matevie, coordinator for prison ministry for the Diocese of Charlotte. About 24 people from across the diocese attended the meeting.

"We continue to build more and more prisons to take care of the rising crime rate," said Matevie. "Maybe this is a stop-gap measure. But the system isn't working. We can't build enough prisons fast enough. We need to find a way to kill the criminal, but save the person."

The way may be through Christ and volunteers willing to carry His message into 89 state institutions and hundreds of jails.

As prison ministry coordinator, Matevie will make contacts for people and steer them in the right direction. Volunteers may want to visit directly with prisoners, perhaps in a literacy program for prisoners. Or, they may choose to send baked goods or become penpals. The need in any capacity is great.

Bill Matevie, left, talks with Chaplain James Cannon, McDowell Correctional Center, after a prison ministry information session at the Catholic Conference Center.

Photo by CAROL HAZARD

In 1981, the federal prison population was 24,000. In 1991, it rose to 62,000. By 1995, it's projected to reach 100,000.

"We need 62,000 volunteers (for a one-on-one ministry)," said speaker Frank Shirley, a Baptist prison chaplain at Craggy and Buncombe Correctional Center in Asheville. "Any assistance you can give, let me urge you to do so. Unless we have more folks to help, things will not get better."

Chaplain Shirley said he hoped Catholics would respond better than Baptists. "Baptists are turned off by prison ministry. They send missionaries to all parts of the world, but I fail to see that kind of compassion at home in our prisons."

He warned people considering the ministry to expect resistance. "Anyone who works in a prison has a different vision than most people in a church or even within the family," said Chaplain Shirley. Most do not have the same concern, he said.

"If I can be a catalyst and get your attention, then I will have accomplished what I came here to do," he said.

Deacon John Gallen of Our Lady of Angels Church in Marion said he looked forward to growth in prison ministry. "What we are doing today is giving birth to an effort to serve 89 state prisons and hundreds of jails," he said. "We don't know the miracles this will bring, but it's exciting to imagine the possibilities."

Deacon Gallen has been involved in prison ministry for about four years. In that time, he established a "mini parish" of about 15 prisoners, four who were baptized and three who were con-

See **Prison,** Page 13

The Pope Speaks

VATICAN CITY (CNS) — The following is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Oct. 30.

Dear brothers and sisters,

Continuing our catechesis on the mystery of the Church, we recall that the Second Vatican Council described the Church as the People of God, "a people made one by the unity of the Father and the Son and the Holy Spirit" (cf. *Lumen Gentium*, 4). The council observed that it was God's plan to save men and women not merely as individuals, but rather to establish them as a people who would acknowledge Him in truth and serve Him in holiness (cf. ibid., 9).

God's desire to establish a people was first revealed when He promised Abraham that he would become the father of a great nation (cf. Gen 12:2, 22:16-17). Abraham's faith in God's promise was reckoned to him as righteousness (Gen 15:6), and he thereby became the father of all believers (cf. Gal 3:6-7; Rom 4:16-17). In fidelity to His covenant with Abraham, God heard the cry of His people Israel, and He summoned Moses to lead them out of slavery i Egypt. The Lord consecrated Israel as a holy people, people set apart (cf. Dt 26:17-19), and this election a God's chosen people was ratified in the covenant o Mount Sinai, when the Israelites agreed to walk in th Lord's ways and to observe his statutes and decrees

God's fidelity to His people never failed, despit the occasions when the people were unfaithful to Hir God continued to speak to His people, especiall through the prophets. His principal command was th of love: love of God and love of neighbor as one's se (cf. Dt 6:5, Lv 19:18).

The God of the covenant wished to be present i the midst of His people. During the Exodus, th presence was made manifest at the tent of meeting, an later in the temple in Jerusalem. The presence of th Lord was a mark of Israel's divine election. Th election was a kind of symbol and prophetic sign of future reality: God's covenant with his new people i the Church.

I am pleased to greet the visitors from Nigeria an Korea, as well as the English pilgrims from Bradfor celebrating the centenary of St. Cuthbert's Parish. T the priests from Los Angeles I give the assurance of m prayers that your renewal course will strengthen you i your priestly life and ministry. Upon all the English speaking visitors I invoke the peace of our Lord Jesu Christ.

Editorial

Rosaries for Russia

Holy Cross Father Patrick Peyton, founder of the Family Rosary Crusade in Albany, N.Y., is undertaking a major project — one which a year or so ago would have been doomed to failure.

Father Peyton is attempting to collect one million rosaries which he plans to send to families in the Soviet Union and other countries of Eastern Europe which were until a short time ago behind the Iron Curtain.

We are sure that Father Peyton will have little trouble collecting the desired number of rosaries and, in fact, probably will wind up with more than the one million he seeks. And, given the present climate in the former Soviet bloc, it seems quite likely that the rosaries actually may reach the people for whom they are intended.

That is in sharp contrast to the situation in the not too distant past when any attempt to ship religious articles into those countries was almost certain to meet with failure. More than one tourist has been arrested for trying to smuggle a bible into the Soviet Union or one of its former satellites. Even in such heavily-Catholic countries as Poland. Lithuania and Hungary, the chances of successfully carrying out such a mission were virtually nil.

But now, churches are open once again and religious services of all types are held openly. Catholic priests and Religious are working openly in areas which once were closed to them. Father Peyton says he and his colleagues in ministry at the Family Rosary Crusade "feel compelled" to help the Religious working with the newly freed peoples of Eastern Europe.

It is apparent from the upsurge in religious activity in the former communist bloc countries that the rosaries will be welcomed by those who receive them — people who for decades have been forbidden to even possess a rosary, let alone pray it.

And, we have a feeling that the people for whom the rosaries are intended actually will receive them.

We wish Father Peyton well in his latest project.

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Letters To The Editor

Mission Sunday

To the Editor:

Last Sunday was Mission Sunday. Throughout our land, Catholics were urged to give financial support to the Society for the Propagation of the Faith to uphold the work of missionaries at home and abroad. But the most important purpose of Mission Sunday is to call all Catholics to a sense of mission. The Church, by her very nature, is missionary and, if a sizeable number of its members forget that, then the Church is not fulfilling its mandate from Christ, given directly to the apostles and through them to every member, to proclaim "the good news of salvation" to all mankind throughout the world, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold I am with you all days even unto the end of the world.

Not only should this message be proclaimed from the pulpit but also from the Catholic press. Although there was an ad from the Propagation of the Faith the week before last, I discerned not even a mention in this past weekly issue of this great observance. Our bishop stated that he was founding a paper for the main purpose of evangelizing his people. This you are doing in a very positive way, but I believe you missed a great opportunity on Mission Sunday in not proclaiming on the first and succeeding pages the great work of our missionaries at home and abroad.

Sincerely yours,
Msgr. John F. Roueche
Southern Pines

Msgr. Roueche is a retired priest of the Diocese of Charlotte.

Price Too High?

To the Editor:

Some time ago we had a collection for the pope and Vatican because they were or are running a deficit. Next, I see in your paper "Pope's Trip To Brazil Extensive, Expensive." Why does he have to travel so much? It is expensive. One city did not pay its workers for a month for lack of money. It spent its money on a papal Mass site. One city spent $5 million for a three-hour visit. Is this the price the laity must pay for pomp and ceremony?

The hierarchy and bureaucrats of the Catholi Church should think of the laity. If you did away witl the excess bureaucrats in the Vatican, you might run i the black. The bishops are not much better; they hav their $26 million office building in Washington. Do w need all this top-heavy structure in the Church today' We need to get these people out into the fields wher they are needed.

Thank you for letting me get this off my chest Things like this upset me and can cause problems wit the laity.

God bless you,
Donald J. Blaser
Bryson City

Thanks For Father Pagel

To the Editor:

We would like to thank you for the wonderfu article your paper printed about Father John Pagel pastor of St. John the Baptist in Tryon.

Father John is a very special priest who lives th Gospel message he preaches. He is always warm caring and sincere.

We would like to thank the bishop, the Mos Reverend John F. Donoghue, for sending us thi special priest.

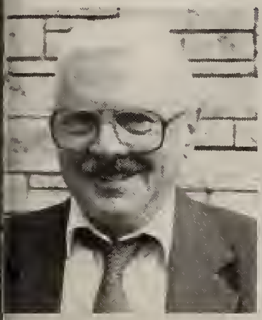
Sincerely in Christ,
Ann Marie Rowe
Ann Strozzo
Mildred Ragis
John Roche
Spartanburg, S.C.

Letters Policy: *We welcome letters on current issues Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing fo brevity, style and taste and must not contain persona attacks on any person. Opinions expressed in letters o in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Bishop Donoghue has designated this Sunday, Nov. 10, as Stewardship wareness Sunday in the Diocese of Charlotte. While stewardship is a way of life many in the diocese, the message of stewardship remains unclear to many others. he purpose of Stewardship Awareness Sunday is to clarify the message for them.



Put simply, stewardship is a way of thanking God for the blessings He has bestowed upon us by returning to Him a portion of the time, talent and treasure alloted to us. It is based on the spiritual principles of the Old Testament and the teachings of Jesus.

When they think about stewardship, many think of the biblical principle of tithing — giving 10 percent of your income to the Church. But it's more than that — much more.

For many, tithing in its strictest sense can be a financial hardship. Actually, the Church asks only that you give what you can without depriving your family of basic ecessities. And, it's not just giving to the Church. There are many worthwhile haritable institutions and social services which can use financial help.

Just as important as the sharing of treasure is the sharing of time and talent. In ıct, there are many areas in which your time and talent may be more helpful than our financial support.

Every parish has organizations which can use people. In many cases, it's always ie same group of people who do the work. They can always use additional help. The ame thing applies to the various social ministries in our communities. There are ardly any that cannot use more volunteers.

Just below this column, there is one by Mercy Sister Elizabeth McMillan of The atholic Health Association of the United States. Her views on the need for reform f the health care system in this country are worth reading and I commend it to your ttention.

Health Care System In Need Of Reform

By SISTER ELIZABETH MCMILLAN

The miracles and wonders wrought by modern medicine are impressive: phisticated imaging technology, laser surgery, transplantation of vital organs, tal replacement of hips and knees, drugs that enable people with serious chronic lnesses to live relative normal lives. Yet, the health care system is in trouble. The umber of people without access to health care in the U.S. stubbornly reminds us that mething is seriously wrong. There are more than 37 million of them; 12 million re children.

Meanwhile, those who pay for health care — employers, insurance companies nd government — are complaining about costs. The health care inflation rate of 12 er cent continues to outstrip the overall inflation rate, causing some to say that cost ontainment is our most urgent health care problem.

Even as the nation grows more impatient with rising costs and inadequate overage of the population, some of its citizens are beginning to complain more udly about the quality of health care services. They are unhappy about inadequate upport for the frail elderly, the chronically ill and the dying — and especially about ie inappropriate use of certain technologies and medical procedures. The health atus of the U.S. population also raises questions about the quality of the current ystem when it is measured by such standard indicators of quality as the infant ortality rate. The U.S. rate is one of the highest in the industrialized world. Child nmunization programs and child health generally are poorly organized and hronically underfunded in the United States.

These interrelated problems of cost, quality and access have brought forth calls r the reform of the U.S. health care system that are becoming more numerous and ore insistent. The Catholic Health Association of the United States (CHA) and etwork, the Catholic justice lobby in Washington, D.C., have both made reform f the health care system a priority. Both enter the national health policy debate with vision shaped by the Gospel and Catholic principles of social justice. CHA's oncept for reform is further inspired by the biblical vision of "jubilee" which calls r "setting relationships aright."

In developing a reform proposal, CHA is looking to "reinvent" the health care elivery system from the ground up — from the perspective of the people who are be served by the system. That perspective also provides a framework for the goals f Network's efforts: (1) "to provide adequate and affordable health care for all embers of society" and (2) "to develop an integrated health care model that icludes health promotion, disease prevention, acute and long-term care and habilitation."

While Network, CHA and others are active in the public policy arena at the ational level, still others are trying to change health policy at the state and local vel. Creative and committed people have decided to "just do it." They are working r a more just system by creating new models of health care delivery in their ommunities.

These local initiatives are signs of hope that people care about those in need. hey also show that in a society pervaded by self-interest, people can work together build caring communities. These efforts to bring about structural change in the elivery of health care have the potential to encourage others to get involved as well.

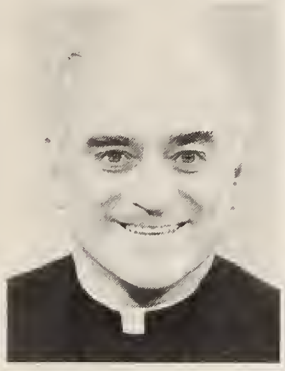
The moral, political and economic obstacles to changing the U.S. health care ystem are formidable. The pain and suffering of individuals, the burdens of amilies, unhealthy and unsafe communities and a dysfunctional health care system re with us. But the power of the Spirit to heal and reconcile is stronger still when eople moved the the Spirit get involved.

Mercy Sister Elizabeth McMillan is senior associate for corporate and social thics of the Catholic Health Care Association of the United States.

Light One Candle

By FATHER JOHN CATOIR

Pierre Teilhard de Chardin, the Jesuit anthropologist who discovered the "Peking Man," wrote an essay in 1937 entitled *L'Energie Humaine*. In the chapter entitled "The Love of God," he explains the true character of what he called the secret of Christian love, or the "Christian Phenomenon."



Here is his conclusion: "Christ's essential message is wholly contained in the proclamation of a divine Fatherhood: Put another way — in the assertion that God, personal Being — is to man the fulfillment of a personal union." Chardin asserts that we are children of the "God-Spirit" who gave us life. He uses "God-Spirit" interchangeably with the word "Father."

Chardin continues, "It is only in Christianity that this movement (toward a personal union) is definitively realized; the gift of the heart instead of the prostration of the body. God is finally attained only through love and therein lies the psychological revelation and the secret of Christian love." The secret is in our response to God's self giving. Only when we respond personally to God in faith and love do we actualize the relationship.

Besides the term "God-Spirit," Chardin sometimes refers to the Father as "God-love," a term which also conveys the notion of mother-love.

A great deal has been said and written about the sexist language we inevitably seem to use to express these mysteries. If he were writing today Chardin would probably temper his use of words. He might use "God-love" more often, but I tend to doubt that he would eliminate the word "Father," even out of respect for feminist concerns.

Jesus showed great respect for the dignity of women. In a strictly male dominated society, He tried to upgrade their lot in life. When He called God "Abba," He was articulating the mystery of our relationship with the One who gave us life.

God is neither masculine nor feminine. God is pure Spirit. We may grope for the right words to explain a mystery that is virtually unexplainable, but we cannot go wrong in using the very word Jesus used, "Father." It expresses incompletely a fuller concept: namely that God is the father and mother of us all.

No matter what name you call your Maker, be aware that you are loved by God with an infinite love. God not only loves you, He delights in loving you. In Him, you live and breathe and have your being.

Father John Catoir is director of The Christophers.

Bishop Cannot Allow Masonic Membership

By FATHER JOHN DIETZEN

Dear Readers,

In October 1988 I discussed in this column the Catholic Church's prohibition against membership of Catholics in Masonic organizations.

In November 1983 this longstanding prohibition was repeated by the Congregation for the Doctrine of the Faith, "since their (Masonic) principles have always been regarded as irreconcilable with the Church's doctrine."

Thus, in spite of some questions, joining Masonic associations remains prohibited, said the congregation, and local bishops or other church authorities are not permitted to make a more lenient judgment about Masonic principles.

In addition to the above, I noted that by general church law a local bishop may dispense individuals in particular cases from observance of a specific church law, and added, "Thus any diocesan bishop, it would seem, has the authority to grant a dispensation in this matter in a particular case."

I have now learned that this is not the intention of the congregation's declaration on Masonic associations. The prohibition, the congregation explains, does not follow from a disciplinary law but from a doctrinal judgment.

Thus no local bishop may dispense from this prohibition against membership in the Masons.

Q. In 1975 I was married; it was not in the Catholic Church. Later I joined the Catholic faith and the marriage was blessed.

A short time after this my husband left suddenly. We had no children.

I have since been remarried to a Catholic. We have two young children, attend Mass regularly, but I do not go to Communion. I'm uncertain about my status in the Church.

Can our children be baptized Catholic? Is it possible to get an annulment at this late date? If so, could our marriage be blessed by the church? (Missouri)

A. The fact that your first marriage took place 16 years ago is no obstacle to the possibility of a procedure that would enable you to be free to marry in the Catholic Church.

Whether this procedure would be an annulment or some other process could only be known when more facts about yourself and your first husband are ascertained.

It could be possible for your children to be baptized even now, as long as there exists some basis for expecting they will be raised as Catholics. Normally this would mean also that you and (your present husband, especially if he is also Catholic) are pursuing whatever opportunity you have to return to the sacraments.

Please discuss this with a priest if you have not done so already, and follow his advice on what steps to take first.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Justice Calls For Land Reform At Home And Abroad

By BROTHER JOHN-JOSEPH DOLAN

"The earth is the Lord's and all that is in it, the world and all that dwell therein." (Psalm 24:1) "The land shall not be sold forever; for the land is mine; for you are strangers and sojourners with me." (Lv. 25;23) These two passages from the Hebrew scriptures are part of the foundation of the Church's teachings on private property and the common good.

The Jewish people were intimately bound up with the land and the respect for the earth. All natural resources belong to God and they were merely tenants. The fruits of the earth were subject to precise regulations such as tithing. The first 10 percent was returned to the Lord as a declaration of dependence and a reminder of the covenant rooted in the deliverance of the first born and thus all of Israel from death and slavery.

Justice mandated that the poor and the foreigner be permitted to share in the harvest. Every seventh year, the land remained fallow. The call to stewardship included a concern for the entire community and a respect for natural resources.

In the story of the Last Judgment, Jesus reminds us that what we do and do not do for the least of our brothers and sisters, we do or do not do for Him. This includes feeding the hungry and giving drink to the thirsty. The love of God is intrinsically bound up in the love of those created in God's image and likeness. How we share the goods of the earth is part of the package on which we shall be judged. In the Incarnation, Christ also unites the earth to the human community (Eph. 1:10) and links it to the work of redemption. As we prepare for the eternal kingdom, we are obligated to reflect it in the building of a just social order on earth.

In the beginning, the early Church owned all things in common. The Fathers of the Church believed that private property was a result of Original Sin. It was permitted and even encouraged in our fallen state, but it was a far cry from the original divine intent. St. Francis went so far as to see Original Sin as appropriation - the invention of the word "mine." Salvation is disappropriation. It begins with the Kenosis or self-emptying of Christ.

For pastoral reasons, the Church very early on moved from common ownership, but maintained the ideal through the witness of its religious communities. However, it continued to maintain the principles of the universal destination of earthly goods or the "social mortgage" on private property as Pope John Paul II prefers to call it. The love of God cannot abide in a person who possesses the riches of the earth and closes his or her heart to those in need. (1 Jn. 3:17)

To quote St. Ambrose, "You are not making a gift of your possession to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."

Private property is a right but not an absolute or unconditional one. Pope Leo XIII reminded us that this conditional right is possessed by all, but must be exercised for the welfare of others — the common good. This is traditional Catholic theology.

Half of the world's families are directly dependent upon agriculture for their livelihood. Nearly 85 percent of all poor people reside in rural areas — mainly, but not exclusively, in the Third World. In most underdeveloped countries, 50-90 percent of all rural inhabitants labor as landless agricultural workers at low wages, as sharecroppers and tenants with little stake or security in the land they cultivate or as owners of marginal family plots too small to fully support their families.

Some one billion people are underemployed and undernourished. Around the globe, the incidence of landlessness, impoverishment and hunger is increasing steadily while the number of families who cannot grow or buy sufficient food expands. Land ownership remains highly concentrated worldwide. The largest three percent of all land holdings represent nearly half of all cropland and more than three-fourths of total farmland. In Central America, the communal lands of the indigenous people were sub-divided in this century into private holdings which eventually came under the control of aristocratic families. A 1965 survey of Latin America estimated that seven percent of all land owners controlled 93 percent of all total arable land. In Central America, more than 90 percent of all farms are smaller than the minimum required to support a family.

In 1967, in the encyclical *Populorum Progressio*, Pope Paul VI, joined his voice to those working among the poor in Latin America and called for land reform. "If certain landed estates impede the general prosperity because they are extensive, or unused or poorly used, or because they bring hardship to people or are a detriment to the interest of the country, the common good sometimes demands their expropriation." (828) In secular terms, we speak of emminent domain.

House on an indigenous commune near Porto Feliz, Brazil.
Photo by BROTHER JOHN-JOSEPH DOLAN

This is part of the background of the recent statements of the Holy Father on his pastoral visit to Brazil. Encouraged by the episcopal conferences, indigenous peoples are resettling unused land that once was theirs. They are returning to a communal lifestyle that ensures a basic standard of living. Elsewhere in the Amazon, they are defending their traditional land against the encroachment of developers. Many have been killed.

The pope defended their basic right to land and peace and also called for a redistribution of the land. He further denounced the injustice and immense poverty prevalent there.

This summer, I visited a base community in Porto Feliz, south of São Paulo. For 10 years — with Church assistance — these poor families were reclaiming land, farming together and attempting to build a community. They were proud of their poor homes and joint efforts. It is an ecumenical community in which daily bible study for adults and a small school for children are at its heart. They have been attacked repeatedly by the state police and their wealthy neighbors. I believe it is the presence of the friars and other church workers that keeps them from being wiped out. This scene is repeated throughout Latin America.

Back home, the family farm is rapidly disappearing. Increased development and investment is eroding farmland and our natural resources. Our increasing waste of fuel and our consumerism fuel the demand. The Catholic bishops of Appalachia and the heartland have issued pastorals dealing with land reform and protection of our resources.

In North Carolina, the Land Stewardship Council advocates for the development of clear ethical principles with regard to land and resource use, defends legislation in support of statewide land planning and stewardship and advocates for sound ecological policies among the various religious communities. The Diocese of Charlotte is a member of this council.

In addition to lobbying for better state, national and foreign policies regarding land use, each of us can begin today to limit our consumption of resources, to recycle, to eliminate the use of Styrofoam and plastics and to become more involved in the stewardship programs of our local parishes.

St. Benedict reminds us that all things should be regarded as vessels of the altar. Our contemplative heritage compels us to a reverence for all creation and a sense of oneness with the land, the days and the seasons. Our sense of justice compels us to labor for land reform, both here and abroad.

Conventual Franciscan Brother John-Joseph Dolan is director of the Ministry for Justice and Peace of the Diocese of Charlotte.

Matevie (From Page 3)

"Bill knows how to get people to warm up to him," says Bob Hartley from Lancaster, S.C., who works with Matevie in Columbia. "He can break down walls."

The walls people put up are no higher anywhere than in prison, where survival depends upon the ability to rely solely on oneself, says Hartley. "To share and be vulnerable to anyone is a major hurdle."

Yet, Matevie is "real good" at finding people and inspiring trust, says Hartley. "No one can roam the tunnel like he can." The tunnel is a long corridor off of which are wards or cell blocks.

Although receptive and open with love, Matevie is still cautious. He always has an escape plan should "all hell break loose," he says. Once, however, he became lost in the catacomb of tunnels trying to find an inmate. As he opened the door to a room, he was confronted by eight black Muslims who stared at him "with daggers in their eyes." Matevie smiled and exited quickly, unscathed but more wary.

His defense and appeal is humor, which came in handy during a conversation with a short-tempered 23-year-old man with striking blue eyes, an enormous beard and moustache and long sandy hair woven in dreadlocks. Since the only way for this man to survive in prison is for other inmates to believe he's crazy, he functions that way, says Matevie. Yet, this man has read the Bible eight times.

He and Matevie were talking about the future. The man wanted to minister to youth, so Matevie suggested he conform and tone down his appearance. He came across the table at Matevie. His tirade went something like this: "I have lily-white hypocritical parents who go to church every Sunday but they aren't so Christian in their business practices." Matevie sat back. "O-o-o-h," he said. "We have hit a touchy spot." The anger was dissolved.

A speech about conformity might seem out of character for someone who has picked an unpopular ministry. "People are interested but most don't want anything to do with it," he says. "They think it's being soft on crime."

Consider, too, that six months before retiring, Matevie decided he wasn't going to comply with the company's dress code. He was more comfortable in a sport shirt and sport pants than a suit and tie, he says. He also refused to wear the company ID tag. The guards at Southern Bell knew him, so he didn't see the point, he says.

But he is also a man who won't walk against a stop light. During lunch hour, people almost push him into the street. Matevie won't budge. "There are limits," he says.

Half serious and half joking, his wife, Rosemary, says she wishes he would do "something normal like be an usher or a eucharistic minister." But she knows better. "He has the spirit to work with unfortunate people," she says. "He is called to do those things."

Besides, Matevie, who has slept with the homeless and worked with refugees and answered a crisis hotline, would be bored doing something more mundane, he says.

The Matevies have three children ages 21, 20 and 16. Until Southern Bell offered employees early retirement to trim the work force, Matevie says he had never considered retiring until he was 56 or 57. "I try not to get too nervous," he says.

"I don't know if prison is the answer," says Matevie. "I'll let the Lord take care of that stuff."

Professor Tom Skill of the University of Dayton shows some of the 100o episodes of prime time television studied for the appearance of religious themes. Skill said religion is invisible on network TV. (CNS photo by Larry Burgess, University of Dayton)

Study Shows Religion Invisible Institution On Network Television

DAYTON, Ohio (CNS) — Religion is an "invisible institution" on prime-time network television, according to a University of Dayton communications professor who studied a month's worth of TV episodes.

"The religious side of people's lives is not seen very frequently on television," said the professor, Thomas Skill. "Symbolically what it suggests is that religion is not very important."

Skill, an associate professor at the Catholic university, looked at 100 episodes of fictional television aired in prime time during the November 1990 "sweeps" period on the ABC, CBS, NBC and Fox networks.

Of nearly 1,400 characters on the shows, only 6.5 percent "did anything significantly religious or displayed any religious or spiritual behavior," he said.

The study, funded by a $19,750 grant from the American Family Association in Tupelo, Miss., was written by Skill, John Lyons of Northwestern University's psychiatry, psychology and medicine departments and David Larson, research psychiatrist at the National Institute of Mental Health.

A few shows were cited as standouts, for negative or positive reasons:

— "The Golden Girls," which includes numerous references to the characters' religious upbringings and frequent jokes about nuns, convents and parochial schools.

— "Fresh Prince of Bel Air" and "Amen," both of which displayed a religious dimension to some characters' lives, although "Amen" focused on "professional" religious characters.

— "Coach," with an average of six slang references to God (such as "my God," "Oh, my God" or "Jeez") per show. Skill said he was surprised at the usage, "which says nothing about religion or spirituality, but I thought television avoided that."

— "Designing Women," which has made reference to New Age concepts.

— "The Cosby Show," with no religious behavior or expressed religious affiliation, despite what Skill described as the real- life connection between religious ties and success in black culture.

"When you study the success or failure of kids in leaving the ghetto, evidence seems to suggest that those kids who come from families who had a very strong religious commitment had a far greater chance of making it," Skill said.

Among the now-canceled shows cited in the study were:

— "The Father Dowling Mysteries," which Skill described as "a religious show just visually" with characters who are "professionally religious."

— "Twin Peaks," with frequent reference to New Age religious practices.

— "Wiseguy," featuring Italian religious devotion as a backdrop to many episodes.

— "The Flash," which includes black magic, voodoo and cult rituals linked to criminal behavior.

The study did find that TV characters sometimes gravitate toward religion in times of crisis. "When all else fails, you seek the counsel of a priest or minister or pause for prayer," he said.

"There's a subtle, underlying theme — in shows such as 'China Beach,' where religion was mixed into the horrors of war and the personal lives of the characters — that you keep God in your back pocket and pull him out whenever things are beyond your control."

Skill said he did not know whether television programmers had a bias against religion or were staying away from religious topics to avoid controversy. It's possible, he said, that "the reason you don't see much religion on television is because the people who create programs are non-religious, and it's hard to write about what you don't know."

The real issue, he said, is "how will television respond to the obvious neglect of the religious dimension of human beings? Since religion plays such an important part of the majority of viewers' lives; it probably should not be the invisible institution on TV."

Movie Reviews

NEW YORK (CNS) — Capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Homicide" (Triumph)

Powerful drama centering on an inner-city cop (Joe Mantegna) who belatedly identifies with his Jewish heritage when investigating a homicide with possible anti-Semitic overtones. Writer-director David Mamet's riveting action-thriller, flawlessly acted by Mantegna, resonates with added layers of depth as the cop faces a moral dilemma that threatens to destroy all that he has steadfastly believed in. Intermittent brutal violence and much rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Man in the Moon" (MGM)

The close relationship between adolescent sisters (Reese Witherspoon and Emily Warfield) in 1950s rural Louisiana comes unglued when a 17-year-old boy (Jason London) moves in next door and both girls fall in love with him. With an assist from Sam Waterston and Tess Harper as the girls' finely drawn parents, director Robert Mulligan captures in exquisite detail a time, place and especially a family as they cope with heartache and forgiveness. An implied sexual encounter, flash of nudity and brief violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"29th Street" (20th Century Fox)

The fractious relationship between a shiftless but uncommonly lucky young man (Anthony LaPaglia) and his debt-ridden father (Danny Aiello) reaches crisis level when the son becomes a $6-million lottery finalist. Writer-director George Gallo turns in a shrill comedy that affirms family ties with stereotypical characters and sledgehammer humor. Benign depiction of car insurance fraud and much rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Ricochet" (Warner Bros.)

Hard-edged revenge drama pits a hero cop-turned-prosecutor (Denzel Washington) against an escaped psychopath (John Lithgow) he put behind bars who frames the lawyer for murder and involvement in kiddie porn. Solid action scenes and chilling performances are outweighed by director Russell Mulcahy's emphasis on killings and sexual violence. Excessive violence, the repeated use of a rape scene with nudity and much rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Other People's Money" (Warner Bros.)

Disappointing comedy stars Danny DeVito as a Wall Street corporate raider in love with the lawyer (Penelope Ann Miller) he is opposing in his bid to wrench a New England company from its benevolent chief exec (Gregory Peck). Director Norman Jewison blunts the potential for rich social commentary by stressing the unconvincing romance. Some crude sexual references and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

Youth from the Greensboro Vicariate interact at an all night lock-in at St. Pius X Church in Greensboro. Photo by MARY MARDER

Vicariate Youth Gather For Lock-In

By DANIELLE NAPLES

GREENSBORO — The first vicariate youth lock-in at St. Pius X was a big success for the youth members, the youth leaders, and the Church in general.

The night was fun-filled with movies in one room, a disc jockey in the gym, and games in another room.

I think the night meant more to everyone than just fun and games. It was all the youth members and youth leaders in the Greensboro Vicariate coming together as one; one group here for the same reason — an awareness of Catholic youth in the diocese.

The lock-in concluded with a morning prayer service held outside.

It was a growing experience for everyone.

Danielle Naples is a member of St. Pius X Parish in Greensboro.

FAITH alive!

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Racism then... and now

By Carole Norris Greene
Catholic News Service

Racism today is often a subtle thing. It is not as easily detectable as it was in the form of "colored" and "white" drinking fountains and required riding in the back of the bus. But studies show it persists.

Social scientist Gordon W. Allport says that when people speak of prejudice, they are likely to think of race prejudice, but this is an "unfortunate association of ideas" since throughout history "human prejudice and persecution have rested on other grounds, often on religion."

Designating victims of dislike based on their race, he said, "had the stamp of biological finality, and spared people the pains of examining the complex economic, cultural, political and psychological conditions that enter into group relations."

■ ■ ■

What about people who don't want to victimize anyone? How do they promote racism without being conscious it?

They may do this by not understanding the true nature of racism as a way of life, an institutionalized system, and by espousing unfounded beliefs or fears.

Take, for example, a recent edition of one newspaper. Nothing about its news and human-interest stories appeared to demean any group. Closer scrutiny, however, revealed that of 10 photos depicting people of color, seven portrayed them being aided by whites. None showed minorities helping whites.

Subtle. Very subtle.

This kind of consistent unintentional omission sends a damaging subliminal message: Minorities cannot take care of themselves; they must be helped. It feeds stereotypes.

It also reflects a judgment call as to what is or isn't important concerning a people who may not have a voice in the decision-making process.

Psychiatrist Alexander Thomas and the late Dr. Samuel Sillen defined racism as a "defense and adjustment mechanism utilized by groups to deal with psychological and social insecurities." This is similar, they say, to the manner in which individuals deal with anxiety by building up psychic defenses and adjustment mechanisms.

This subtle omission "sends a damaging subliminal message: Minorities cannot take care of themselves; they need help. It feeds stereotypes."

They add that "a given society may promote and reward racism to enable members of the group in control to obtain a sense of personal adequacy and security at the expense of the group with less control."

That's quite an indictment considering most people simply don't see themselves as this callous.

Sister Sally Butler, an Amityville Dominican for 42 years, recently cited incidents of racial discrimination experienced by her order's only black member who left after serving about eight years.

"She appeared at a convent door, one in her order, and the sister who answered the door immediately assumed she was there to pick something up and directed her to the back door. The assumption was she couldn't possibly be a sister," Sister Butler recalled. "One time she went shopping for the sisters and the store wouldn't honor the convent check. They, too, didn't believe she was a sister.

"The assumptions are the biggest enemy. Because people weren't accustomed to seeing black sisters, the assumption was that black women wouldn't be interested. These assumptions are not even voiced," explained Sister Butler, who is co-chair of her order's black and Hispanic vocations committee, formed six years ago to explore ways of attracting minority members to religious life.

There has been a tremendous influx of Hispanic Catholics into the United States in the last two decades and they, too, frequently have become objects of discrimination. Still, little by little pastoral team members began to attend institutes in South America, Mexico, Texas and other places to learn Spanish and to learn of the people's culture.

But shouldn't this have been done all along in ministries to people of other cultures already speaking English? The unspoken assumption was that black Americans, for example, lack a distinct culture that needs examination.

Subtle. Very subtle.

"To say that a people have no culture is to say that they have no common history which has shaped and taught them," said Dr. Andrew Billingsley, chairman of the Dept. of Family and Community Development at the University of Maryland, College Park. "And to deny the history of a people is to deny their humanity."

■ ■ ■

A closer look would have revealed what Dr. Joseph White, interim director of black studies at the University of California at Irvine, notes about black culture. He said:

"One of the very different kinds of things about the black culture and the black psyche of America is that it is an oral culture — the blues, the Gospel song, the heavy rap, the sermon and traditions are carried orally, and people are going to have to examine that oral expression in order to make new insights into the psychological functionings of black people."

Will this be done?

Sister Butler is concerned that it will become relegated to the back burner. "It is a matter of what people consider to be important, and this topic just keeps falling to the bottom of the list," she lamented.

Still, she warns, "it is absolutely imperative that we change because it is sinful to remain as we are. I imagine it will take a long time but we have to start.

"I see such a surge of enthusiasm among young black Catholics that I am convinced that if religious life is going to continue, it will be they who will give it new life."

(Ms. Greene is associate editor of Faith Alive!)

FAITH IN THE MARKETPLACE

How can people help combat racism within the church or in society?

"Cultural exchange programs like the one we have here on the Cheyenne River reservation. We have people come from other areas to live with us in our homes. This takes away a lot of the fears we have about one another. Forgiveness that leads to healing is the key." — Harold Condon, Dupree, S.D.

"Watch our own prejudice against people. We're a small parish but we try to be receptive when new people move in." — Rita Meyer, Greensburg, Ind.

"The best we can do is personal example, letting our opinions be known and voting." — Mary Isley, Williamsville, N.Y.

"Yes.... Through greater interaction with other churches — opening our doors more to other races and cultures, offering scholarships in our schools to minorities. We need to address these issues more from the pulpit." — Bob Crowley, McLean, Va.

"For me it is what I say and do. I'm not much for going out and giving talks. But I need to send an example." —Dick Robinson, Greenfield, Ind.

"The first thing we can do is accept all people as gifts from God. Second, we can see within each of those people God's presence. If we can do that individually, then collectively the church will change." — Roger Heidt, Sturgis, S.D.

An upcoming edition asks: As a busy person, how do you take time out to rest and renew the spirit within you? What do you actually do at such times? If you would like to respond for possible publication, write: Faith Alive! 3211 Fourth St. NE, Washington, D.C. 20017-1100.

FURTHER NOURISHMENT

In *Racism and Psychiatry*, Alexander Thomas, M.D., and the late Samuel Sillen, Ph.D., write: "In explaining the origin and meaning of racism, it has become ritualistic to invoke psychiatric concepts.... Racism, unfortunately, is not the monopoly of a single type of personality structure. All kinds of people can be and are racist.... The full horror of systematic prejudice can be grasped only if" this is realized. Noting racism's persistence, the authors describe how "people cling to ideas and behavior that are clearly not only in conflict with reality ... but are also destructive to themselves." (Citadel Press edition, 1991; copyright 1972 by Carol Publishing Group. Write in care of 120 Enterprise Ave., Secaucus, N.J. 07094. 1972. Paperback, $8.95.)

Recovering from the addiction of racism

By Brother Cyprian L. Rowe, FMS
Catholic News Service

The security guard came up and ked us why we were there. We told n we were students.

He asked for our ID cards. Knowing ıat was happening I asked him why. said a woman had been mugged and ey were checking out IDs.

"But," I insisted, "if someone was ugged you must have a description."

Besides the fact that both my classate and I were Afrin-American males, thing else was the me: He was in his s, I in my 40s; he as almost 7 feet tall d thin—almost frag; I was 5 feet 11 ches and not frag.

Our differences were dramatic! And orced the guard to deal with them.

It is difficult to experience this sort violation without rage.

Going immediately to the security fice, I was told that this was a private iversity and if I didn't like what was ing done to black males I could get off e campus. I went to the dean of our hool. He expressed powerless dismay. inally, I reached the president. He as as appalled as I and immediately arged the acting director of security follow up on the matter.

Soon the president left the school. he acting director of security went ack to his diocese. My classmate finhed his doctorate and went off to a ne career.

And I, reflecting back on what had appened at a Catholic university, was addened that my classmate went off eling that Catholic teachings on chary and justice count for little when eople are moved by the primitive fear urrounding issues of race.

Whatever adjective any of us puts in ont of American — Native, Hispanic, frican, Asian or Euro — we must stand, rn toward one another and fight or mbrace.

But only fools fight.

What would happen if every Catholc teacher and parent, pastor, minister, lay leader and member of a relious order always taught that the nonnegotiable challenge of the Christian life is to love all persons?

Why, given the moral imperatives around issues of charity, do documents on racism get so little use? Why, like treatment programs for substance abusers, are there no Racism Anonymous programs in churches for people who need to recover from the addiction of racism.

Maybe a wonderful self-help activity for parishes across the country would be to take the 12-step method of Alcoholics Anonymous and start such groups — formative as well as informative groups.

Discussions on racism always are tense because people tend to become defensive if they are thought to be racist. Of course, one cannot be blamed for what was sucked in with mother's milk. And I don't know any infants who decided that they would permit African-Americans to act only as thieves or porters or waiters.

The fact is, nonetheless, that a fund of stereotypical mental images were fed to people via television, the movies and through common social patterns. These images shape minds and hearts. In fact, people come not only to believe in such images, but to live by them, depend on them.

So a Racism Anonymous group might provide the opportunity to work through the addiction, to let go of forces causing people to rely on a demeaning approach to people that diminishes themselves as well, as addictions do.

Personal transformations can be willed and reached for.

(Brother Rowe is a public health adviser in Maryland and a research associate in the Dept. of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)

> **"Why, like treatment programs for substance abusers, are there no Racism Anonymous programs in churches for people who need to recover from the addiction of racism?"**

Jonah and the "Dogs" of Assyria

By Father John J. Castelot
Catholic News Service

When the last remaining Israelite tribe, Judah, was in exile in Babylon, its people made desperate efforts to survive as an ethnic and religious group. To maintain their identity they stressed how different they were from the Babylonians.

This effort assured the continuation of the unique religion of Judah, the worship of the one true God. But it had wretched side effects. It led to an almost insane hatred of everyone who was ethnically different.

So when the people returned from exile, many brought back a narrow, racist view of salvation itself. Salvation, they felt, was for people like themselves.

One man took strong exception to this. He saw it as a shocking betrayal of the preaching of the great prophets.

This man attacked the new exclusivism by satirizing it in the book of Jonah. He made Jonah the proponent of the racist "theology" and proceeded to ridicule him.

■ ■ ■

Ordered to preach to Nineveh, capital of hated Assyria, Jonah gets the first boat going in the opposite direction. He refuses to have anything to do with foreigners, who are beyond redemption.

But God thwarts Jonah's plan of escape and brings him to Nineveh. There Jonah is dismayed at the reaction of the Assyrians to his violent threats: They repent! This was simply incredible, unacceptable. God could not possibly forgive them.

But that is the whole point of the author of Jonah: God is not a bigot. God's arms are open to welcome all, indiscriminately, as long as they turn to him with the proper dispositions.

The same elitist bigotry almost tore the early church apart. The first Christians were all observant Jews, for whom gentiles were, in the jargon of the day, dogs. So these Christians were scandalized by Paul's indiscriminate baptizing of gentiles without insisting that they first become as Jewish as possible, religiously, culturally, in every way.

As long as the gentiles were "different," they had no place in the Christian community, these people thought. St. Paul, fortunately, won out in the matter, but not without a bitter struggle.

Matthew wrote his Gospel to persuade his Jewish Christians that the gentiles were coming to Christ by divine design. The story of the magi coming to the infant Christ announced this theme at the beginning of Matthew's Gospel. And, his Gospel ends with the risen Lord's great commission: "Go, therefore, and make disciples of all nations" (Matthew 28:19).

The Bible is a record of God's saving love in the face of human sinfulness. Inevitably, it has a great deal to say about that sinfulness. So it is not surprising that instances of racism and exclusivism are addressed in the Bible's pages — cases in which people had concluded that those who are different are therefore inferior and unworthy of existence.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

The "sense of belonging" grows as a person participates more and more fully in the activities of a parish or school or workplace. You feel part of groups that welcome the contribution of your ideas and energy and commitment.

By contrast, you may sense you are not fully welcome, or at least that your gifts and talents are overlooked, when the contribution you could make to a group is discouraged.

In its subtle forms, racism — against whatever group — knows how to discourage the contributions others might make to the life of a community. Racism, in its less blatant disguises, reduces the sense of belonging that others seek.

One risk, researchers tell us, is that such people will seek a sense of belonging elsewhere, in quite another community.

But there is another risk. For by overlooking some people's gifts — by losing out on their full participation — a community will not become all that it might have become.

The problem with racism is that it presumes the gifts of God are not generously distributed to certain kinds of people and that the gifts of the Spirit in some people's lives can safely be ignored.

David Gibson, Editor,
Faith Alive!

35

CNS photo left; right, by Mimi Forsyth

FAITH alive!

Luben Kostadinov, an iconographer and woodcarver who iimigrated from Bulgaria about a year ago, works on detail of a frame he is making in his Baltimore studio. He hopes to introduce Old World art traditions to an American audience. (CNS photo by Denise Walker, *The Catholic Review*)

Bulgarian Artist Hopes To Train American Woodcarvers

BALTIMORE (CNS) — An immigrant Bulgarian woodcarver, who with his wife and son arrived in Baltimore about a year ago, hopes to learn English well enough to teach his craft to Americans.

An iconographer, Luben Kostadinov's dream is to start a school for woodcarving in the United States. His craft, he said, also is a good background for painters and sculptors.

Kostadinov's sparsely furnished apartment has walls adorned with his icons depicting the Last Supper, Christ on the cross, and Mary with child. Several crucifixes and other carvings also can be seen.

"America does not have a tradition in woodcarving," Kostadinov said in his deep, accented voice. "People I have talked to here want to learn woodcarving."

Ati, Kostadinov's 17-year-old son, translates for his parents. He learned English watching television. Mrs. Kostadinov, throwing up her hands, manages to tell *The Catholic Review*, newspaper of the Archdiocese of Baltimore, "I watch TV, watch TV, watch TV — but no English."

Kostadinov's woodcarvings include tables, fireplaces, altars, ceilings, cabinets, doors, wall panels, and sculptures. He also does restoration work.

His visa permits him to work only at woodcarving and iconography.

He works in the bedroom of the family's small apartment. Beneath his worktable, cluttered with pieces in various stages and tools, the floor is covered with shavings.

"There are few who are really good at woodcarving," he said. "Because carving is done by hand, everyone has their own style."

Puffing on a cigarette and drinking strong coffee, Kostadinov said he would like to have his work exhibited in galleries. But that takes time — time he needs to devote to carving.

"I cannot wait,'' he said. "I need to work now. To get money."

Kostadinov said he would also like to teach, but first must improve his English.

"We believed it would be easy to find this kind of work," said Ati. "But it is not as easy as we thought. Some really understand what my father does and others do not."

"It is a tradition for woodcarvers not to share their secrets of craft but my father wants the tradition to live."

Gary Vikan, assistant director for curatorial affairs and curator of medieval art at Baltimore's Walters Art Gallery, called Kostadinov a talented woodcarver.

"And he paints beautiful icons with a different style," Vikan said.

"He's a talented guy," the curator said. "It's sort of sad that he's trying so hard to bring an Old World tradition to a place that may not appreciate it."

Canon Law Society Suggests New Court System For Church

By JERRY FILTEAU

WASHINGTON (CNS) — The Canon Law Society of America has proposed a new system of diocesan and regional administrative tribunals to protect the rights of Catholics in disputes over administrative decisions in the Church.

Such specialized courts, though new to the Church, would be an extension of the "due process" procedures of conciliation and arbitration developed by the society in 1969. Those procedures were adopted by the U.S. bishops later that year and approved by the Vatican in 1971.

The proposed diocesan courts could be set up by bishops on their own authority, the report says. The regional courts would require authorization from the Vatican, it says, because according to the proposal they would be "empowered to render decisions binding upon diocesan bishops."

The new report, titled "Protection of Rights of Persons in the Church," was accepted by the society at its annual convention Oct. 14-17 in San Antonio.

The society asked its board of governors to release the document as a study text for criticism and refinement and as a set of norms and guidelines that dioceses may use on an experimental basis.

The report also includes the conciliation and arbitration procedures developed in 1969, revised to update and refine them in light of 20 years of experience and the new Code of Canon Law issued by the Vatican in 1983.

In the 1960s and 1970s, U.S. and Canadian canon lawyers took a lead in developing due process procedures in the postconciliar Church. These reflected what the report calls the "assertions of rights enjoyed by the Christian faithful within the church itself" that were "liberally sprinkled" through the documents of the Second Vatican Council.

The due process procedures also reflected the mandate of the 1967 world Synod of Bishops, that in the postconciliar revision of the Code of Canon Law "the rights of each and every faithful must be acknowledged and safeguarded."

As successive drafts of the new code were developed and refined in the 1970s and 1980s, they included a separate section on the establishment and functioning of administrative courts — a section which was largely developed by North American scholars.

"These norms were inexplicably excised from the final text," the new report says. But it adds that "the revised code still retains passing references to administrative tribunals."

Canon 149 says that if a person without the required qualifications has been appointed to an ecclesiastical office, the appointment "can be rescinded by the decree of the competent authority or by the sentence of an administrative tribunal."

Canon 1400, describing the nature of ecclesiastical trials in general, has a clause which says that "controversies which have arisen from an act of administrative power can be brought only before the superior or an administrative tribunal."

The code's references to administrative tribunals, without any provisions in general law establishing or governing them, suggest that "the establishment and regulation of administrative tribunals has been left to local Churches," the report says.

In the absence of administrative tribunals, the path of redress open to any person who believes his or her rights have been violated by an administrative decision of a Church official is called "hierarchical recourse," or basically an appeal to the bishop.

The proposed norms for tribunals begin with the provision, "Any person or group of persons in conflict with a parochial or diocesan administrator or administrative body, other than the diocesan bishop, may petition the diocesan administrative tribunal to resolve the dispute in accord with the norms that follow."

Subsequent norms spell out rules of filing and handling a petition, personnel rules, rules for paying court costs and various principles governing the cases that the tribunals can deal with. For example, they are to handle only cases involving a claim of injustice, and no case can be brought before the court until the petitioner has tried unsuccessfully to resolve the dispute by other means, such as good faith efforts at conciliation.

The report says that the references in canon law to administrative tribunals also "presume the existence" of appellate administrative tribunals, in effect inviting bishops to establish them "by particular law."

It suggests that such appeals courts be set up on a regional basis and that their operation be governed by the procedures set up in Church law for other Church appeals courts.

The report notes that a national administrative tribunal, empowered to hear appeals from regional decisions, would form a logical third level in a complete system. But it says that it would be better to "await demonstrated interest in and experience with" diocesan and regional courts before trying to draw up model norms for a national court.

Author Says Saints Were Far From Perfect

WHEELING, W.Va. (CNS) — St. Jerome struggled with a terrible temper all his life. St. Therese of Lisieux often fell asleep when she prayed. St. Alphonsus of Ligouri had frequent bouts of scruples, misgivings about what was right or wrong.

The Catholic Church, which honors all its saints Nov. 1, has a way of putting its saints on pedestals. According to this thinking, saints are holy people who lived centuries ago and never did anything wrong.

Nothing could be further from the truth, according to Gertrud Mueller Nelson, author of the book, *To Dance With God: Family Ritual and Community Celebration*.

"To be a saint is not to be perfect — not to be made of plastic, with our hands folded, eyes rolled up, sort of living under glass so that no dust gets on us — but to be whole, which is a word related to heal, healthy and holy," she said in an interview with *The Catholic Spirit*, newspaper of the Wheeling- Charleston Diocese.

Mueller Nelson said Catholics too often believe that holiness means perfection and flawlessness. "There are parts of ourselves that are imperfect, that are flawed, that are wounded, that are out of balance, that are dark and seamy, that are not yet conscious," she said. "That's what makes a person holy — to go and turn around and embrace that part of ourselves that's imperfect."

To be a saint is the most difficult and yet simple thing in the world, said Mueller Nelson, because it means "being fully human, awake, alive, conscious, humble, close to the ground."

"We always think our saints are way out there and we feel we can't quite reach it. It can't be for me," she said. God is not asking us to be that complicated, "but to be human.... Even God became human to show us that it is in our humanness that we can only be made whole and holy. Only where we are flawed can the grace of God enter."

Mueller Nelson said Dorothy Day, a founder of the Catholic Worker movement in the United States, was a friend of her family and is a personal hero of hers.

"I knew her to be enormously human," she said: On certain days Day would ask for a coffee to help her get out of bed. "I would think, 'This hero needs hot black coffee?' I thought she should float out of bed and that she should have no aches and pains. (Day) immediately saw this and said, 'Allow me to be human'."

All Christians are called to their own "path to sainthood," said Divine Providence Sister Loretta Jean Schorr, Wheeling-Charleston diocesan coordinator for adult formation.

"We appreciate the persons who have come before us and have lived a life trying to integrate and focus God in their lives," she said. "We look to them not necessarily to walk their same path, but to come to know the things that helped them come closer to God."

"When we study and read any of the lives of the saints, we come to see that for most of them, it was in very ordinary ways that they were drawn to God," Sister Loretta said.

Catholic Communicators Discuss Public Policy

By HELEN OSMAN

AUSTIN, Texas (CNS) — All atholics, particularly Catholic politians, must try to influence public policy id be guided by their own values, not / public opinion polls, speakers told atholic communicators gathered in ustin Oct. 29-31.

"If you're serious about the Gospel, ou have no choice but to try to influce public policy on social justice ises," Father Kenneth Doyle, director media relations for the U.S. Catholic onference, said Oct. 30 in his keynote ldress during the 20th annual UndaSA general assembly.

Unda, the Latin word for wave, is international organization of church oadcasters. Many members also serve media relations for U.S. Catholic oceses. The theme of this year's meetg was "20/20: Bringing the Message to Focus." Bishop John E. McCarthy Austin said Oct. 31 that politicians ust bring their own values into politil decisions and not depend on public inion polls to form an opinion. He ade the comments as part of a panel, hose members shared that view. Their scussion was taped for airing later on levision.

But Bishop McCarthy added that e threat of excommunicating politians for not following the Church's ands is not a viable way for the Church influence those values.

The TV taping was for a special e-hour segment of "American Catho: Perspective," a show produced regurly by the Austin Diocese and aired cally. The special program, funded in rt by the Catholic Communication ampaign, will be made available to atholic dioceses and will be broadcast a date to be announced by the U.S. shops' Catholic Telecommunications etwork of America, the Eternal Word levision Network and the Vision Inrfaith Satellite Network.

Another Unda speaker, Margaret 'Brien Steinfels, editor in chief of ommonweal magazine, said excomunication can be "very dangerous" by ving the opposite effect of what the shop desires — voters may support e political candidate because of it.

Steinfels said politicians who say ey are "personally opposed but will llow my constituency" on different sues, including abortion, are failing in eir role as consensus builders.

"They need to go further by trying almost educate their constituency, to rsuade them to their beliefs," she said.

Speakers also said Catholic communicators must be knowledgeable about church issues and be able to present the Church's work in a manner that is appealing to national media organizations.

National media organizations don't pay much attention to the Catholic Church's work because it is an ongoing process rather than a changing situation which is more likely to make the news.

"News, almost by definition, focuses on changing things," Father Doyle said. "The Church is the story of constant care of people."

Father Doyle said it is difficult to get the news media to report the Church's story fully and accurately. Stories about the resettlement of refugees, care for pregnant women or charitable efforts go unnoticed by the media, "but let one priest be accused of child molestation and the press jumps on it," he said.

Catholic communicators need to be knowledgeable about Church issues so the Church's message can be understood by the secular media and public, Father Doyle said.

"Then, we need to look for new ways to get the message across," Father Doyle said. "You can't do things the same way year after year."

He said the communicators should explain the Church's policies and positions from the perspective of how they affect an individual or a family.

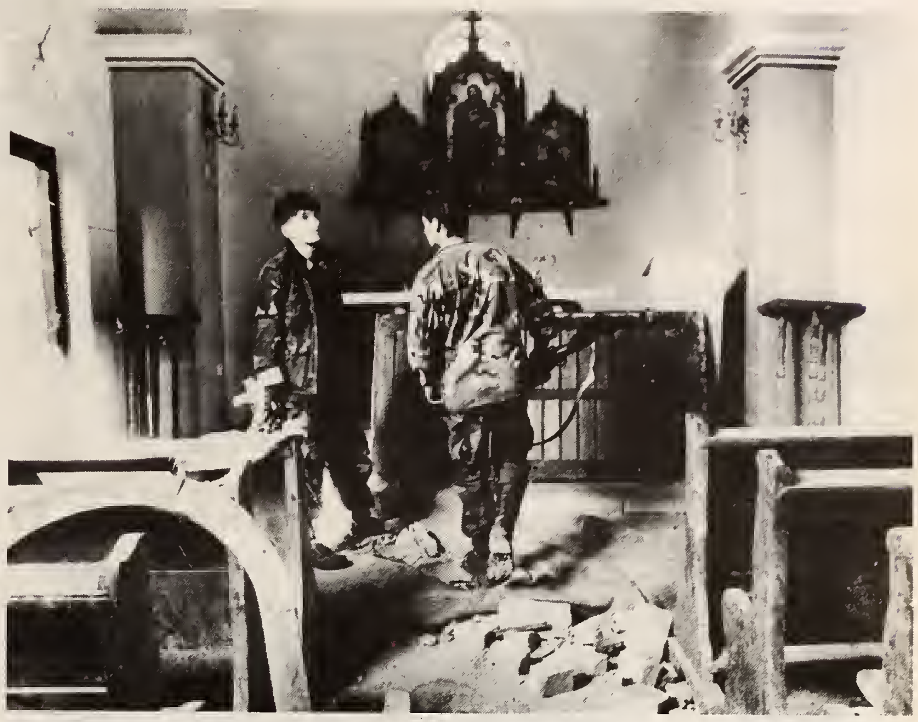
Unda-USA members can be instrumental in showing a positive side to the media by presenting biblically based images, said Father Virgilio Elizondo, who produces a live television Mass each Sunday from the San Fernando Cathedral in San Antonio. It is broadcast in the United States and Mexico.

"You have a chance to provide an image that each person is of infinite worth," Father Elizondo said Oct. 29.

Communicators could focus on positive elements of minority cultures, such as the richness of African-American liturgies, the Native American belief of finding harmony with nature and others, and the power of Hispanic traditions, Father Elizondo said.

Unda-USA closed the meeting by presenting its Gabriel Awards, which recognize value-centered programs, features, advertisements and television and radio stations. Recipients included CBS-TV newsman Charles Kuralt, three ABC programs, KMOX radio in St. Louis and Milwaukee Public and Educational Television.

The Ravages Of War...



Croation soldiers survey the destruction at the Church of St. Jakova the Apostle in Mosenica, Yugoslavia. More than 200 churches and chapels have been destroyed or seriously damaged in ethnic fighting in Croation. (CNS photo by Jacque Brund)

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

CRISM, Catholic Retirees Invited to Special Ministries, is a program within Catholic Social Services focused on present and future needs of retirees in the Diocese of Charlotte.

A combination of part-time staff hours and volunteer energy has allowed for gatherings that are prayerful, others that have a more playful agenda, and now advocacy regarding retirement needs and desires, particularly in the area of chore services at home or a retirement community within the diocese.

The issue of retirement housing has been discussed for some years now, and various convening and data gathering has taken place.

One "precious" piece of data appeared on a survey completed by a widow in her 70's. Although the survey was anonymous, some balked when asked about the value of their current home if sold. (CRISM staff members were looking for hard data to work with in retirement planning.)

"My own home will always be 'my choice' residence," wrote the lady. "I cannot conceive of any other type of residence after having been married more than 50 years, and even though I am widowed, this is the house in which I reared my children, buried my husband ... You ask me what the resale value is? I don't know. But to me, its value is priceless."

It is our hope that through CRISM's planning, her wish to stay in her own home can be realized and strengthened.

St. Andrew (From Page 1)

said Father Reese. Some $60,000 came from Catholic Extension, $48,000 was pledged by the people of the parish over three years, $30,000 was raised by donations and from fund raisers and the pastor raised another $40,000, some of it from diocesan parishes, said Father Reese.

The architect was Lawrence Evans. Building contractors, the Arpin and List families, are both members of the parish.

This newspaper is printed on recycled newsprint and is recyclable.

Employment Opportunities

Director of Youth Ministry
St. Paul the Apostle Catholic Church

A large, growing, welcoming Catholic community seeks an energetic, warm rson capable of motivating and encouraging our youth to be actively involved in vnership of their ministry program. We encourage applicants who:

- Enjoy working with youth
- Have a personal commitment to the Church
- Have basic managerial skills
- Have interest in developing their knowledge of Church, Scripture, religious education, etc.
- Have a well-rounded sense of humor

A college degree with a background in Youth Ministry is a plus.

Please submit, by Nov. 15, 1991, your resume and references (3) to:

Reverend Jim O'Neill, OSFS, Pastor
St. Paul the Apostle Catholic Church
2715 Horsepen Creek Road
Greensboro NC 27410

Scripture

Readings For The Week Of November 10 - November 16

Sunday: 1 Kings 17, 10-16; Hebrews 9, 24-28; Mark 12, 38-44 or 12, 41-44.

Monday: Wisdom 1, 1-7; Luke 17, 1-6.

Tuesday: Wisdom 2, 23 - 3, 9; Luke 17, 7-10.

Wednesday: Wisdom 6, 2-11; Luke 17, 11-19.

Thursday: Wisdom 7, 22 - 8, 1; Luke 17, 20-25.

Friday: Wisdom 13, 1-9, 14-21; 1 Luke 17, 26-37.

Saturday: Wisdom 18, 14-16, 19, 6-9; Luke 18, 1-8

Comunidad Hispana
Comuniquémonos

Con la muerte no se acaba todo. Es el comienzo de una nueva vida.
Foto por PADRE SILL RUEDA

Día de Todos los Santos y los Fieles Difuntos

Por PADRE SILL RUEDA

Todo el que muere en gracia de Dios y está en su presencia, ya es Santo. Jesús lo dice muy claro en el Evangelio. "Yo soy la resurrección y la vida. Aquel que cree y vive en mí, aunque haya muerto, vivirá para siempre."

O sea que la única condición para no morir es creer en el Señor. Y creer significa actuar, participar, hacer algo para que el Reino de justicia y de amor de Dios se extienda entre nosotros.

En esta fecha del 1 y 2 de noviembre, cada año llegan a nuestra memoria, historias magníficas de hombres y mujeres que como nosotros vivieron en este mundo, pero de una forma especial y valerosa, haciendo el bien, sobrellevando los problemas y dificultades con heroismo y sobretodo dándose a los demás sin esperar recompensa. Este grupo de personas son los que comunmente la Iglesia llama Santos, porque nos sirven a cada uno de nosotros de ejemplo, en nuestro largo peregrinar por este mundo. Son ellos como los espejos o parabienes de nuestra vida cristiana. Los que aumentan nuestra fe, los que nos animan en las luchas diarias y los que nos sirven de apoyo en nuestras debilidades.

Estamos convencidos que Dios es el Santo de todos los Santos y que solo a El rendimos tributo de adoración. A los demás los veneramos, los recordamos para imitar su ejemplo, los seguimos para caminar hacia el cielo por sus huellas, como nuestros modelos de pureza, santidad, amor, caridad, fe y unidad con Dios; pero seguimos conscientes que nuestro Padre Dios es el que mueve todo, con la fuerza de su Espiritu Santo y el amor de su Hijo Jesucristo que reveló a la Iglesia su Santidad a traves de los Sacramentos.

La santidad es básica en casi todas las religiones del mundo. Lo Santo despierta reverencia y temor a la vez. También acatamiento y dependencia, pues sabemos que con la santidad hay una relación directa con lo divino.

El concepto de santo lo encontramos en todos los escritos del Antiguo Testamento, pero no hay duda que los Profétas lo profundizaron, dándole un caracter mas personal y ético. En el Nuevo Testamento este aspecto predomina, ya que el Dios santo se manifiesta en la persona de Jesucristo, quien personifica en sí mismo el significado de la santidad.

En el Antiguo Testamento, Dios es Santo. Santo es su nombre para siempre. La santidad de todas las demás cosas o personas que puedan ser llamadas santos, deriva de El y dependen de su voluntad.

"La santidad de Dios significa que El es distinto y trascendente con relación a todo lo creado, incomprensible e inaccesible al hombre."

Esto quiere decir que su capacidad divina o sea su santidad se expresa manifestándose al hombre y dándose a conocer, para que cada uno de nosotros podamos participar en lo que El hace.

Todos estamos llamados a la santidad; con nuestras buenas obras, con el cumplimiento de la ley de Dios que son los mandamientos, con las fuentes de vida de la Iglesia, que son los Sacramentos. Con las obras de misericordia y con nuestra capacidad de perdón a los que nos han ofendido y sobre todo ejerciendo la justicia y la misericordia. Si lo hacemos así, podemos poco a poco ir recorriendo el camino de la santidad.

La santidad de Dios consiste en su misericordia. Las cosas no son santas en sí mismas, ni por su uso en el culto divino, sino por estar colocadas al servicio de Dios o en relación con El.

Si nuestros seres queridos que nos han dejado en este mundo, gozan en la presencia de Dios por sus buenas acciones, ya son Santos y desde el cielo nos miran y nos bendicen para indicarnos el camino que ellos mismos emprendieron.

La santidad no es privilegio de algunos, ya que todos los creyentes estamos llamados a ella, segun el modelo de Cristo y el ejemplo de los que estan en el cielo.

Estas fechas son tanto para recordar, como para imitar y sobre todo para estar unidos por medio de Todos los Santos a nuestros seres queridos difuntos.

Los Sacramentos
II - La Comunión

Por PADRE SILL RUEDA

Entender que en la comunión está realmente presente Cristo con su cuerpo y con su sangre, es un misterio de fe que solo podemos ver y reconocer con los ojos de la fe, no con los ojos de la materia. Y cuando descubrimos esta gran verdad podemos vivir con alegría los efectos que ella produce.

Durante la última cena de Jesús con sus discípulos, celebrada la noche antes de que El muriera, Cristo nos dió el Sacramento de la Sagrada Eucaristía. Cuando El dijo: "Este es mi cuerpo," el pan fue convertido en alimento espiritual y cuando El dijo: "Esta es mi sangre," el vino fue cambiado y entonces El dijo a sus discípulos: "Haced esto en memoria mia."

La comunión nos lleva a reconocer y respetar la dignidad inviolable de todo hombre y de toda mujer, por mas insignificantes que parezcan. Nos lleva a tener igualdad fundamental entre todos, con los mismos derechos, pero teniendo en cuenta las características propias d cada uno, sus funciones y oficios, par ayudarnos mutuamente, para respetarno y para valorarnos.

De hecho este sacramento es d comunión entre todas las cosas de universo, especialmente entre Dios y e hombre.

Para recibir el Sacramento de l Eucaristía tenemos que estar limpios d corazón, perdonando a los que no ofenden y emprendiendo el camino de l conversión en nosotros mismos, par ayudar a los demás a cambiar.

"Participando realmente del cuerp del Señor en la fracción del pa eucarístico, somos elevados a un comunión con El y entre nosotros Porque el pan es uno, somos muchos u solo cuerpo, pues todos participamos e ese único pan. Así todos nosotros no convertimos en miembros de ese cuerp y cada uno es miembro del otro."

Santo Tomás de Aquino dice: "Qu no hay otro sacramento tan sublim como éste. No sólo nos da la gracia en l mayor medida, sino que nos entrega a mismo Autor de la Gracia".

(continua)

Noticias Breves

Obispos Instan a Hispanos a Unificarse y Evangelizar

Washington (CNS) — Los Obispos hispanos de los Estados del nordeste, en su mensaje anual, dijeron que deben emplearse nuevos métodos de evangelización para reunir a los diversos pueblos que forman la población católica hispana.

A medida que aumenta la cantidad de personas de orígenes hispanos en los Estados Unidos, la diversidad de sus antecedentes hace aumentar al riesgo de que se dividan en fracciones, dijeron los Obispos en la carta publicada con motivo del día de la herencia hispana el 12 de octubre.

El resultado sería el de debilitarnos a nosotros mismos, el de caer en grupos nacionalistas y aislados, el de encerrarnos a nosotros mismos, decía la declaración redactada por los Obispos Francisco Garmendia, Auxiliar de New York, René A. Valero, Auxiliar de Brooklyn, David Arias, Auxiliar de Newark, N.J., Alvaro Corrada del Río, Auxiliar de Washington D.C., y Roberto O. González, Auxiliar de Boston.

Familias Hispanas Demandan a Fábrica Estadounidense en Mejico por Niños Deformados.

Washington (CNS) — Cincuenta y dos familias han presentado una demanda contra una fábrica de propiedad estadounidense en Mejico, de la cual dicen que dejó de advertir y protejer a las empleadas en estado de gestación contra los productos químicos peligrosos, ocacionando el que las mujeres tuvieran abortos espontáneos o niños retrasados y deformados.

Se dice que la demanda es una de la primeras de importancia presentada contra las plantas de propieda estadounidenses, conocidas d costumbre por maquiladoras. El caso h provocado una gran cantidad de atenció a medida que los gobiernos de los Estado Unidos y Mejico continúan negociand un acuerdo de libre comercio, elogiad como una forma de aumenta considerablemente los intercambio mercantiles y el comercio entre amba naciones.

Locales

Sacramentos para adultos

Se ofrecen clases de instrucción religiosa para adultos que deseen recibi los Sacramentos del Bautismo, Confesión y Comunión. Quienes estén interesados llamen al CCH al teléfono 3351281.

Buscan Trabajo

Estas personas buscan trabajo, especialmente cuidado de niños o costura. Los que quieran emplearlos favor llamar a Severiana al 5274327 o a Jovita al 5631886.

! Alerta !

Hay un hombre hispano en la ciudad que está llamando por teléfono a los hispanos para entrar a los hogares a estafar, robar o violar. No abran la puerta a ningún desconocido. Si algo ocurre, notifiquen a la policía inmediatamente al 911.

St. Luke In Mint Hill Celebrates Fourth Anniversary As Parish

By MARION CARDOZA

MINT HILL — St. Luke's Church n Mint Hill is nestled between a video store and a drugstore in the busy Mint Hill Festival shopping center. The church, which was founded on the feast of St. Luke, celebrated its fourth anniversary with a '50s dance after 6 p.m. Mass Oct. 19.

A steady stream of shoppers made heir way between the church and adjacent stores. With Mass over, Father Joe Mulligan, pastor, stood outside a storefront in his clerical garbs, seemingly unperturbed by the hustle and bustle all around him.

All this may seem somewhat unorhodox to most Catholics. But parishioners say their presence constitutes a vibrant testimony of Catholicism in a predominantly Protestant community.

"This is a good match for my style of ministry," says Father Mulligan, gesuring toward church members busy setting up for the festivities in the same oom that had just been used for worship. "This is an example of how we operate here. It's functional, flexible and loose."

Everything the parish does is directed toward ongoing evangelization, he says. "What I do, what we do as a parish, and where we are, is our evangeization." There are two vehicles for evangelization, he said. "There's the way of the committee, and then there's he way of community involvement ... We're involved in the community."

Father Mulligan , chairman of the Charlotte Area Clergy Association, says he doesn't have a blueprint for growth in mind, although land has been purchased by the diocese for a church building.

"I look upon this parish with a parental view," he says. "I see us as a church family evolving. What we need to do, we'll be able to do at the time it's needed. Our attitude is that everything we do should lean toward evangelization. We look to Jesus as the pioneer who leads us. We try to stay faithful and committed to what we're doing."

Some comments from parishioners: "It's unusual (the church setting) but it works well," says Gene Schwartz, who has been attending the church with his wife, Mary Rose, since its inception. "Father Mulligan has a lot to do with it. He's given us a strong spiritual foundation."

Kathy Capps says the church has a "family atmosphere because of the smallness." St. Luke has 240 registered families.

"People talk to each other here," says Vince Cesaro, who moved to the area with wife Arlene seven years ago from New Jersey. "Most of the friends we've made are from the church."

Lynda Williams, who was widowed recently after 25 years of marriage, says, "I couldn't have gotten through the death of my husband without the support of this church family." Williams, a professional opera singer, works with the church's music ministry.

Marion Cardoza, a freelance writer who lives in Waxhaw, is a parishioner of Our Lady of Lourdes in Monroe.

Diocesan Young Adults Gather For Retreat At Hot Springs

By PAM NEWTON

HOT SPRINGS — Young adults from throughout the Diocese of Charotte gathered for a weekend retreat Nov. 1-3 at the Jesuit House of Prayer.

The retreat, "Weaving the Tapestry of Faith and Commitment," was hosted by Jesuit Fathers Vince Alagia and Joe McGovern.

Situated in the rustic mountains of Hot Springs, the House of Prayer provided young adults with an opportunity for peace and relaxation, including walks along the Appalachian Trail and visits o the hot springs.

Father Anthony Marcaccio of St. Gabriel Church in Charlotte, retreat director, spoke about the relationship beween work and vocations. He reminded young adults that as followers of Christ, hey must not let their faith lie dormant. It must spring into action, he said.

Everyone must work toward improving their relationship with God not only on a human-to-God level, but also on a human-to-human level, said Father Marcaccio. People are interdependent, and it is important to exercise commitment to Him in the presence of others, he said.

Only through response to holiness and wholeness, service and prayer can a person's relationship with God and others be made right, he said.

In the business of everyday living, it is easy to become habitually inattentive to spiritual diet. The need to retreat, to pause, to reflect in a prayerful way is easily shelved so other issues can take precedence.

Father Marcaccio's reminder to us was that only through commitment to both prayerful reflection and action in Christ can we cultivate a healthy spiritual existence, respond to Christ's call to agape — unconditional love — and be instruments through which God breathes His melodious Spirit.

Pam Newton is director of Young Adult Ministry for the Diocese of Charlotte.

OFFICIAL

CORRECTION

The Most Reverend John F. Donoghue announces the following appointment in the Diocese of Charlotte:

Effective Nov. 1, 1991 -

Reverend John P. McAndrew, CSSp, parochial vicar, Our Lady of Lourdes Church, Monroe.

Rev. Msgr. John J. McSweeney, VG
Chancellor

Dos and Don'ts of Prison Ministry

Do:

- Follow rules.
- When in doubt, ask.
- See residents as individuals.
- Keep your objectivity.
- Be careful about physical contact.
- Beware of con games.
- Be willing to learn.
- Be a good listener.
- Be patient, honest and dependable.
- Be a Christian.
- Be yourself.
- Be a friend.
- Be kind and courteous to everyone.

Don't:

- Come as an expert or reformer.
- Give out your address or telephone number.
- Make any promises you can't keep.
- Take anything in or out of prison without approval.
- Criticize the institution, the staff, other races, countries or religions.
- Enter into any business transactions with prisoners.
- Give legal advice.
- Ask about the crime committed.
- Ask about time being served.

Source: Prison Fellowship, a Washington-based prison volunteer training organization.

Prison (From Page 3)

were baptized and three who were confirmed into the faith by Bishop John F. Donoghue in a ceremony inside the Asheville prison.

"That experience (the mini parish) has been one of the richest of my life," said Gallen.

"My hope is to have two Catholic representatives available to work at each prison to pray, preach and bring the word of God's love."

Not all people are right for the ministry. However, "if you're meant to be, you'll be hooked the first time you go there," said Patty Kersey, a Catholic lay person who moved to Charlotte from the Seattle area two months ago. Kersey worked in a psychiatric prison in Washington.

"In prison, you will see Jesus as you have never seen Him before," said Kersey. "It is Jesus in the purest form ... I can promise you they (the prisoners) will give more to you than you will to them."

Chaplain James Cannon of the McDowell Correctional Center told listeners not to get discouraged. Their efforts to get inside a prison will pay off, if they are persistent enough.

He advised people to call the prison and ask for the prison chaplain to inform him or her of their intentions to become volunteers. If a prison has no chaplain, ask for the superintendent, he said. If that doesn't work, a letter can be sent.

If all else fails, people can write to Department of Corrections Secretary Aaron Johnson, an ordained minister who fully supports Christian prison ministry.

"If you want to be involved, there is a place," says Chaplain Cannon. "In the 1970s and into the 1980s, they didn't want us in there."

The gate is open now, though. And it's wide.

The key to a successful ministry is consistency and committment. "The last thing these people need is to be disappointed," said Matevie. "They have enough problems without people coming in and getting them high on Jesus Christ and then never coming back."

Keeping a simple promise such as writing a letter does more than most people would think, he said. It's like mail call in the military, only much more intense. The content doesn't matter so much. Just the fact that their name is called and someone is thinking of them; that is what counts.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

RS, LS, PP, SH, JM, AA

Rosaries Needed For Eastern Europe

ALBANY, N.Y. — Holy Cross Father Patrick Peyton, founder of the Family Rosary Crusade with headquarters in Albany, has announced a drive to obtain one million rosaries to send to the Soviet Union and other former Iron Curtain countries.

While there are many organizations worldwide who are assisting with the physical needs of these freed people, it is the intent of this drive to lend assistance to their spiritual needs.

Father Peyton is requesting that people send in their own rosaries, which are precious to them, to give to someone in Russia. He feels that someone giving his or her own rosary will be united with the one who receives it.

It is Father Peyton's hope that through the family rosary these pioneers in a newly freed part of our world will be able to overcome the many obstacles they will face.

He is currently planning to provide pamphlets explaining the rosary in the native language of the recipients.

Father Peyton will be pleased to accept any rosaries — new or old — to be shared with "our brethren who for years have suffered religious persecution; forbidden to possess a rosary, let alone to pray it."

The rosaries may be sent to:

Rosaries for Russia
Family Rosary Crusade
Executive Park Drive
Albany, N.Y. 12203-3594.

Diocesan News Briefs

Mozart's "Requiem"

FOREST CITY — In honor of the 200th anniversary of Mozart's death, the Isothermal Community College Singers will present Mozart's "Requiem."

The concert will be entirely in Latin, accompanied by a 15-piece orchestra. Selections will include: Requiem, Dies Irae, Lacry Mosa, Domine Jesu, Hostia, Sanctus, Benedictus, and Agnus Dei.

Two performances will be held, Nov. 23 and 24, both at 2:30 p.m.

Admission is free, and will be held in the library auditorium of Isothermal Community College, Highway 74 Bypass, in Spindale.

For more information, contact Betty Deviney, Isothermal Community College, (704) 286-3636.

Holiday Extravaganza

CHARLOTTE — The Men's Club of St. Ann Parish will present their first Holiday Extravaganza on Nov. 23 at Sharon View Club. The event will feature a holiday music concert performed by the Queen Charlotte Chorus.

A reception will begin at 6:30 p.m., with a sit-down dinner preceding the concert.

The evening will conclude with a live auction of fine art; jewelry, sports items and other selected gifts and packages.

Proceeds will benefit the St. Ann's Men's Club adopted charities — Holy Angels in Belmont and the North Carolina Harvest, and will also help the Parish Activity Building fund.

For more information, call (704) 845-6501.

National Adoption Month

GASTONIA — November is National Adoption month. Gaston County Friends of Black Children ask you to take time to consider the plight of all children, particularly black children in need of permanent homes.

If you are interested in finding our how you can help and how you can make a difference in your community and a child's life, contact the local FBC office, (704) 866-3613.

Feast And Fun Day

GREENSBORO — The Greensboro Youth Vicariate Council will sponsor a Thansgiving "Feast and Fun" day for area senior high school age youth on Nov. 17 from 1:30 p.m. until 5:30 p.m. at Immaculate Heart of Mary Church in High Point. The event will conclude with the 5:45 p.m. youth Mass.

Turkey will be provided, and the attendees are asked to bring a covered dish to accompany the meal, and a canned food item which will be donated to the Fathers Table/Urban Ministry of High Point.

Cost is $2.

For more information, contact Mary Marder, (919) 884-5452, or (919) 883-8976.

Adult Education Devoted To Children

CHARLOTTE — The infancy of Jesus, introducing your child to God and fostering a child's self-esteem headline the November adult education programs offered at St. Matthew Church.

On Nov. 10 and 17, from 7:30 p.m. until 9:00 p.m., Mercy Sister Mary Hugh Mauldin will assist participants in reading and discussing St. Luke's accounts of events leading up to and including the birth of Christ. Attendees are asked to bring a Bible. The two-part session will be held in the Church nursery.

On Nov. 7 and 14 from 9:30 a.m. until 11 a.m., two workshops concentrating on the small child will be held. On Nov. 7, the topic will be developing his/her self-esteem, and on Nov. 14, the session will discuss introcuding him/her to God. St. Mathew parishoner and teacher, Tammy Becker, will be facilitator for the Nov. 14 program. Babysitting during the morning sessions will be offered on a space available basis to pre-registrants.

For further information, and registration, call the St. Matthew Church office, (704) 543-7677.

Knights Yard Sale

HICKORY — The Knights of Columbus will hold a yard sale on Nov. 16 from 9 a.m. until noon in the St. Aloysius Parish parking lot.

Proceeds from the sale will benefit seminarian J.T. Putnam, who has been a member of St. Aloysius Parish since his youth. Putnam is in his last year of studies at St. Mary's in Baltimore, and will be ordained in May of 1992 by Bishop John F. Donoghue.

Youth Exchange Service

Have you ever consider the learning experience of hosting a cultural exchange student and how it could benefit your family? Envision the cultural enlightenment that would evolve among your family members by sharing your home with a 15- to 18-year-old high school student from countries like Argentina, Belgium, Italy, or Mexico.

For information, contact Youth Exchange Service, 4675 MacArthur Court, Suite 830, Newport Beach, CA 92660, 1-800-848-2121.

Charlotte AGLOW Chapter

CHARLOTTE — The Charlotte Women's AGLOW Fellowship daytime chapter interdenominational group will meet Nov. 12 from 9 a.m. until 11:30 a.m. at Idlewild Country Club.

Featured speaker will be Victoria Faulkner who will discuss "A Life Redeemed from Abandonment and Abuse."

Nursery services will be provided by calling Loretta Buckner, (704) 531-6913.

Human Sexuality Catechesis

MORGANTON — Patricia Miller, M.A., educator and author, will speak on "In God's Image," a one-day workshop at St. Charles Borromeo Church on Nov. 15 from 10 a.m. until 3 p.m. The session will be repeated on Nov. 16 from 10 a.m. until 3 p.m.

Contact your parish for registration information.

Day Of Reflection

CHARLOTTE — The Our Lady of Victory Chapter of Catholics United for the Faith will sponsor a Day of Reflection at St. Vincent de Paul Church on Nov. 16 from 9 a.m. until 3 p.m. beginning with Mass and the rosary. Retreat master will be Msgr. William Pharr.

Participants are asked to bring a bag lunch, beverages and snacks will be provided.

For further information, call (704) 364-9568.

Elijah's Cave Retreat

HIGHLANDS — Elijah's Cave Retreat House in the mountains of western North Carolina invites you to a small group retreat (up to six people.)

Scheduled retreats are: Thanksgiving, Nov. 27 - Dec. 1; Christmas, Dec. 20 - Dec. 25; Mardi Gras, Feb. 28 - March 4, 1992; or Holy Week, April 15 - April 19, 1992.

The cost for retreats is $30 per night.

For further information, contact Father John Hoover at Our Lady of the Mountains, P.O. Box 543, Highlands, NC 28741, or phone (704) 526-2418.

In Concert

GASTONIA — Anna Hutto, a Christian recording artist from Columbia, S.C., will perform at St. Michael on Nov. 10 at 7 p.m.

Concert proceeds will benefit the House of Mercy, a house for AIDS patients operated by the Sisters of Mercy.

Tickets are $5 each, or a $25 maximum for families of five or more.

For more information, contact St. Michael Parish, (704) 867-6212.

Bake Sale

HICKORY — The St. Aloysius Christian Women's harvest bake sale and craft boutique will be held at the parish on Nov. 16 and 17, following 6 p.m. Saturday Mass, and the 8 and 11 a.m. Masses on Sunday. The sale will feature handmade items and home-baked goodies.

Proceeds from the sale will be donated to purchase kitchen supplies for the new parish center. For more information, contact St. Aloysius Church, (704) 327-2341.

Decision Retreat

ALLENTOWN, PA — The Oblates of Saint Frances de Sales wil sponsor a retreat on the campus of Allentown College in Center Valley, Pa. beginning Nov. 14.

The weekend will offer high schoo men the opportunity to examine choices before them.

There is no cost for the retreat Contact St. Frances de Sales Father David Devlin at Immaculate Heart o Mary in High Point, (919) 884-5212 fo more information.

New Schools Information Sessions

CHARLOTTE — Parents seeking information in the two new Mecklenburg Area Catholic schools, All Saints in Southeast Charlotte on Endhaven Lane and Our Lady of the Assumption on Shamrock Drive, are invited to attend information sessions.

The All Saints session will be held at St. Matthews Church at 7:30 p.m. on Nov. 11. The meeting for Our Lady of the Assumption will be held at the church on Shamrock following the 7 p.m. Mass on Nov. 12.

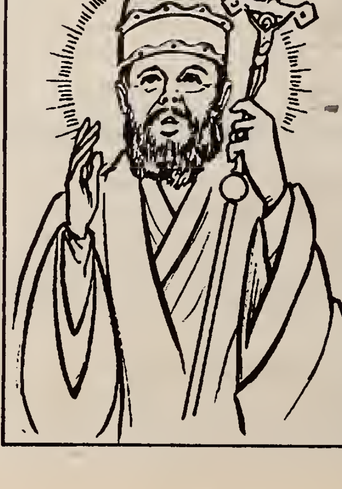
For more information, call Jo Armstrong, regional schools executive director, (704) 331-1718.

I Know It's Here Somewhere...

Students stack up hundreds of boxes of books for storage while new carpet is installed in the library at Charlotte Catholic High School.

the Saints by Luke

POPE ST. DEUSDEDIT



DEUSDEDIT WAS THE SON OF A ROMAN SUB-DEACON, STEPHEN. ALSO KNOWN AS POPE ADEODATUS I, HE ENCOURAGED THE SECULAR CLERGY AND DEVOTED MUCH OF HIS TIME TO AIDING THE NEEDY, ESPECIALLY DURING THE EARTHQUAKE THAT DEVASTATED ROME. HE WAS POPE FOR THREE YEARS.

ACCORDING TO TRADITION, HE WAS THE FIRST POPE TO USE LEAD SEALS (BULLAE) ON PAPAL DOCUMENTS, WHICH IN TIME CAME TO BE CALLED BULLS. HE MAY HAVE BEEN A BENEDICTINE. HE DIED IN ROME IN 618. HIS FEAST IS CELEBRATED ON NOV. 8.

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World And National Briefs

U.S. Canon Lawyers To Study Implications Of Married Priests

SAN ANTONIO (CNS) — Citing a "growing crisis in ministry and eucharistic celebration," the Canon Law Society of America voted Oct. 16 to have a task force study the canonical issues related to the ordination of married men to the priesthood. The decision was made at the society's Oct. 14-17 national convention in San Antonio, which drew about 500 specialists in church law from the United States and Canada. The task force is to report back to the society at its 1993 convention.

NCCB President Urges Catholics To Support Mideast Peace Talks

WASHINGTON (CNS) — Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, has urged U.S. Catholics to support Mideast peace negotiations with prayer and acts of penance. Archbishop Pilarczyk made the comments in a statement issued Oct. 29, the day before Middle East peace talks were to begin in Madrid. It was to be the first time Israel and all its Arab neighbors would sit down for face-to-face talks aimed at achieving a comprehensive peace settlement.

Bishops Ask U.N. Protection For Timorese

LONDON (CNS) — An international group of bishops has asked the United Nations to guarantee safety from reprisals for East Timorese who speak with a Portuguese parliamentary delegation due to visit their territory in November. The 19 bishops, making their appeal Oct. 24 under the auspices of the British hierarchy's Catholic Fund for Overseas Development, noted that East Timor's governor planned to bar the Portuguese from free access to the island-territory's people. They also asked U.N. Secretary General Javier Perez de Cuellar to extend the stay of a U.N. human rights investigator up to three weeks beyond the Nov. 17-19 dates of the Portuguese visit.

Common Goals, Understanding Stressed In Catholic-Muslim Dialogue

WASHINGTON (CNS) — U.S. Catholic and Muslim leaders have joined in a communique asking for understanding of and respect for each other's beliefs and to work together on common goals. Participants agreed that a national dialogue between the two faiths should pay attention to the outcome of local dialogues; foster mutual respect and understanding; work to end misrepresentation and stereotypes of each other by reviewing Catholic and Muslim institutional publications; discuss the meanings, methods and objectives of mission and the Muslim equivalent, "da'wah"; exchange and study documents relating to each faith; work together toward common values, particularly justice, peace and respect for creation; and collaborate on achieving peaceful coexistence in the United States and throughout the world.

World Bishops "Outraged" By Soweto Train Attack

PRETORIA, South Africa (CNS) — The Southern African Catholic Bishops' Conference "is absolutely outraged by the latest act of savagery," a train attack in the black township of Soweto, and has suggested disarming people who have a history of violent behavior. Nine people died and 36 were wounded in the Oct. 23 attack on a commuter train. The murders raised the death toll in Soweto and the surrounding area to 45 in five days of violence. "We repeat the call on the government, and especially the South African Police, to take effective action to eradicate this cancer, which is rapidly killing off any chances of a reasonably peaceful transition to a just and peaceful society," Bishop Wilfrid Napier, president of the bishops' conference, said in an Oct. 24 statement.

Activists Charge Sri Lanka Refugees Suffer Rights Violations

MADRAS, India (CNS) — Human rights activists have accused the Tamil Nadu state government of violating human rights in its campaign to find alleged Tamil terrorists within the local Sri Lankan refugee population. A Catholic priest said refugees are discriminated against because Tamil terrorists were allegedly behind the assassination of Prime Minister Rajiv Gandhi. Gandhi's government backed the Sri Lankan government in its battle with the independence-seeking rebels from the island-nation's Tamil minority. In a mid-October meeting, the activists also voiced concern over the recent ban on press conferences the government deemed supportive of Tamil terrorists, UCA News, an Asian church news agency based in Bangkok, Thailand, reported.

Bishops To Seek 'Authentically Catholic' View Of Enviornment

WASHINGTON (CNS) — A Catholic vision of the environment does not mean choosing between people and the planet, but choosing both, says a proposed statement the U.S. Catholic bishops are to vote on when they meet in Washington Nov. 11-14. "We seek to explore the links between concern for the person and for the earth, between natural ecology and social ecology," it says. "The web of life is one." Titled "Renewing the Face of the Earth," the statement is the first extended attempt by the country's bishops to explore what Catholic social teaching has to say about humanity'senvironmental responsibilities.

Church Urged To Learn 'True Genius' Of Native Peoples

ST. LOUIS (CNS) — The Catholic Church must identify itself by its Gospel message and not by its cultural system, a theologian who has worked many years with North American Indians said Oct. 25 at the annual conference of the U.S. Catholic Mission Association. "The spirit of Vatican II reminds us that a mission church should never tire of learning the true genius of a native people," said Jesuit Father Carl F. Starkloff in a talk to about 250 people in St. Louis. Ceremonies are extremely important to native people and the Church must not impose its Latin cultural system on them, he said.

Pope Hopes Madrid Conference Brings 'Lasting Peace'

VATICAN CITY (CNS) — Pope John Paul II expressed hope that the conference on the Middle East being held in Madrid, Spain, brings "lasting peace" to the region based on mutual respect for the rights of all parties. The hopes were expressed in papal letters to the conference chairmen: President Bush and Soviet President Mikhail Gorbachev. The letters were part of the pope's effort to stay in close contact with the conference. The letters were dated Oct. 29 and released at the Vatican Oct. 30, the day the conference began. In related events, Vatican diplomats stationed in the Middle East and Northern Africa met the pope Oct. 29. They were at the Vatican for an Oct. 29-31 meeting organized by the Secretariat of State, the Vatican announced.

Detroit Auxiliary, Religious Workers Denied Entry To El Salvador

WASHINGTON (CNS) — Auxiliary Bishop Thomas J. Gumbleton of Detroit, a U.S. Jesuit priest and a Dominican nun were denied entry visas to El Salvador for a trip to accompany a Salvadoran refugee worker facing death threats. Bishop Gumbleton, who told Catholic News Service that he had met in Washington in late October with Salvadoran Ambassador Miguel Salaverria about the visa denials, said Salaverria had dismissed the death threats against refugee worker Maria Mirtala Lopez Mejia as "insignificant." Salaverria said "that some people claim to have received death threats to make themselves seem important," said Bishop Gumbleton.

Heavy Security For Mideast Peace Talks

Spanish schoolchildren head to classes around a tank guarding the Royal Palace in Madrid, site od the historic Middle East peace conference which began Oct. 30. U.S. Catholics were urged to pray for the success ofthe talks. (CNS photo from Reuters)

the WORD of the LORD

© 1991 CNS Graphics

From a reading for Sunday, November 10, 1991

Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. "

(Mark 12:43)

People In The News

Catholic Editor's Removal Stirs Controversy In India

CALCUTTA, India (CNS) — The removal of the Calcutta Catholic weekly editor in a dispute with the archbishop over editorial policy has stirred controversy over Catholic press freedom. Lay organizations and Catholic journalists have voiced resentment over what they called the "removal" of Salesian Father C.M. Paul, editor of *The Herald*. Archbishop Henry D'Souza of Calcutta, publisher of the 126-year-old weekly, denies firing Father Paul. He said he "only accepted" the Salesian provincial's Aug. 29 request to relieve Father Paul, whose contract was to end on Dec. 31.

Pope Beatifies German Shoemaker Who Turned Social Reformer

VATICAN CITY (CNS) — Pope John Paul II beatified a 19th Century shoemaker turned social reformer, German Father Adolph Kolping, and said he should be a model for today's post-communist world. Father Kolping, a contemporary of socialist philosopher Karl Marx, was one of the first churchmen to elaborate a defense of workers' rights. He founded an organization which campaigned for labor rights and the Christian renewal of society. In declaring him "blessed" Oct. 27, the pope said the priest demonstrated how love of neighbor is a principle that outlasts political ideologies.

Cougar Gridders Need Victory To Make State 2A Playoffs

CHARLOTTE — It's right down to the wire for Charlotte Catholic this week as the Cougars try to clinch a berth in the state 2A football playoffs.

Catholic is at Mount Pleasant Friday night for its regular season finale. The Cougars, 5-2 in the Rocky River 2A Conference and 5-4 overall, need a victory to nail down third place in the conference and the league's third berth in the playoffs.

Perennial champion Forest Hills, 7-0 in the conference, has locked up first place and one playoff spot while Monroe virtually clinched the second spot with its 14-0 win over Charlotte Catholic Nov. 1. The victory left Monroe 6-1 in the conference.

Monroe didn't get its offense going against the Cougars until late in the first half but the strong Rebel defense shut down the Catholic attack. Fumbles also hurt the Cougars who lost the ball five times, twice within the Rebel five-yard line.

A Cougar fumble on their own 29 late in the first half set up the first Monroe touchdown with Clayton Eddie going the final nine yards for the score. In the waning minutes of the game, Monroe's Duane Holmes intercepted a Chris Healy pass on the Catholic 29 and ran it back for the final score.

Catholic threatened repeatedly but was unable to score. The Cougars had 11 first downs to five for Monroe and outrushed the Rebels 166 yards to 163. But Healy was unable to complete any of his nine passes and had two interceptions. Monroe's Eddie completed one of five for nine yards.

Catholic's Donnie Maul was the game's leading rusher with 108 yards on 15 carries while Tommy Landers picked up 28 yards on 15 runs. Walter Vinson led the Monroe ground attack with 88 yards on eight carries.

Catholic Schools Distance Selves From Possibly Offensive Names

By MARK PATTISON

WASHINGTON (CNS) — The controversy over the Atlanta Braves' nickname and their use of the "tomahawk chop" and Indian-style chants is one many Catholic schools have already dealt with.

Teams at St. John's University in Jamaica, N.Y., were once called the Johnnies, but have been the Redmen since the 1920s, when sportswriters used it in stories after the football team dressed in all-red jerseys for a game, said spokesman Martin Healy.

"Alumni over the years turned it into an Indian thing," Healy added. But in the mid-1980s, he said, St. John's "publicly withdrew all Indian connotations'' to Redmen. "We did away with all kinds of logos," he added.

What did they replace the Indian symbols with? "We're in search of a mascot at the present time," Healy replied.

Marquette University in Milwaukee goes by the nickname Warriors. The teams were known as the Hilltoppers until 1955.

Shortly after Warriors became the tag, a student of Native American descent did Indian-style dances on the sidelines. Starting in 1961, a cheerleader wore a papier-mache Indian head and ran along the sidelines waving a hatchet.

The character, Willie Wampum, lasted 10 years until Native Americans, in an earlier wave of self-pride, found him offensive.

Marquette spokesman Dave Foran said a committee with Native American representation replaced Willie Wampum with the symbolic character First Warrior, who would wear garb representing tribes that lived in Wisconsin and would have to be portrayed by a Native American student.

"In recent years there haven't been any Native Americans trying out for the spot," Foran said. There are usually 20-30 Native Americans enrolled at Marquette, he added.

Siena College in Loudonville, N.Y., near Albany changed from the Indians to the Saints in 1988, said sports information director John D'Argenio.

He said there was "no pressure from outside groups," but a college committee looking into cultural diversity made the recommendation.

Since the change, the teams don't win more or lose more, D'Argenio said. Nor has the change "had an effect on people's attitude toward the college," he added. Some alumni complained about a loss of tradition, but they were "few and far between" and the complaints have since ended, according to D'Argenio.

Catholic high school officials interviewed by Catholic News Service said that if there's any pressure at their schools to fix images, it's internal pressure.

Veo Condely, principal of Sacred Heart High School in Morrilton, Ark., said the school has had no problems with the use of the Rebels nickname. The 94-student high school, 50 miles from Little Rock, has one black student.

Frank Amato, athletic director at St. Joseph's High School in South Bend, Ind., said he didn't think the school's use of Indians "would in any way be construed as a racial slur."

But the team which knocked the Indians out of the state high school football playoffs in October "mocked us" with the tomahawk chop when victory was apparent, Amato said.

"It'll be interesting to see what happens this basketball season" if cheerleaders or students use the tomahawk chop or Indian-style chants during games, he added.

"We really attempt to play down or name anything using a Braves logo," said Jim Stoeger, principal of Brebeuf Prep High School in Indianapolis, which has two Native American students.

A student contest to design a school flag is under way, he added. "We told them, 'You can't portray a brave on it,' and they said, 'Oh, OK,'" Stoeger said.

"The last school I was principal of had the name the Bombers. In a sense that's worse than the Braves," Stoeger said. "But they didn't make any attempt to play it down."

Despite a loss in the finals of their conference soccer playoffs, Bishop McGuinness High School's Villains made the NCISAA state playoffs as a wild card entry.

Both Diocesan High Schools Make State Soccer Playoffs

Boys soccer teams representing both Catholic high schools in the Diocese of Charlotte are in the running for state championship titles.

Bishop McGuinness of Winston-Salem began play Tuesday in the North Carolina Independent School Athletic Association tournament. Charlotte Catholic will see action next week in the state 2A tournament.

Bishop McGuinness, which lost to Durham Academy 3-0 in the finals of the Piedmont Athletic Conference of Independent Schools tournament, made the field for the state tourney as a wild card entry. Its first-round opponent Tuesday at Greenville, S.C., was Shannon Forest, a South Carolina school which plays in a North Carolina private school league. The NCISAA semi-finals and finals will be played Friday and Saturday in Asheville.

Charlotte Catholic, which has dominated the Rocky River 2A Conference in soccer for the past three seasons, did it again this year. The Cougars, 20-2-1 overall, won the regular season championship with a 13-0 mark and have won 28 straight conference games. They outscored conference foes 78-8 and all opponents — including six 4A schools — by a margin of 103-21.

Catholic goalie Patrick Polkington was named Player of the Year in the Rocky River 2A.

The Cougars tentatively begin state tourney play at home Nov. 11. As *The Catholic News & Herald* went to press, their opponent had not been determined.

CCHS Girls Advance In State Volleyball, Tennis Playoffs

CHARLOTTE — Charlotte Catholic meets Southwestern Randolph Saturday afternoon at UNC-Greensboro for the state 2A girls volleyball championship.

Catholic (18-3) advanced to the finals Oct. 31 with a 15-11, 15-9, 15-5, victory over defending state champion Mount Airy at Mount Airy. It was the second straight season that the two had met in the Western 2A finals. Mount Airy beat Catholic last year and went on to win the state title.

Junior Jennifer Simms led Catholic with 10 kills and seven blocks while senior Kathy Granack had 23 assists and Erin Ryan had nine kills.

In the western semi-finals Oct. 29, Catholic downed host Mooresville 15-8, 15-12, 15-2. Ann Ryan had seven kills for Catholic while Granack had seven kills and 22 assists.

Tennis

Catholic's girls tennis team, led by two-time defending state singles champion Laura Cowman, has advanced in state championship play.

Cowman and teammate Rennie Rice were in action Tuesday in Raleigh in the state individual championship tourney. Rice was runner-up to Cowman in the regional tourney.

In 1A/2A dual team play, Catholic will host Mount Airy in doubles Saturday at Charlotte's Renaissance Park. The winner qualifies for the state doubles tourney at Elon College against the winner of the east match between St. Pauls and Roanoke Rapids.

Cowman last week was named to *The Charlotte Observer's* All-Mecklenburg County team and is a favorite for the county Player of the Year crown, an honor she has won for the past two years.Rice was a second team All-Mecklenburg selection.

Knights Seek Players For Church Basketball League

GREENSBORO --The Knights of Columbus plan to sponsor a basketball team made up of high school boys or girls which will play in a church league

Any boys or girls who are interested in playing for such a team should call Mike Riccio at (919) 665-9219 or John Polickoski at (919) 855-8451.

They also would like to hear from anyone interested in helping to coach basketball.

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 11 • November 15, 1991

Gary Gelo, who will be principal of the new All Saints Catholic School in Charlotte, tells parents of prospective students about his goals for the elementary school which will open in the fall of 1992.
Photo by JOANN KEANE

Parents Of Potential Students Show Enthusiasm For New School

By JOANN KEANE
Associate Editor

CHARLOTTE— When they build it, will they come?

Diocesan plans to build an elementary school on newly acquired acreage in southeast Charlotte were answered unequivocally by the Catholic community with a resounding yes.

More than 300 people interested in quality Catholic education for their children turned out for All Saints Catholic School's Nov. 11 information session. St. Matthew Church, located a half-mile from the new school site hosted the two-hour session.

Monday's meeting was to explain programs offered at All Saints Catholic school, and also to showcase plans for the new facility. "We originally projected we'd have between 100-200 at the meeting, and we were pleasantly surprised at the turnout." said Dr. Michael Skube, superintendent of schools for the Diocese of Charlotte. "People certainly want Catholic education in the city, and we're encouraged with the response."

It was an opportunity for Skube to introduce Gary Gelo, All Saints' new principal, to the community. "He shared his vision about the religious and spiritual aspect of school, his high expectations for achievement of very student, and stressed throughout the evening his expectation of alot of parent involvement, and above all, that the school will be child-centered."

Addressing the audience on the academic excellence achieved by Catholic schools, Franciscan Sister Mona Wingert, assistant superintendent of schools, shared statistic upon statistic that point to the higher scoring levels of parochial students, particularly those in the Charlotte area. "Many people call asking how our schools compare with the CAT to the state and city scores," says Sister Mona. The CAT (California Achievement Test) is administered by the state of North Carolina in grades three, six and eight.

For those experienced in Catholic education within the diocese of Charlotte, that comes as no surprise. Those hoping their children will attend All Saints seemed more concerned with space availability.

Joel and Patty Hobbs of Matthews hope to sign up in January. Of their two children, their first grade son attends Matthews Elementary, the younger is in pre-kindergarten. "We looked into it (Catholic schools), but the waiting lists and our location" were prohibitive. "Regionalization puts us in a better position to get the quality education. It's just a matter of getting him (their son) in. We'll find out come Jan. 20."

Peggy Lindsley shares that concern. Her two school-age sons attend McKee Road Elementary. She and her husband have two younger daughters, "so eventually we'll have four children in Catholic schools." She was impressed with the All Saints plans and philosophy, but anxious about getting in. She said interest is "evident by the large group here tonight...there is a high demand."

Availability is not as issue for Cindy Geppert. Her two children are already students at St. Patrick's School; she has a choice. All Saints, however, is seven minutes from her home. "I'm looking to a community school."

Gelo, on hand to meet the prospective families, filled the room with his effervesence. He told the sea of anxious faces how great it was to finally meet them...to have faces to fill the area (of All Saints). "Quality Catholic education is my trumpet I want to sound." Gelo is confident that parental involvement is a critical key to the success of the new school. This, coupled with his dynamic style, and his strong Catholic roots are sure to make All Saints a school to be reckoned with.

For Geppert, Gelo's point rang loud

See **School,** Page 11

Magic Johnson HIV Revelation Draws Church Praise, Criticism

By JOANN KEANE
Associate Editor

CHARLOTTE — Basketball star Earvin "Magic" Johnson's announcement that he is infected with the HIV virus and that he will turn his efforts to teaching young people about "safe sex" prompted a mix of sympathy and criticism from Church ethicists and those involved in AIDS ministry.

"I believe Magic Johnson will make a difference and as a result of his efforts, our awareness has been raised," said Mercy Sister Mary Thomas Burke, chairman of the Human Services Department at the University of North Carolina-Charlotte and board president of the Metrolina AIDS Project (MAP). AIDS has been seen "as something relegated to the gay community, but now has become more personalized because the face of this athletic hero has been put on this disease. This publicity will help in the fight against AIDS."

While Trinitarian Sister Frances Sheridan, diocesan director of Catholic Social Services, admires Johnson for personally meeting the media and not letting the news leak, "I would have liked to see him take some weeks to reflect on what God would have him do, rather than to say within 24 hours that he felt God wanted him to get the message out about safe sex." She regrets his ommission of "bypassing reflective time and moving only into a dimension of safe sex."

"I would like to think that if he waited and talked with God a bit more, that at least starting with the level of abstinence could have been part of that message," said Sister Frances.

Whether Johnson's promise to speak out about "safe sex" is a positive development "depends on what he means by safe sex. I practice safe sex by not participating," commented Dominican Father Albert Moraczewski, director of the Houston office of the Pope John XXIII Medical-Moral Research and Education Center.

Father Moraczewski said Nov. 8 that he hoped Johnson would emphasize that safe sex is "fidelity in marriage and chastity for the single person" even though such admonitions "seem to be asking too much in our culture."

Mercy Sister Mary Margaret Wright, president and CEO of the House of Mercy, a residental facility for AIDS patients in Belmont, said "unfortunately, the reality is teens today are sexually active, whether we like it or don't like it. That's reality. What we need to do is look at alternatives to sexual behavior." She thinks teenage sex "is an emotional response rather than cognitive response. Instant gratification, rather than a lifetime commitment."

Teens feel they are invincible. Sister Mary Margaret said teens today don't see their classmates with AIDS. Since the virus can lie dormant anywhere from months to years, today's teens will be seeing their college classmates with full-blown HIV symptoms.

HIV, or human immunodeficiency virus, causes AIDS.

Johnson, who led the Los Angeles Lakers to five professional basketball championships, announced Nov. 7 at a news conference that he is infected with the HIV virus, and will retire.

The dramatic statement by Johnson, a popular athlete known for his ability on the court and his upbeat manner, shocked basketball fans and non-fans alike.

Johnson, who was married two months ago, and whose pregnant wife has tested negative for HIV, told reporters at the news conference that he will become a national spokesman about HIV because he wants young people to understand "that safe sex is the way to go."

Some observers felt Johnson's decision to reveal his condition would force the public—especially African-Americans and young people — to face up to the existence of AIDS, a ravaging disease that has killed more than 125,000 in this country.

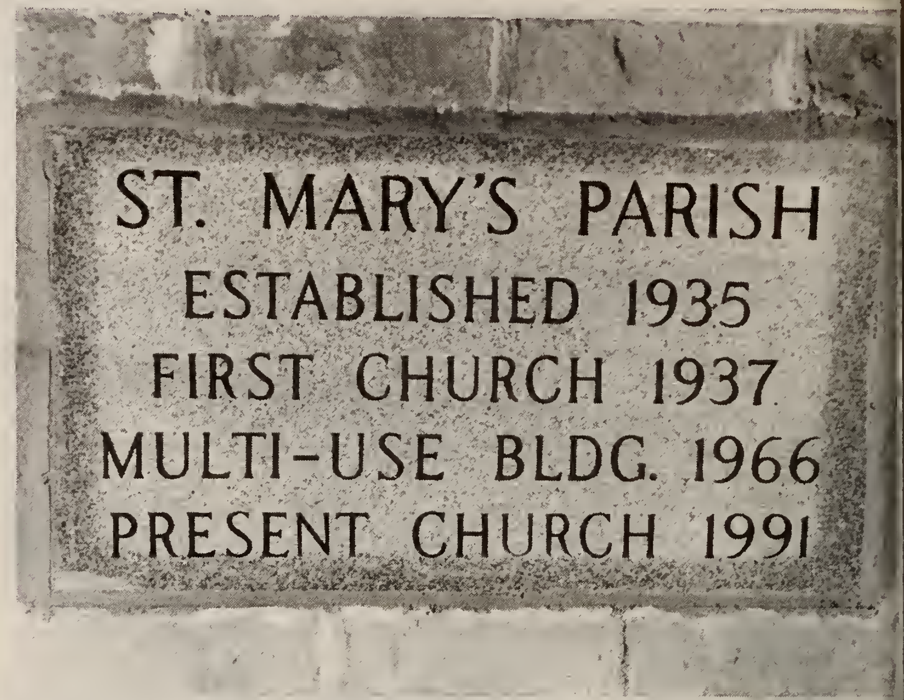
See **Johnson,** Page 16

Another Milestone For St. Mary...

Msgr. William Wellein leads parishioners in prayer at the laying of the cornerstone for the new St. Mary Church now under construction in Shelby. Story on Page 2.

Cornerstone Laid At New St. Mary Church In Shelby

The new permanent church at St. Mary Parish in Shelby is nearing completion and the cornerstone was laid in a recent eremony. The church will replace a multi-purpose building which has been in use since 1966.



The cornerstone of the new St. Mary Church nearing completion in Shelby presents a mini history of the parish which was established in 1935.

SHELBY — More than 300 parishioners and friends of St. Mary Church gathered here on a beautiful autumn Sunday afternoon recently for the laying of a church cornerstone and a parish picnic.

The church, which is 85 percent complete, will be dedicated within the next several months, said Msgr. William D. Wellein, pastor of St. Mary. The main section will seat more than 400 people and a daily Mass chapel will seat 40.

The congregation has been using a multi-purpose building on the nine-acre property where the church is being built. The building, which can accommodate 200 people, is always full for the main liturgy on Sundays, says Msgr. Wellein.

"We are building for the next 50 plus years," said Msgr. Wellein. Shelby,in an agricultural area west of Charlotte, is not growing as fast as the city's bedroom communities. But it is still growing, he said.

The original cut-stone Catholic church in Shelby, which was converted into a private dwelling when the multi-purpose building replaced it 25 years ago, was built in 1935. "No one had any idea that the Catholic Church would expand the way it has," says Msgr. Wellein.

There are 250 registered households at St. Mary Church.

In addition to the laying of the cornerstone, a brick from the 1983Jubilee Holy Year Door of St. Peter's Basilica in Rome was mortared into a wall of the new church. The Holy Year marked the 1,950th anniversary of the redemption.

"It is significant that a brick that was used in the Basilica for the holy door has literally become part of the structure," says Msgr. Wellein. It is a visible connection to Rome, he says.

The celebration was attended by four previous pastors: Father Thomas Clements, pastor from 1958 to 1962; Father Frank Cintula, 1972-1973; Father Pat Gavigan, 1973-1976, and Father Michael Hoban, 1976-1980.

Hospital Re-accredited For 3 Years

ASHEVILLE — St. Joseph's Hospital has been awarded three-year reaccreditation by the Joint Commission on Accreditation of Healthcare Organizations.

The hospital earned this recognition following an intensive on-site visit by a survey team of health care professionals that reviewed every hospital area and program. The hospital was measured against rigorous, nationally recognized standards of care.

"There are hundreds of standards we must comply with," said J. Lewis Daniels, St. Joseph's president and chief executive officer. "The reviewers look at everything from our medical records accuracy and quality improvement monitoring to building safety. They leave no stone unturned."

Accreditation is strictly a voluntary process, Daniels said. "We have chosen to pursue this accreditation because it is just one of the ways we at St. Joseph's demonstrate our commitment to quality patient care."

The three-year accreditation is the highest award that can be achieved by a hospital. St. Joseph's has sought and achieved the status since the founding of the national hospital accreditation program.

In a letter of notification to St. Joseph's, Kenneth G. Hermann, vice president for accreditation surveys, said, "The Western North Carolina community should be proud that St. Joseph's Hospital is focusing on the most challenging goal; to continually raise quality to higher levels."

The Joint Commission is governed by representatives of five national organizations: the American Medical Association, the American Hospital Association, the American College of Surgeons, the American College of Physicians and the American Dental Association.

Media Center Has Variety Of Materials For Holiday Season

CHARLOTTE — Christmas may seem far away. However, it is really just around the corner. The Office of Telecommunications' Media Center has provided a list of media materal for enriching this very special season.

The material includes cable television broadcasts, audio cassettes and books for personal use, videos for catechism and a teleconference.

In the Charlotte area, Visioncable of North Carolina, channel 13, and Cablevision of Charlotte, channel 33, will present the following Catholic Viewpoint topics:

— Bread for the World, Saturday, Nov. 23 at 8 p.m.

— The Church in the Soviet Union, Saturday, Nov. 30 at 8 p.m.

The teleconference, "I'm Me and I'm Special: Your preschoolers start to a happy life," will be shown at the Catholic Center in Charlotte Sunday, Nov. 17 from 2 p.m. to 3:30 p.m.

The program, presented by the University of Notre Dame Alumni Association/Alumni Continuing Education, is about fostering self-esteem in children, creating a postive attitude toward learning for the preschoolers, discipline and setting standards for success.

It is targeted to parents, prospective parents, educators, students in education and anyone who works with children ages 2-5. To register, call the Media Center at (704) 331-1717 Monday through Friday 9 a.m. to 5 p.m. The program will be taped and available for rent for those unable to attend.

Audio cassettes recommended for personal use are:

— "Advent: A Journey Toward the Birth of Christ and Our Rebirth in Him (four diaologues on two cassettes wit each dialogue to be used on one of th four Sundays of Advent).

— "Preparing for Christmas (Franciscan Father Richard Rohr cha lenges traditional understanding of Ad vent and Christmas.

— "Seasons of the Liturgical Year (Blessed Sacrament Father Eugene A La Verdiere and Jesuit Father Joh Gallen present ways to enrich celebra tions of feasts and seasons.)

— "God's Word is Our Joy (Spiritan Father Lucien Deiss make God's word relevant through homilie paryers and musical responses for Ad vent).

Music tapes recommended for pe sonal use are:

— "An Old Fashioned Christmas by Don Wyrtzen with book.

— "Emmanuel," a Christmas can tata by Eugene Butler.

— "Light in the Darkness" by th Dameans with keyboard accompan ment, book and parish introduction bool

— "Nativities" by Nick Strimple, Christmans cantata with book.

— "Night of Silence" by Mart Haugen.

—"A Song ...A Star ... A Son" b Derrie Johnson.

— "A Christmas Candlelight Fest val" by Lani Smith with music book.

In the catechist corner, the Medi Center has 20 videos and filmstrips o its Christmas list; 11 for children, thre for junior high and adults and six fo people of all ages. The tapes may b rented for $3 each from the Media Cen ter.

Writer Says Changes Are Needed To Save Earth

CHARLOTTE — Radical changes in the way we perceive the world and each other are necessary if the earth is to be saved, said writer and scholar Rosemary Radford Ruether, guest speaker at UNC Charlotte's eighth annual Loy H. Witherspoon Lecture in Religious Studies.

"In a short three-quarters of a century, our dream of infinite progress is beginning to turn into a nightmare," said Ruether. "We are literally eating the air, water and soil on which human and planetary life depends."

Ruether's speech on "Ecofeminism and Christian Theology; Symbolic and Social Connections Between the Domination of Women and of Nature" focused on relationships between gender, nature and theology. About 250 people attended the Oct. 31 lecture at Myers Park Presbyterian Church.

Ruether is the Georgia Harkness Professor at Garrett-Evangelical Theological Seminary in Evanston, Ill., and a member of Northwestern University's graduate faculty. She received the *U.* *Catholic Magazine's* "Catholic of th Year" award in 1983 and is a columni for the *National Catholic Reporter*.

"The critical question for justic and survival is whether we can pull bac from this disastrous course and remak ourselves with each other and with th earth," said Ruether.

She said man's technological con trol of nature has worked well for se

See **Ruether,** Page

Father McCreesh Seeks Second Shelter For Charlotte

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Arctic blast that blew into the Carolinas last week brought a chilling sense of urgency.

A second winter shelter for the homeless is needed by the end of the month, said Jesuit Father Gene McCreesh, pastor of St. Peter Catholic Church and chairman of the men's Uptown Shelter board.

The shelter, at 1210 N. Tryon St., hasn't turned away anybody yet. But as the temperatures dipped below freezing, it filled to near capacity. The shelter has 188 beds.

"The hardcore won't come in until it gets severely cold," says Father McCreesh. "We have rules and they don't want rules. But they are still our brothers and we have to make sure they don't die in the street."

Father McCreesh stops to chat with Harold Hairston, a disabled resident who ser ves as doorman at the shelter. Hairston, who painted the picture of Jesus on the wall behind them, says, "He's the real doorman."
Photo by CAROL HAZARD

The shelter is looking for an expandable place that can sleep between 40 and 100 men and stay open through March.

Last winter, as many as 350 homeless men piled into the permanent shelter. With so many people, the situation quickly got out of control and police were called in on several occasions to break up disturbances and fights.

In April, the shelter set limits on the number of men and rules were enforced. The number of 911 calls has decreased by 80 percent, says Father McCreesh. Even so, the shelter is carefully monitored.

"You have to be on your feet all the time and make sure drugs don't get in," says Father McCreesh. "We have it under control. It is safe and secure. People aren't afraid they're going to get mugged at night."

The shelter has 108 emergency cots set up in a large room for people needing a place to sleep. The elderly or "slightly unhitched" have priority, says Father McCreesh. Some stay through the winter, although most are given a 15-day limit.

Another part of the building, called the transitional side, houses people who are trying to get their lives in order. They can stay up to 90 days. Since April, 42 men have left the streets and found employment.

"A big city like Charlotte needs more than one shelter," says Father McCreesh. For now, however, a temporary winter shelter will do.

Father McCreesh, 69, has been working with the homeless since he arrived in Charlotte in February 1986. He had no intentions of doing this type of work, however. He had come to serve as parochial vicar at St. Peter Catholic Church in uptown Charlotte. He became pastor of the parish in June 1990.

Jesuit Father Gene McCreesh, chairman of the board of the Uptown Men's Shelter in Charlotte, shares a light moment with Supervisor James Liddell.
Photo by CAROL HAZARD

But from his first day here, he saw a constant stream of people with no place to go.

"They were at our door day and night," says Father McCreesh. "Some had just been released from the hospital and still had blood oozing from their wounds."

Father McCreesh would contact the hospital, and convince the hospital to readmit people. He worked tirelessly with the county, the city and community organizations to open a permanent shelter. His efforts paid off. The permanent shelter was opened in December 1988.

"When you see a need, you do it," says Father McCreesh. "There's no sense forming a rosary society when people are on your back door starving and have no place to stay."

Says Jim Horn, Uptown Shelter director of operations, "He really gets people going. He is so committed."

Horn hooked up with Father McCreesh about five years ago. Horn had had heard about the priest and his work with the homeless, so he went to hear Father McCreesh say Mass at St. Peter. "I made the mistake of telling him if there was anything I could do to let me know," quips Horn.

Father McCreesh called Horn that evening. It was a particularly cold November night, and Father McCreesh wanted Horn to pick up men in the streets and take them to temporary church shelters.

Horn found a man at a run-down hotel in one of the worst sections of Charlotte. The two proceeded to round up a couple of Mexicans who were so drunk they couldn't stand up.

About a year later, Father McCreesh confirmed Horn into the faith. "He wears on you like a rivier on a rock ... In his homilies, he reaches so many people at so many levels," says Horn.

Horn subsequently served as secretary of the Shelter board. Last December, he resigned from Southern Real Estate to assume his present position at the shelter and work fulltime with the homeless.

When the Horn family dog died a couple of months ago, Father McCreesh went to the Horn home and performed a funeral service for the dog.

Most of the time, however, Father McCreesh is in meetings — one after another — working with agencies to help people in need.

Unfortunately, there is no end in sight. The homeless population is growing. "Drugs are so prevalent and so many more young people are hitting the streets," says Father McCreesh.

Compounding the problem is the slow economy. St. Peter's is receiving more and more calls from families going through hard times and in danger of losing their homes. "It's all day now," says Father McCreesh. "Some people don't have any resources left. We try to help them stay in their homes."

The church does what it can and refers people to agencies such as United Way or Traveler's Aid. The agencies, however, are strapped and overloaded.

"We haven't seen the likes of this since Crisis AssistanceMinistry was started back in 1979 (when the country was in a recession)," says Father McCreesh.

"It's an endless job. But it has to be done. This is the work of the Lord. You can't just give it up." One learns, however, that all the problems can't be solved, he says. "You can't burn out. You have to learn you can't do everything."

Father McCreesh says he'll continue helping people "as long as there is life and breath."

As he walks through the shelter, he is greeted by residents. "Hello Father," many say, recognizing him and speaking nearly always first. An elderly man approaches him, showing him an open wound on his leg that won't heal. They talk about medical care.

Since the shelter receives federal funds, Father McCreesh can't engage in any religious activities there. "These men need Christ; they need religion in their lives," says Father McCreesh. "I look forward to the day we won't be under those restrictions."

Father McCreesh came to Charlotte from Philadelphia where he worked in an inner city parish with "the poorest of the poor ... poor, but holy people."

"Houses were literally falling down," says Father McCreesh. "In the midst of all this, it was a real lesson to see their joy, their smiles and the ability to take care of each other."

Ordained in 1954, Father McCreesh served as a missionary in Burma for

See McCreesh, Page 11

Diocese Honored For Efforts To Promote Stewardship

CHARLOTTE — The Diocese of Charlotte was awarded top honors for excellence in materials used to promote stewardship by the National Catholic Stewardship Council Inc. at the N.C.S.C. Annual Conference Nov. 4-6 in Chicago.

A plaque, presented to Development Director Jim Kelley on behalf of the diocese, bore the following inscription: "God has given each of us the ability to do certain things well." (Romans 12:6-11)

"The award speaks to the committment and vision of stewardship that the bishop has put forward in this diocese," says Kelley. Kelley was a speaker or panel member for three conference presentations.

The award was the first of its kind and the only diocesan-wide award presented at the conference. About 600 people from dioceses and parishes across the country attended.

The Diocese of Charlotte's stewardship campaign, which was developed in February, has won the attention of other dioceses, says Kelley. Several dioceses have requested program material from Charlotte.

The program is two-fold, consisting first of three mailings sent to homes during an annual three-week stewardship campaign. Each mailing is a brochure personalized with the names and insignias of individual parishes.

During the same three-week period, personal testimonies about the positive effects of giving are presented during Sunday Masses. Homiles typically include references to the importance of the campaign.

The second part deals with ongoing awareness about the giving of time, talent and treasure. The Office of Development submits church bulletin announcements throughout the year and it publishes a newsletter about stewardship every two months.

Diocesan Development Director Jim Kelley with the plaque which the diocese received from the National Catholic Stewardship Council.
Photo by CAROL HAZARD

Editorial

Magic and AIDS

The recent disclosure by Earvin "Magic" Johnson that he has tested positive for the HIV virus and is likely to eventually become a victim of AIDS is a tragedy but one from which some good may yet come.

Johnson's prominence as a National Basketball Association star of the first magnitude can only serve to make more people aware of the dangers of the disease. And the fact that he says he contracted the virus from a woman may drive home the point which too many young people have ignored that AIDS is not just a disease of homosexuals and intravenous drug users but that anyone who is sexually active is at risk.

Admittedly, in this country, it has been a relative rarity for a man to acquire the virus from a woman. But in most other areas of the world, heterosexual sex is the principal means of transmitting AIDS.

We are heartened by the fact that Johnson plans to devote himself to trying to educate others — particularly the young people who long have admired him — about the dangers of unsafe sex. We do feel, however, that he appears to be placing too much emphasis on equating safe sex with the use of condoms. Unfortunately, condoms can provide a false sense of security.

No matter what some manufacturers may claim, condoms are not 100 percent effective. Even some of the manufacturers admit that. And tests by the Food and Drug Administration have indicated that some condoms are even less than 100 percent effective. In fact, some of them are downright dangerous.

There is another and better approach to safe sex — one which the Church has advocated from the beginning. It's ABSTINENCE. It is the only approach which is completely risk-free.

We hope that, as he spreads his message of safe sex, Magic Johnson will include in that message a recommendation for the only really safe sex. It is sex within the bounds of marriage.

Indulging in extramarital sex for those who are married or in pre-marital sex for the single person is playing with fire.

We're sure he never intended it that way, but Magic Johnson is living proof of that.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks at his weekly general audience Nov. 6.

Dear brothers and sisters,

The Church, the Second Vatican Council tells us, is the People of God of the New Covenant. While she stands in continuity with God's people of the Old Covenant, she is something truly new. Incorporating the rich teaching of the First Letter of Peter, the *Dogmatic Constitution* highlights this fact when it says:

"Believers in Christ have been born again not from a perishable but from an imperishable seed through the word of the living God (cf. 1 Pt. 1:23), not of flesh but of water and the Holy Spirit (cf. Jn 3:5-6); and they have been finally set up as 'a chosen race, a royal priesthood, a holy nation, God's own people ... once no people but now God's people' (1 Pt 2:9-10)" (*Lumen Gentium*, 9).

As the New Testament teaches, the members of the Church achieve their status as God's people not through sharing a common ethnic origin but through being redeemed at the price of Christ's blood (cf. Acts 15:9 and 1 Cor 11:25).

God's initiative to choose Israel for His own, as it is recounted in the Old Testament, foreshadows an prepares for His election of the Church. The prophets especially Jeremiah and Ezekiel, foretold this whe they spoke of the Lord giving His people a new spiri and a new heart on which He would write His law.

With this new people God has made a new an perfect covenant in Christ, His word make flesh, th fullness of His revelation. All who belong to the ne people have the dignity and freedom of the children o God; their law is the new commandment of love; thei goal is His kingdom; and their vocation is to be th nucleus of a new humanity, the instrument of th redemption of all mankind.

I extend a cordial welcome to the members of th General Chapter of the Missionary Sisters of th Precious Blood and to the General Chapter of th Sisters of St. Joseph of Chambray. I pray that you wil be ever more generous in answering God's invitatio to make Christ known to all by the witness of you lives.

My special greeting also goes to the pilgrims fron the Shrine of the Martyrs in Midland, Ontario. Dea friends: I thank you for your visit, and I assure you an the native peoples of Canada of my affection an prayers.

I am also pleased to welcome the delgates to th International Congress of Hydatidology meeting i Rome. Upon the friends of the Pontifical North American College and all the English-speaking visitors an pilgrims I invoke the grace and peace of our Lord Jesu Christ.

Letters To The Editor

Thanks from Vatican

Dear Bishop Donoghue,

I am pleased to convey to you the Holy Father's gratitude for the Peter's Pence offering of $39,257.31 which you have sent throught he Apostolic Nunciature on behalf of the Church in Charlotte.

His Holiness sees in this gift, which will be used for the needs of the Holy See, a manifestation of your people's generosity. He appreciates their faith as well as the effort and sacrifices which this collection has entailed.

The Holy Father assures you and the clergy, religious and laity of your diocese that he remembers all of you in his prayers, and with affection in the Lord Jesus he imparts his Apostolic Blessing.

With personal good wishes, I remain

Sincerely yours in Christ,
Cardinal Angelo Lodano
Secretary of State
Vatican City

Religious Addiction

To the Editor:

Please count me as one who was pleasantly surprised to read the article in this paper about the book on religious addiction (10/18). Unlike the writer who recently wrote to complain about your publishing it, I found your reporting refreshing, encouraging and somewhat courageous. Most of which is usually lacking in similar publications.

Unlike the writer, I have read the book. I found it to be sensitive and thought provoking. It was not offensive to me as a Catholic nor did it do any "Catholic bashing." It did, however, confirm some suspicions I have had for many years. As a "cradle Catholic," I have come across more than my fair share of religious addicts, Catholic or otherwise. There was a gut feeling that something was amiss. I now know. They were addicts much like other addicts. Just as dysfunctional and just as sick! Instead of getting their fix on substances, they get it through power games over others and by feeding their insatiable thirst for control! They are masters at controlling people by heaping guilt and shame on them, thereby satisfying the addict's need for a "fix."

Sometimes the truth hurts but it shall set us free — especially from dysfunctions and addictions! Jesus came to set us free from addictions. Don't be afraid to print the truth — your readers need and deserve it. The truth knows no denominational distinctions!

Sincerely,
Dennis Murphy
Charlotte

Retirement Housing

To the Editor:

When I read the headline on Page 1 of the Nov. issue of *The Catholic News & Herald*, I was elated t see that the diocese was planning a retirement community.

There is no question about the need for such a undertaking. However, when I read the article in it entirety, I was very much disappointed.

My reason for concern is that, based on preliminary discussions, many of our retirees are going to b excluded because of high costs. I mean that few retiree will be able to afford monthly rent of $800 and othe retirees who have to husband their funds would tend t avoid investing $80,000 to $100,000 at this point i life for a home.

So, I am hoping that when "push comes to shove, a more realistic approach to costs can be developed.

Sincerely,
Robert Lindner
High Point

To the Editor:

I was very pleased to read about the propose retirement complex near the Catholic Conference Center in Hickory. Please let me know where or to whon I may write for more information. Thank you.

Sincerely,
Martha Elliott
High Point

Inquiries about the proposed retirement community may be sent to Sister Frances Sheridan, MSBT, o to Rachel Greene, both at Catholic Social Services 1524 East Morehead Street, Charlotte NC 28207

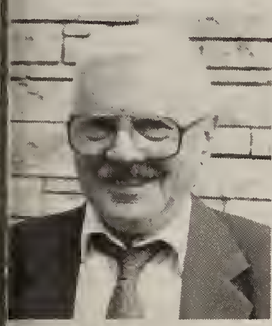
Letters Policy: *We welcome letters on current issue Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing fo brevity, style and taste and must not contain persona attacks on any person. Opinions expressed in letters o in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

It has been quite a fall for athletic teams at Charlotte Catholic High School.

All four teams made it to the state playoffs — the only member school of the North Carolina High School Athletic Association to do it this year as far as I've been able to determine.



The results? One state championship, one state runner-up and two teams still in the running for state titles.

Paced by Laura Cowman, who won her third straight state singles title, the girls' tennis team won the 1A/2A state championship by a wide margin over runner-up St. Pauls. Cowman became only the third girl in the history of North Carolina high school tennis to win three straight championships. And, she's only a junior. Barring a complete reversal of form, she's going to be a heavy favorite next year to become the first to win four titles.

The girls' volleyball team made it to last week's 2A state finals before bowing to Southwest Randolph in the championship game.

The boys' soccer team opened its bid for a championship Monday night with an easy 9-2 victory over Hendersonville in the first round of the 1A/2A state playoffs. The Cougars were at Mooresville last (Thursday) night to met Mooresville in the second round.

And coach Jim Oddo's football team opens its bid for a 2A title tonight at Thomasville.

Lest we forget, Bishop McGuinness High of Winston-Salem reached the semifinals of the North Carolina Independent School Athletic Association state playoffs before bowing to eventual champion Forsyth Day.

One way or another, I've had some involvement with politics for much of my adult life. I've always believed in voting for someone -- even if it was a case of the esser of two evils. But, if I were a resident of Louisiana and faced with the ballot choices in this week's gubernatorial runoff, I'd be awfully tempted to go the "none of the above" route. I'm not so sure there really is a lesser evil in that one.

Methods Of Catechesis Under Study

By CHRIS NEWNAN

Recently, I had the pleasure of joining Catholic educators from across the country at the National Conference on Alternative Models of Catechesis and Youth Ministry in Cincinnati, Ohio.

"Visioning the Future" gave religious educators the opportunity to share ideas and envision the possibilities for catechesis for those with whom we journey in faith.

Father John Westerhoff, an Episcopal priest and Duke university professor of heology and Christian nurture, delivered the keynote address. He called for a representing of Jesus through a renewed look of Catechesis. "One that calls for a remolding of our lives to be truly Christ-like Christian."

He outlined three interrelated ways of molding the lives of Christians, through nstruction, education and formation.

Instruction is the process of obtaining the knowledge and skills from studying Scripture and Tradition. They provide the *why and how* to lead a Christian life. "Instruction has to be totally inclusive of our intuitive ways of knowing," he said, citing the example of Bach who taught his young students to sing the Bible verses as a way of learning.

"Instruction throughout the world, takes place in intergenerational groups, but not in America," he said. "Here we have same age groups which lead to little growth." Such groups he described as having high levels of population and low levels of knowledge resulting in low levels of morality.

Formation was likened to an apprenticeship, where we identify with, *observe and do*. Jesus called his followers in this way, those followers we read about in the Acts of the Apostles, not in the talk of the Apostles, says Westerhoff. "Formation takes place in our homes, parishes and schools through participation in rites, the environment of the sacred and in celebration of the liturgical Church year.

"The only God you can experience is the God you can know. Our awareness of God grows through communal interaction; role modeling, past and present; and discipleship — practicing the Christian virtues." Thus, he said, "our consciousness grows more aware of God and our Christian character develops.

"Education," Westerhoff explained, "is a natural process of critical reflection hat needs to be developed in Christians always in relationship to scripture and radition. A process to be likened to Tom Groome's 'Shared Praxis' approach. Education means change and the critical reflection process helps us grow in the change."

Westerhoff related how, in his home parish, he and his congregation reflect for 30 minutes before Liturgy, contemplating the scripture of the day and how it relates to their daily lives, and after Liturgy, they again share on the Liturgical experience in relation to their lives.

Westerhoff went on to share that after 2000 years, most of the world has not accepted Jesus. "Could it be," he asks, "that the lives of Christians are not reflecting Jesus? We are called to be living into our Baptism becoming who we already are, practicing the Christian way of life before the formal thinking."

Immediately, my thoughts turned to the words of St. Augustine, "Receive who you are; become what you receive."

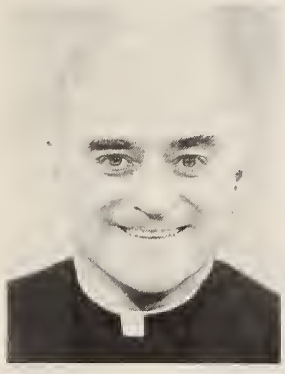
Our call is to be faithful, not to be effective. And how we do that is the challenge for catechesis today.

Chris Newnan is director of religious education for the Diocese of Charlotte. Her column will continue next week.

Light One Candle

By FATHER JOHN CATOIR

The natural law came under public scrutiny during the Clarence Thomas Senate Judiciary Committee hearings. According to a *New York Times* editorial (Sept. 12), the natural law is "a view of judging that is wide of what most lawyers and citizens regard as the mainstream of American law." Is the *New York Times* really speaking for most citizens? I don't think so.



Since the natural law provides the moral basis of the American legal system, why does the *Times* call it "obsolete, vague and subjective?" Why is it thought to be "outside the mainstream of American law," especially since the primary principle of the natural law is to "do good and avoid evil?" Thomas Jefferson framed the Declaration of Independence on the natural law when he wrote, "We hold these truths to be self-evident, that all men are created equal ..."

Those who believe that every human life is sacred will favor a jurisprudence which defends all life. Those who oppose such thinking will hold that the will of the majority decides what is morally right or wrong. This, in turn, creates a constantly shifting jurisprudence, which can easily lead to the condoning of objective evil.

In the Netherlands, for instance, it has already happened. Their lawmakers have approved euthanasia, but before the doctor is allowed to kill the patient, a review board must give its approval. However, recent surveys indicate that only 15 percent of physicians are reporting these so called mercy killings; 85 percent go unreported. Once a permissive climate is created, the value of human life cheapens.

This raises a serious question about the rights of patients. What if the family wants to be relieved of the burden of supporting an elderly relative? Great pressure can be put on the sick person to sign a release allowing a lethal injection to be administered.

Without a clear moral vision of the sacredness of life, laws can be enacted as a license to kill. The law then becomes its own justification. This is certainly the case in Roe vs. Wade.

Civil law should defend human rights, not eliminate them. For those who lack the capacity to defend themselves, the natural law will never become obsolete.

Father John Catoir is director of The Christophers.

Dealing With Mixed Faith Marriages

By FATHER JOHN DIETZEN

Q. What do I say to a 33-year old daughter, who is married to a non-practicing Jewish man? She was raised in the Catholic faith, was a CCD teacher and so on, and then "love" came along.

Since they started courting, his mother became interested again in the Jewish faith, attending a synagogue three times a year. As a result, they could not be married in the Catholic Church because of Jewish law excommunicating anyone who takes part in a religious ceremony of a Christian faith.

They were married in a local hotel with my parish priest present to give the blessing, with permission of our bishop.

At the time, when I discussed children with her, she said they would raise the children in both faiths, which to me is a contradiction.

I feel she is setting our Christian heritage back 2,000 years. My priest tells me, in the name of ecumenism, that it is her decision and to stay out of it.

She is expecting her first child at the end of November and I feel that since it is my grandchild I do have the right to say something.

Any help you can give will be appreciated. (Florida)

A. First of all, I hope whatever you do will be more in the name of common sense than ecumenism. You do, of course, have the right to say something, but it may not be anywhere near as much as you would like. Tell her (and you only need to do it once) exactly how you feel very clearly, and why. Then stay out of it.

If she is 33 and has been active in the Church, she must deal with it herself. Obviously her faith means something to her or she would not have gone through the process of obtaining a dispensation from the form of marriage, which she obviously did, allowing the marriage to take place apart from before a priest.

If you act in haste and say things you would be sorry for later, you could alienate her and her family completely and not be able to be present as a grandmother.It all comes down quite simply to one fact. You must live with the results of your Christian upbringing, and your daughter must live with hers.

Keep your own faith, recognize your limitations, and above all be as certain as you can that whatever you do is done with unselfish love for her and her family.

Dear Readers:

Many write asking about living wills and other ways of preparing for major medical care decisions for oneself or others.

On Dec. 1 of this year the National Patient Self Determination Act becomes effective. This act requires hospitals, nursing facilities, hospices and other agencies to furnish information to patients or residents concerning the right to indicate their wishes regarding the use or refusal of medical care, including life-sustaining procedures.

As a result of this act, the Catholic Health Association of the United States, which represents health-care providers at approximately 1,200 facilities and organizations in our country, has prepared two valuable pamphlets, "Advice on Advance Directives," which are normally in one of two forms, a living will or a durable power of attorney for health care, and "Durable Power of Attorney for Health Care." The first is $.50, the second is $.25. You may obtain copies by sending a self-addressed stamped No. 10 envelope to: The Catholic Health Association of the United States, 4455 Woodson Road, St. Louis, MO 63134.

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Leading St. Gabriel Parish's Pathfinders group with an opening song and prayer are co-facilitators Cathie Long (l) and Martin Ketterer (r) with Marti Macko, chairperson of the welcoming committee. Photo by PAT GEISLER

Pathfinders Provide Support For Divorced, Separated Catholics

By PAT GEISLER

CHARLOTTE — Breaking up is hard to do, so the song says. When your marriage — the love relationship that was to last until "death do us part" — has ended with you and your spouse dividing up the bank accounts and the furniture, the memories and the friends, where does that leave you? Alone, frightened, angry, and depressed? Where can you find someone who understands what you are going through?

Pathfinders, a new support group for separated and divorced Catholics meets weekly on Tuesday evenings at 7:30 p.m. in the Family Room of St. Gabriel Church, Charlotte. With guest speakers, group discussions, special Masses, and plenty of love and friendship, Pathfinders welcomes any Catholic in the diocese who may need the support of this group.

The death of a marriage can be particularly painful for Catholics because they may be dealing with not only the breakup of their relationship with their spouse, but they may also perceive themselves as being separated from God and the Church.

Describing her feelings at the time of her divorce in the early 1980s, a member of Pathfinders group said the support and understanding of the Church, her parish community and her Catholic friends were not there for her when she needed them.

"The attitude of many Catholics is that divorce is not acceptable, and those who are divorced are not quite acceptable," she explained.

Sometimes, even the most well-intentioned Catholics don't reach out to those who are divorced because they are misinformed. They think divorced people are cut off from the Church. This is simply not true. The Church does not condemn separated or divorced people.

Discussing the Church's position on divorce and annulments, Father Ed Sheridan, St. Gabriel's pastor, said that for many, the road to healing the pain of a bad marriage means getting an annulment. An often misunderstood part of Catholic life, a civil-divorce decree is required before a church tribunal will even consider the question of annulment. Divorced Catholics who wish to remarry in the Church must obtain an annulment.

Isn't an annulment nothing more than a Catholic divorce — an easy way to get out of a failed marriage? Once an annulment has been granted, aren't the children born of the marrige illegitimate? Isn't it true, that if you are willing to pay enough cold, hard cash, the annulment will be granted? The answer to all of these questions and persistent fictions about annulments is a very definite "no."

There is a sharp distinction between divorce and annulment. While a civil divorce dissolves a legal marriage, an annulment states that an obstacle or impediment existed at the time of the marriage and the marriage was not a sacramental marriage.

As to the legitimacy of the children, the legal status of children does not change when an annulment has been granted. Legitimacy is an issue of the state, not the Church, and even if the marriage is declared invalid, the Church recognizes the children as legitimate. Canon law states "Children conceived in, or born from, a valid or putative marriage are legitimate." (C 1137)

An intensely personal and often painful procedure, an annulment can also be healing and a means of reconciliation. Father Sheridan suggested that those contemplating an annulment should find a priest they feel comfortable with, someone "to walk the road with you, someone who is easy to talk to."

When you are going through a separation or divorce, it helps to know you have friends. Martin Ketterer, co-facilitator of St. Gabriel's Pathfinders, went to Catholic Social Services for marriage counseling during his separation and divorce.

"If you look for help and the right answers, you will find them," he said, "but it helps to open up to someone — a priest or someone who has experienced separation and divorce in their own life. That's what Pathfinders is all about. We try to offer help to those who are experiencing the end of their marriages. We know what it feels like because we have been there."

Pat Geisler is communications coordinator for St. Gabriel Parish in Charlotte.

Support Group Provides Help For Families Of Drug, Alcohol Addicts

By KAY FILAR

CHARLOTTE — Ten minutes into the meeting almost all of the 30 seats, divided between straight-back chairs and pastel-patterned couches, are filled in a room that feels like "Welcome." Equally palpable are the feelings of pain and fear, strength and hope that its occupants bring.

This is the Codependency Support Group, which has been meeting for three years on Monday evenings in the St. Gabriel Family Room. Here women and men of all ages, from all walks of life and religious backgrounds, gather to deal with the problems that arise from their relationships especially with chemically dependent family members.

With only a few seconds introduction from each participant, co-facilitator Mercy Sister Mary Timothy Warren, who began the Support Group as a "personal ministry," senses who needs to talk this evening.

A mother updates her journey with the news of her son's surprise return to treatment for chemical addiction. She knows she is healthier because she has no strong feelings or any expectations about his recovery this time. She accepts and has made it clear to her son that he has a lot to prove to her. She is practicing "detachment."

Her husband is less sure about his feelings. He has the urge to call his son to tell him he is proud of his return to rehab. Many around the room bristle, then find their common voice in the words of another mother. "Just let him be," she says. "Your son is the one who needs to make that call." The father accepts from the group that he needs to stick with the "boundaries" he's set before.

A new couple relates the story of their son, a user in trouble with the law, not heard from for more than a month. The group challenges the parents' notions that they must pay for another try at treatment for their son, must provide for clean up before another court appearance, must do whatever it takes to keep him out of jail. The group urges them to recognize that they are "enabling" their son to avoid responsibility for his actions, thus hurting, not helping his chances for recovery.

As the parents talk, other issues surface: the father's anger, the mother's fear of anger because she is an adult child of an alcoholic, the strain all this is putting on their marriage. With each new revelation, heads nod in understanding. From the parents and spouses of addicts and from addicts themselves come the warning; "I've been there."

There are few words of compassion here. These are tough words, and tough people. They are survivors of traumatic childhoods and shattered lives. Through their experience, strength and hope, they are helping others and themselves become much more than survivors. From their brokenness, they are finding peace.

"Detachment," "setting boundaries," "enabling" — these are the buzz words of a relatively new collection of self-defeating, compulsive behaviors known as codependency. Brought to America's awareness in the recent books by Melody Beattie, *Codependent No More* and *Beyond Codependence.* codependency is a common characteristic shared by those whose lives are touched by addiction. Like addictions such as alcohol, drugs, over eating, and gambling, codependency is now addressed in 12-Step programs that seek physical, emotional and spiritual healing.

All participants of the support group are encouraged first to become well-grounded in the 12 Steps with another group and a sponsor and, then to continue their program while attending these meetings. The support group is unique in Charlotte as a place where giving and receiving advice is welcomed instead of discouraged as it would be in such groups as Al-Anon and Codependents Anonymous.

To Sister Timothy, that difference makes the group work for those who need more than their 12-Step meeings can offer. Beyond that, she accepts little responsibility for the success and popularity of the group.

"Bringing people to wholeness and helping them toward more serene living is the only purpose of the group," she says. "Those who come have found the group a safe place to be. We deal with

See **Families,** Page 11

Ruether (From Page 2)

eral centuries. But if not redirected, it will ultimately lead to the destruction of all life.

Ruether made several suggestions for changing faulty perceptions that are contributing to our undoing:

— Reshape our dualistic sense of reality in which nature is regarded as soul-less dead matter over which man has domination. "We need to discover our reality as latecomers to the planet. The world of plants and animals existed billions of years before we came ... We can start by recognizing our utter dependency on this great life-producing matrix of a planet."

— Change our notion of the mind and body as separate entities. "We have to get out of this idea that our souls started in the stars, that they originated in heaven and fell to earth. Consciousness is not something that separates us, but rather it is our gift, our special talent to use to harmonize our needs with natural systems.

— Rework the way we think about God. "Instead of modeling God after an alienated male consciousness, God is a source of life for even the smallest microbe," said Ruether.

— Change our hierarchial way o thinking whereby God and humans (wit men higher than women) is falsel thought to be more important than plant and animals. "We need to recognize ou interdependence," said Ruether.

— Value instead of denigrate wor that sustains daily life, work that i typically done by women.

— Finally, reshape one's sense c self in relationship to the life cycle "The disintegration side is as vital as th growth side to the maintenance of life In our flight from mortality, we hav continually escaped the disintegratio side of the life cycle ... By pretending t immortalize our souls and bodies, I suggest we are immortalizing our garbag and polluting the earth."

In conclusion, Ruether said she wa suggesting a conversion from a patter of relationships that are alienating, dom nating and exploitive to patterns that ar life sustaining and mutally dependent

The end result will "bring us close to love and justice and care for th earth,"she said.

Alternative To Halloween...

About 80 children and their parents from various Charlotte parishes gathered at the home of one of the families on Oct. 31 for an alternative Halloween party. Each child came costumed as his or her favorite saint and gave a short biography of the saint. The party was coordinated by the Family Apostolate of Catholic Education and Service.

Fighting Epilepsy Helped Girl To Grow As An Individual

By JESSICA CARSTENS

My second grade class was practicing standing in line when I began to feel dizzy for the first time. I felt what I later described as "little balls in my head."

The next thing I remember is lying on the floor, looking up at the faces surrounding me. I fainted three more times that day and was finally sent home.

This was my first experience with epilepsy.

I had all but forgotten about this incident by the time I was in fourth grade, the next time the disease struck. This time it was at home. After another such episode, I was diagnosed as an epileptic.

I will never forget the mix of sadness and horror I experienced when I first learned that I would most likely have the illness for the rest of my life. That moment was one of the few turning points I have ever had in my life.

To be perfectly honest, I don't really know what happened next. The medication the doctor had put me on had side effects that, I have been told, seriously altered my personality.

Fifth grade is a blur in my memory, the remaining fragments filled with hurt and confusion.

I remember feeling very alone, feeling ostracized by my friends from years before, but these feelings are almost all I can recall.

However, I do remember that when I was put on a different medication and the haze lifted, I was a different person than I had been two years before. I had a more serious outlook on life, and my inherent shyness had deepened greatly.

Although epilepsy's effects eventually became less traumatic than during that first year, they were still a major part of my life.

The effect of the disease that bothered me the most was the attitude people had toward it.

I made no secret of the fact that I am an epileptic, and because of this I was often treated as a little different from everyone else. No one came out and said anything to me, but there was always a feeling of distance the first time anyone found out. My close friends were able to accept this fact, but with many of my classmates the feeling of distance remained.

However, it wasn't until I was in ninth grade and the doctor decided to take me off the medication that my life was seriously affected again. Over a period of about four months my dosage was slowly reduced from 1,000 milligrams a day to nothing.

Every time the amount was lowered, about once every two weeks, I went through a serious bout of depression. This depression usually lasted about two to three days, however, and then I would be back to normal. At the end of the four months, I was completely off the medication and I have been ever since.

Overall, epilepsy did not drastically affect my life. I was lucky to have been diagnosed early, to have had a case mild enough to be treated easily and to have been able to be taken off medication.

Still, I think that despite all the hardships it caused, the disease strengthened me and helped me to grow as an individual.

I learned to overcome my shyness and make new friends. I learned reliability by taking my medication four times a day. And most of all, I learned to coped with problems I never thought I would have to face.'

The author of this article is a senior in high school and is the daughter of Christopher Carstens, who frequently writes for Catholic News Service.

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Pop, Pop, Popcorn

GREENSBORO — St. Pius X School in Greensboro is participating in an fundraising project that involves collecting UPC labels from Orville Redenbacher popcorn.

The school will receive ten cents towards educational materials for each UPC label collected. St. Pius asks that the UPC labels from Orville's popcorn boxes and jars be collected, and sent to the school.

Send labels to: St. Pius X School, 2200 N. Elm Street, Greensboro, NC 27408.

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Billy Rose's Jumbo" (1962)

Bright but overlong turn-of-the-century musical about a failing circus whose owner (Jimmy Durante) relies on his daughter (Doris Day) to keep things going, while she falls for a helpful stranger (Stephen Boyd) who's out to get their prize elephant for a rival circus. Directed by Charles Walters, the soggy Day-Boyd romance is a distinct handicap, but the comic byplay between Durante and Martha Raye as his long-suffering fiancee, the Rodgers and Hart musical numbers and the colorful circus acts offer something for everybody. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MGM/UA, $29.95)

"Fellini's Roma" (1972)

Director Federico Fellini's imaginary tour of Rome is founded on an indulgent nostalgia for the '30s and '40s in contrast to the city's present-day traffic jams, tourist traps and imported lifestyles. His dramatic re-creations of the past are at times heavy-handed (the pathetic contrast between cheap and high-class bordellos) or coy (an ecclesiastical fashion show) but, for the most part, are fond evocations of a Rome that no longer exists except in memory. Subtitles. Some grotesque images may be troubling. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.** (MGM/UA, $19.98)

"Flipper" (1963)

After a young boy (Luke Halpin) rescues an injured dolphin, his fisherman father (Chuck Connors) releases it back into the sea. Later, however, when his son's life is in danger, the grateful dolphin returns to save the lad. Directed by James B. Clark, the story is simple but well-told, the scene-stealing title character is as personable as any in the cast, and the Florida nature footage, including a hurricane, is very watchable. Solid family fare with special appeal for youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.** (MGM/UA, $19.98)

"Guilty by Suspicion" (1991)

The House Un-American Activities Committee in the early '50s pressures a director (Robert De Niro) to name communist sympathizers in the movie industry or face the complete destruction of his career. Director Irwin Winkler takes a compelling yet sobering look at the profound effect that the loss of jobs and friends had on members of the Hollywood community who were blacklisted during the McCarthy era. Scene of suicide and occasional rough language. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.** (Warner, $92.99)

"The Harder They Come" (1973)

Filmed in English but frequently subtitled because of the thickly accented Jamaican speech, the movie stars Jimmy Cliff as a country boy come to Kingston town seeking fame and fortune but winding up with the wrong sort of the one and none of the other. Directed by Perry Henzell, the result is a fast-paced picture full of color and action, sometimes violent and harsh, occasionally confusing, but constantly bursting with energy and interest. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.** (Island, $19.95)

"Spartacus" (1960)

While two corrupt politicians (Laurence Olivier and Charles Laughton) vie for power in ancient Rome, the enslaved gladiator Spartacus (Kirk Douglas) escapes his owner (Peter Ustinov) and leads a valiant rebellion against slavery. Director Stanley Kubrick's epic spectacle makes good use of Dalton Trumbo's richly textured screenplay, outstanding cinematography and superb performances in a powerful statement about human exploitation and the struggle to be free. Vivid gladiatorial and battlefield violence and veiled sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 - parents are strongly cautioned that some material may be inappropriate for children under 13.** (MCA/Universal, $19.95)

"Stone Cold" (1991)

The FBI persuades a suspended Alabama cop (Brian Bosworth) to infiltrate a deadly motorcycle gang, whose leader (Lance Henriksen) has been orchestrating religious and political murders throughout Mississippi. Director Craig R. Baxley's macho bloodbath is couched in the tough, sexist credo of the outlaw bikers who wallow in promiscuity, endless explosions and multiple murders. Excessive violence and rough language, women degraded as sex objects and occasional nudity. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.** (RCA/Columbia, $92.95)

"What About Bob?" (1991)

Multiphobic kook (Bill Murray) drives his shrink (Richard Dreyfuss) bonkers by tagging along on the doctor's family vacation at a New Hampshire lake. Frank Oz's relaxed direction picks up speed halfway through, providing ample lightweight laughs in predictable predicaments. Some mildly vulgar expressions and cartoonish violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Touchstone, $94.95)

Seeking Writers

CHARLOTTE — *The Catholic News & Herald* seeks teens with a flair for writing about issues and decisions faced by today's teens.

This is your forum. An opportunity to share your insight on faith experiences, and other issues with your peers across the 46-county Diocese of Charlotte.

Sharpen those pencils, and write: Youth Page, P.O. Box 37267, Charlotte, NC 28237, or call (704) 331-1713.

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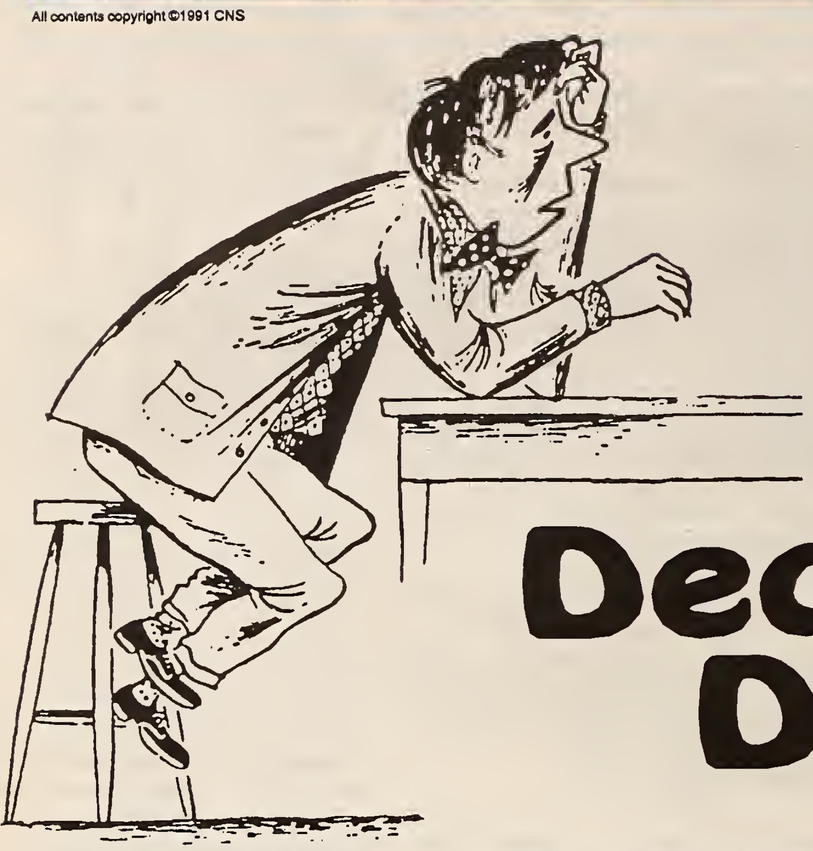
FAITH alive!



Decisions, Decisions!

By Father Robert L. Kinast
Catholic News Service

A college student has to choose which degree program to follow. A widow considers whether to marry again. Parents discuss a job promotion which will mean moving their family out of town. A parish wrestles with whether it can maintain its parochial school.

Decisions, decisions!

Everyone faces decisions, everyone makes them. The decisions people make create the life they live, yet few people ever receive training for making decisions.

Businesses and professions train people to solve problems which arise at work, but these skills cannot always be applied to other areas of life like forming good relationships, influencing public policy for the better or planning intelligently for the future.

■ ■ ■

How do people make decisions in these areas of life? The following steps are common to many.

1. Define what the decision is about.

Decisions arise in specific situations but situations overlap. Be sure you don't attribute greater meaning to a decision than it deserves.

For example, if you're asked to help out with the neighborhood soccer team at a specific time in a specific place, that's what your decision is about. It is not about whether you have community spirit or are willing to work with kids.

Conscientious people may see numerous implications in a single decision. Friends or advisers in a parish, neighborhood, or company can help clarify what is really at stake.

2. Pay attention to your first impulse or intuition.

These first impulses represent decisions you have already made, values you have already affirmed, the direction you have given your life so far.

If you have been living a good life (as most people do), trust your hunches. When a colleague suggests a business deal that makes you feel immediately uncomfortable, pay attention to that feeling.

Young people and those facing a particular decision for the first time may not have as well developed or reliable a first impulse as someone with more experience. In this case the customary reactions of one's community (family, school, church, civic groups) are a valuable guide.

3. Examine your first impulse. This is the hard, mental part of decision making. It requires you to ask questions, seek information, anticipate outcomes and weigh everything in terms of what you believe and espouse.

Examining your first impulse can begin with simple questions: Why do I feel this way? What values does my reaction express?

Suppose your first reaction is to oppose closing the parish school. Upon examination, you realize this was the school you attended, and closing it means a part of your history ends.

"Pay attention to your first impulse or intuition. These first impulses represent decisions you have already made, values you have already affirmed, the direction you have given your life so far."

Often, when you have questions you can't answer by yourself, you will need to seek additional information before making a decision. Before choosing a degree program, you want to know its requirements, its benefits, how helpful it has been to students who chose it, how well it fits your goals and talents.

Friends in your church or community, school counselors and teachers can be valuable sources of information for you.

Anticipating outcomes of a decision gives you a chance to think ahead and get a sense of how your decision might affect you. No projection is flawless, of course, but if you agree to sponsor an exchange student, you should have some idea what that decision will entail for you and your family.

Weighing a decision in terms of your beliefs often leads to prayer as you sort out what the Lord expects of you. This kind of reflection can also lead to unexpected changes or challenges.

A woman who believes marriage should last until death finally admits that her husband will not cease his violent physical abuse of her, and they separate. A homeowner who always opposed racism discovers property values are declining as African-Americans move into the neighborhood, but he refuses to sell.

4. Relax. Especially if the decision is difficult or complex, give yourself a little time off after defining the issue, attending to your first impulse and examining it. Decisions should be human acts, not reflex reactions or forced choices.

Friends with whom you can relax are an asset at this point.

5. Decide. When the basic steps have been carried out carefully and you have put yourself in an open and peaceful frame of mind, decide. Describe to yourself the position you have taken, the reasons for it and the effect you intend.

For example: I have decided to put my father in a home for the elderly because he will get better care there than I can give, and he will be happier.

■ ■ ■

Decision making is a complex and demanding process, but it is also a creative and sacred activity, especially when decisions are made in conscience, that secret core and sanctuary where God's voice echoes in a person's depths, as Vatican Council II put it.

In addition, making decisions conscientiously is a communal act whereby "Christians are joined to others in the search for truth and for the solution to so many moral problems which arise both in the life of individuals and from social relationships" ("Constitution on the Church in the Modern World," 16).

(Father Kinast is a Florida-based pastoral theologian and writer.)

FAITH IN THE MARKETPLACE

When you must make an important decision, what are two guidelines you try to remember?

"How will it benefit or not benefit me and my family in the long run as opposed to just right now? Does it benefit anybody other than myself? — Debby Phillips, Barnesville, Ohio

"Does the outcome make me feel good in my head, heart and stomach (do I have a clean conscience)? How will it affect the people around me — my loved ones?" —Tom Van Petten, Bremerton, Wash.

"If God is in something, it will work. If I don't keep God in my major decision making, I can make a fool of myself." — Mary Ann Wilcox, St. Petersburg, Fla.

"Every decision must be rooted first in love.... The pros and cons of the issues need to be prayerfully examined so that the 'why' of what is decided is very clear and the decision can be lived with long after it is made." — Margaret Davis, Longview, Texas

"Honesty and loyalty... It is best to do with little and have much in the kingdom of God." — Janet Tantlinger, Greensburg, Pa.

"When in doubt on moral issues, I consult the Scripture readings and consult religious teaching. If it still isn't clear, I seek a religious counselor." — Camille Caulfield, Eggertsville, N.Y.

An upcoming edition asks: Once trust has been broken in a personal relationship, what is required to re-establish it? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Factors which make deciding difficult

By Father John J. Castelot
Catholic News Service

No sooner were human beings cre-ted than they faced a decision — a monentous one: Should they accept their ondition as creatures dependent on a enerous Creator's love, or should they trike out on their own, becoming like ods (Genesis 3:5)? They decided to trike out — and they struck out.

The freedom to choose, to make deciions, was their most precious endownent. With that freedom, however, went ersonal responsibility, and responsible eople have agonized over their deciions ever since.

The biblical story of the first human decision implies that, left to themselves, the first humans would have decided correctly. But factors always seem to be at work making choices difficult.

One of the most influential factors is self-centeredness, a fierce desire to be independent, even of God.

As the story is told, the deciding factor was the subtle suggestion that humans could become like gods, determining their own fate, becoming their own standard of right and wrong. That looked too good to turn down.

Had they, however, considered the consequences of that choice, they might have decided differently.

Whenever they contemplate an attractive choice, people must use their intelligence to ask: "Then what?"

The sad regret, "If only I had known!" really means, "If only I had stopped to think first!"

Mark's Gospel tells of a young man who asks Jesus the secret of perfect happiness (Mark 10:17-22). The young man is a thoroughly good fellow. He was sincerely looking for an answer, but when he got it he couldn't accept it. It presented him a choice that proved too much for him.

Jesus told him to sell all he had and give to the poor. At bottom, this was not a call to poverty. It was a challenge to abandon self-sufficiency, to recognize he couldn't buy happiness.

The young man had to acknowledge that only God could bring him what he sought. He had to "let go and let God."

This was scary.

This young man, after all, could call his own shots. Give that up? No, thanks. "And he went away sad, for he had many possessions." But he did go away sad, and his inability to follow Jesus' path to happiness brought him the opposite: sadness.

Even Jesus started his ministry with a decision. How was he to carry out his mission?

The Gospel story of the temptation shows him struggling with the alternatives. Should he use his extraordinary powers to cater to self-interest? Should he perform spectacular stunts like jumping off a temple tower and amazing the assembled pilgrims by landing safely in their midst?

Conventional wisdom might answer those questions in the affirmative. But Jesus chose the "foolish" path of selfless, suffering love.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

In the process of making moral decisions, people often must grapple with issues that are complex. The process requires decision makers to recognize and balance a variety of values, says Jesuit Father Kenneth R. Overberg in *Conscience in Conflict*. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. 1991. Paperback, $6.95.) "Our ethical inquiry begins when life presents us with moral dilemmas and we ask, 'What ought I to do?' In order to answer this question we must first ask a prior question, 'What ought I to be?'" Sexual ethics, medical ethics and social ethics are among specific topics discussed in this book.

Know your decision-making style

By Neil A. Parent
Catholic News Service

Before Julius Caesar crossed from Gaul into Italy to engage Pompey, he stopped at the Rubicon River. According to Plutarch, who recorded the event, Caesar—renowned for his decisiveness—deliberated, weighing what lay ahead.

Finally, he cried out, "The die is cast!" and immediately crossed the river.

Let's face it, though: Caesar had it easy. He didn't have to decide what colleges to send his kids to or, for that matter, whether he could afford to send them to college.

Caesar didn't have to decide whether he should call his marriage quits or try another round of counseling; he didn't have to decide whether to take that risky higher paying job or settle for the one with better benefits; he didn't anguish over whether to accept the doctor's advice and pull the plug on poor grandpa.

The descendants of "homo sapiens" always have had to make lots of decisions. But there is something about both the quantity and complexity of today's decisions that can overwhelm us.

What is more, while the need to make better and faster decisions has increased, we still are working with the same decision-making mechanism as when our forebears first began to walk erect.

Well, almost the same.

Recent research is helping to show, however, that people differ significantly in how they make decisions.

"People differ significantly in how they make decisions. Some take more time, some less.... A problem with a slower, more intuitive style ... is that it tends to heighten our anxiety when needed decisions start backlogging."

Some take more time to make decisions, some less. Some of us like to keep our options open, some of us get anxious if we don't bring things to closure. Some of us like to "feel" our way into a decision, others operate by a series of logical deductions.

One way isn't better than another; it is simply different — kind of like how we feel about broccoli.

A problem with a slower, more intuitive style of decision making is that it tends to heighten our anxiety when needed decisions start backlogging. Even so, there are some things we can do to help.

The first, I'm convinced, is to know one's best style of decision making and take steps that support it. If you need time, for example, make sure you start thinking about the situation long in advance.

Many people know that to make a decision they have to get their minds off the problem — that the solution frequently comes to them while they are doing the dishes, walking the dog or, for that matter, praying about something else.

A second bit of advice is to establish priorities. What decisions have to be made now? Which ones are not very important? Which require personal action?

Forget about decisions that can be legitimately avoided. Lord Falkland said that "when it is not necessary to make a decision, it is necessary not to make a decision."

Some decisions we should throw back on our kids or mate, or on the person to whom they more properly belong.

Finally, when the time to make the decision arrives, make it and don't cultivate second-guessing. A certain amount of spiritual abandonment is healthy here.

I recently came across this saying: "Tomorrow has two handles: the handle of fear and the handle of faith. You can take hold of it by either handle."

Faith suggest that God is with us in our decisions; we cannot lose — not in the long run, anyway.

Where does prayer fit in? At the top of the list, of course. Pray for wisdom, pray for courage. And pray that next time someone else has to make the decision instead of you.

(Parent is executive director of the National Conference of Diocesan Directors of Religious Education.)

FOOD FOR THOUGHT

Making decisions is tough. Allowing others to make decisions can be even tougher.

Our decisions powerfully shape our existence. So we badly want our decisions to be right. We know too well that it is our responsibility to make decisions and to make them responsibly.

That's a lot of responsibility — and a potential source of stress.

No wonder making a big decision can seem like work, and facing many decisions at once feels so confusing.

When an avalanche of decisions thunders toward you, ask: Do I really need to make all these decisions alone? And do some of these decisions belong to others?

Allowing others to make responsible decisions requires trust that their decisions will be OK for them and for me too. Furthermore, it requires that I relinquish some control — control I retain by making the decisions myself.

Trusting others who have shown they deserve to be trusted, however, can be a liberating experience.

Making big decisions may never become easy. But neither should decisions to be made take the appearance of a threat, a horror.

For Christians, decision making is a means of opening up the world and putting a positive vision of life into action — part of a process of growth.

David Gibson, Editor, Faith Alive!

FAITH alive!

President Bush Offers Hope To Catholic Educators

By INES PINTO ALICEA

WASHINGTON (CNS) — President Bush, meeting with Catholic educators, expressed agreement on the need for parental choice in education to extend to both public and parochial schools.

At a 15-minute meeting Nov. 5, Bush made no promises but urged the educators to push further for passage of choice legislation in the states.

The 15 educators said it may have taken two years but the president is now speaking their language on the concept of choice.

"Two years ago parental choice was our agenda," said St. Joseph Sister Catherine T. McNamee, president of the National Catholic Educational Association. "Now it is their agenda."

Speaking to reporters after the meeting, Sister Catherine was referring to a meeting Catholic educators held with Bush two years ago at which they urged him to support choice. But he told them there was no federal money for such a plan and that he'd only be in favor of the concept for public schools.

She called the Nov. 5 meeting with Bush at the White House "very positive."

Archbishop Thomas C. Kelly of Louisville, Ky., who was also at the meeting, said Bush indicated "strong support for parental choice" and said that "would be very much in line with our hopes." The archbishop is chairman of the board of NCEA.

He said the president emphasized the importance of the family and of parental rights, issues which Archbishop Kelly said need to be emphasized in today's society. "Education strengthens the families and parents need to be able to make choices about the schools their children will attend."

The educational choice movement, which is heavily supported by Catholic educators, is based on the concept that parents should decide which school their children will attend. Catholic educators say parents should be given tax breaks or receive government-funded vouchers to send their children to either a public, private or religious school.

The educators also met with U.S. Education Secretary Lamar Alexander and White House Chief of Staff John Sununu prior to meeting with Bush.

Sister Mary Kay O'Brien, principal of St. Francis Xavier School in Wilmette, Ill., in the Chicago Archdiocese, said she was pleased to hear that Alexander was urging state officials nationwide to support choice legislation. "It will strengthen all education, not just Catholic education," said the Sister of Charity of the Blessed Virgin Mary.

Others at the White House meeting included William Flynn, chairman of Mutual of America in New York; Peter M. Flanigan, managing director of Dillon, Read & Co. in New York; Ursuline Sister Damian Aycock, president of Ursuline Academy in New Orleans; and two other NCEA officials: Michael Guerra, executive director for secondary schools, and Robert Kealey, executive director for elementary schools.

President Bush tell Catholic educators at a White House meeting that he feels that parental choice in education should include parochial as well as public schools. At the meeting are (l-r) Sister Mary Frances Taymans of the Archdiocese of Washington; Ann Dechant; Peter M. Flanigan, managing director of Dillion, Read & Co. in New York; President Bush; Ursuline Sister Damian Aycock, president of Ursuline Academy in New Orleans; and Steve Hammond of the Diocese of Nashville (CNS photo from Reuters).

The group was in Washington for the first National Congress on Catholic Schools Nov. 6-10. About 250 educators, business leaders, bishops, parents and community leaders were to meet to develop guidelines and goals for Catholic education in the 21st century.

Flanigan is among the first recipients of the Elizabeth Ann Seton Award for outstanding contribution to American education. The awards was to be given out during the congress.

First lady Barbara Bush and Lynne Cheney, chairwoman of the National Endowment for the Humanities, are also recipients.

Bush was invited to address the congress but declined the invitation because he was to attend a NATO meeting in Rome.

Educators said Nov. 5 they were especially pleased Bush took time to meet with them given the NATO meeting and other demands on his time, including his attendance at the opening of the Reagan Library, concern over the ongoing meetings in the Middle East and worry over storm damage to the family compound in Kennebunkport, Maine.

"By agreeing to meet with us at the White House, he is showing his support of the concept of the national congress and Catholic schools and his fundamental belief that parents should have the right to select the school of their choice for their children," Kealey told Catholic News Service before the meeting.

Kealey said the group had planned to tell the president about their upcoming congress, praise him for his support of the choice movement in education, and prove their commitment to Bush's education reform plan called "America 2000 Education Strategy."

Bush's plan is built around six national goals designed to increase the high school graduation rate and adult literacy, to improve student competence in general and to make U.S. students first in the world in math and science.

Church Leaders Hail Results Of Abortion, Euthanasia Votes

WASHINGTON (CNS) — Pro-life and Catholic leaders praised the result of initiatives in Washington state on euthanasia and abortion, even before definitive election tallies were in.

The state's Initiative 119, which would have legalized "aid-in-dying" by physicians, was defeated; the fate of Initiative 120, which would have guaranteed abortion rights, remained unclear pending the counting of more than 100,000 absentee ballots and an expected recount.

With 98 percent of precincts reporting, the abortion measure had 654,084 votes (50.2 percent) against and 648,239 votes (49.8 percent) in favor. State law requires a recount on such close votes.

"These votes send an important message to lawmakers around the country that the American public rejects the extremism of abortion on demand and legalized euthanasia," said Wanda Franz, president of the National Right to Life Committee.

"As voters in Washington have begun to realize, abortion and euthanasia are not the ultimate freedoms but the ultimate threats to freedom and dignity for our society's most vulnerable members," said Richard M. Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities.

"People are tempted by slogans to support the concept of physician-assisted suicide, but the support is not likely to survive a confrontation with the facts," he added.

Doerflinger said Washington state voters "looked beyond misleading slogans about 'freedom of choice' to find out what legalized abortion and euthanasia really entail — and what they found is not a pretty sight."

John E. Curley Jr., president of the St. Louis-based Catholic Health Association, said the vote on Initiative 119 showed the need for better education on options already available on care for the dying.

"The extremes of physician-assisted suicide on the one hand and abuse of technology to prolon life at any cost on the other are just that, extremes," he said. "Health care professionals have a responsibility to make the public aware that when facing death it is possible for people to experience a climate of support and sustenance fostered by the fabric of family and community."

Anti-Initiative 119 campaigner Eileen Brown told an election night gathering at Seattle University that the vote results are "a story of David and Goliath, and let me tell you, this side is not Goliath."

Catholics gave both time and money to defeat the two initiatives. The campaign against the initiatives included all-night prayer vigils at least three Catholic churches in western Washington on the night before election day.

More than $717,000 in donations and pledges were given by Catholics to anti-119 and anti-120 forces, according to recent reports filed with the state Public Disclosure Commission.

In all, Catholics contributed or pledged about 44 percent of the total $1.6 million that has been reported to the commission to fight both initiatives. The commission also said supporters of Initiative 119 outspent opponents by a 3 to 1 margin.

SeeElection,Page 13

Vatican Forecasts $86 Million Deficit, Seeks More Contributions

VATICAN CITY (CNS) — The Vatican forecast a budget deficit of $86 million for 1992 and said it needed an increase in local church contributions.

The predicted deficit would be one of the largest in recent years, despite cost-cutting measures adopted by Vatican offices.

According to a Nov. 7 Vatican statement, the Holy See's expenses for 1992 are expected to reach about $180 million, with income foreseen at about $93 million. The resulting deficit is slightly under that predicted for 1991 — a result of holding spending to a 2.1 percent increase for next year, the statement said.

The figures were made public after a Nov. 6-7 meeting of the Council of Cardinals, charged with monitoring Vatican finances.

The Vatican has made up most of its chronic budget deficits by applying Peter's Pence, a worldwide annual papal collection, to the following year's shortfall. For 1992, the Vatican said, Peter's Pence is expected to increase about seven percent to about $62 million.

More help in covering the deficit will come from the Vatican City-State's expected surplus of $7.9 million, the statement said. The city-state makes much of its income from museum tickets and sales of stamps and other items.

That still leaves more than $16 million to be made up. In the past, the Vatican has had to dip into its investment portfolio to bridge the gap.

The Council of Cardinals offered thanks to all those who have contributed to Peter's Pence, but said that for the Church to continue its work of evangelization, "there is a need to increase the participation of particular churches in the concerns of the Holy Father."

Last April, the Vatican asked the world's bishops to examine ways in which dioceses can help keep Vatican finances solvent. During a two-day meeting at the Vatican, officials stressed that they could not keep relying on Peter's Pence to cover annual shortfalls in operating expenses.

Bishops Elect New Secretary

WASHINGTON (CNS) — The nation's bishops Nov. 12 elected Archbishop Robert F. Sanchez of Santa Fe, N.M., to a three-year term as secretary for their twin conferences, the National Conference of Catholic Bishops and the U.S. Catholic Conference.

The bishops also elected chairmen for seven committees.

Archbishop Sanchez was elected with 133 votes to 127 votes for Bishop Raymond W. Lessard of Savannah, Ga., who was elected secretary in November 1989 to serving the remaining two years of the term of Baltimore Archbishop William H. Keeler. Archbishop Keeler was elected vice president that year.

Archbishop Sanchez, 57, is a member of the bishops' Ad Hoc Committee on the Economic Concerns of the Holy See and a consultant to the Migration Committee.

Bishop J. Keith Symons of Palm Beach, Fla., got 160 votes to become chairman of the American Board of Catholic Missions. Bishop Michael H. Kenny of Juneau, Alaska, got 100 votes. Bishop Arthur N. Tafoya of Pueblo, Colo., was elected to head the Committee on the Church in Latin America with 165 votes to Boston Auxiliary Bishop Roberto O. Gonzalez's 95 votes.

The Committee on Religious Life and Ministry will be headed by San Francisco Auxiliary Bishop Carlos A. Sevilla, who got 146 votes, to New York Auxiliary Bishop Patrick J. Sheridan's 109 votes.

The Committee on Priestly Life and Ministry will be headed by San Diego Bishop Robert H. Brom, who got 160 votes. Bishop Thomas J. Costello of Syracuse, N.Y., got 102 votes.

Auxiliary Bishop Emil A. Wcela of Rockville Centre, N.Y., got 151 votes to complete the last year of the late Archbishop John F. Whealon's term as chairman of the Pastoral Research and Practices Committee. The Hartford, Conn., archbishop died Aug. 2.

School (From Page 1)

and clear. "I'm here to volunteer...I feel it is so important." The Gepperts' residence in southeast Charlotte caused her to "feel so detached from St. Patrick's because we're far away. I can't just run down there."

All Saints Catholic School is located at 7100 Endhaven Lane (off Elm Lane south of Highway 51) in south Charlotte. The conventional construction will be single story with 23 rooms, including 18 classrooms (two each, K-8) and a computer room. Plans are being discussed for the inclusion of a pre-school classroom.

Additional classrooms allow for a myriad of possible uses, including room for art, music, language, or a chapel. A large all-purpose room will serve as a gym and cafeteria. The school is located on eight acres of land with ample playground area.

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

Melanie was a 14-year-old child who had an 8-month-old baby of her own. She was childlike herself, despite being a mother and have spent time in a state training school.

She had been placed in a Host Home (a service offered by Catholic Social Services for youth in crisis), because she was unable to get the structure and guidance she needed at home.

The Host Home parents noticed that Melanie left the radio and lights on all night. They questioned her about this and learned that in her home in a housing project, she had to make it appear she was not asleep to keep from being robbed.

Melanie had her 14th birthday while in our program. The host family, in their involvement with Melanie, learned that she had never had a birthday cake. So, the family and the Host Home staff planned a party for her. Her Host Home father and a staff person went to the neighborhoods where she had lived and picked up family and friends.

Melanie was so excited and happy to be given a chance to be a child, doing something as simple as celebrating a birthday. We saw part of her lost childhood return that night.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

TS, JT, RAF

Scripture

Readings For The Week Of November 17 - November 23

Sunday: Daniel 12, 1-3; Hebrews 10, 11-14, 18; Mark 13, 24-32.

Monday: 1 Maccabees 1, 10-15, 41-43, 54-57, 62-63; Luke 18, 35-43 or for dedication: Acts 28, 11-16, 30-31; Matthew 14, 22-33.

Tuesday: 2 Maccabees 6, 18-31; Luke 19, 1-10.

Wednesday: 2 Maccabees 7, 1, 20-31; Luke 19, 11-28.

Thursday: 1 Maccabees 2, 15-29; Luke 19, 41-44.

Friday: 1 Maccabees 4, 36-37, 52-59; Luke 19, 45-48.

Saturday: 1 Maccabees 6, 11-13; Luke 20, 27-40.

Ron Ferigno, father of two Asheville Catholic Community School students, calls out times to runners at the two mile mark of a road race to raise funds for Habitat for Humanity.
Photo by MATT DOYLE

ACCS Students, Parents Help Raise Money For Habitat

By MATT DOYLE

ASHEVILLE — Asheville Catholic Community School students and parents donned their running gear to help raise money for one of Asheville's Habitat for Humanity projects. The Oct. 27 road race raised $3,000.

The "Home Run" for Habitat was sponsored by the Council for Asheville Independent and Parochial Schools (CAIPS) and the Asheville Citizen-Times. The event included a five-kilometer race and a one-mile fitness walk.

Asheville Catholic Community School was one of the sponsoring CAIPS schools. Mercy Sister Patricia Ann Pepitone, ACCS principal, transported time keepers and mile markers to their designated spots to keep runners informed of their progress.

Sister Patricia said the second annual race was an effort of the five-member CAIPS schools to be a "voice in the community." Rounding out the CAIPS coalition are Asheville Christian Academy, The Asheville School, Carolina Day School and Christ School.

Sister Patricia said the race will help the schools become better known in the city while giving something to the community.

The road race is a "great way for all the schools to work together," sais Sister Patricia. "There are five different schools with different philosophies working together for a common goal...to better mankind."

The winner of this years race was Geoff Moore. One of the senior racers was Jack Witzel of Asheville who has edited the ACCS newsletter and has been involved in running the school's endowment fund. He was the winner for his age group.

Before the awards were handed out, the crowd was told by Habitat for Humanity head Lewis Kraus that proceeds from the race "will get another house off the ground." He said these funds will go towards part of a planned Habitat for Humanity subdivision in Asheville.

Families (From Page 6)

life, not in our heads, but in our hearts. We stay in feelings. But we don't let people just sit and listen. We challenge them to talk and listen, to accept and make changes."

Sister Timothy says many situations that disrupt people's lives and bring them to the goup cannot be changed. An alcoholic, for example, will always be an alcoholic. "What can be changed, though, is a person's attitude about the situation."

Although the group's goal is not to promote the mission of the Church, Sister Timothy's presence is a form of evangelization. "I am the first contact many of these people have with the Catholic Church, let alone with someone from a religious order," she says.

"Certainly, the healing process that the group promotes is not contrary to the Gospel. The Gospel tells us that we are all in need of healing in some way. We are here for those who need help dealing with the pain of problems caused especially by chemical use or abuse."

But it is spiritual growth, not religious affiliation, that matters in this group. "The pain we suffer is a power equalizer," says Sister Timothy. "It cuts across all barriers of age, sex, race and creed. We can't make that pain go away, but we can learn to deal with it. We can encourage folks to get well themselves, to explore their options and, we hope, to find a way toward true peace in their lives at last."

Kay Filar is a writer and member of St. Gabriel Parish in Charlotte.

McCreesh (From Page 3)

eight years in his early years as a priest, teaching philosophy at the seminary in Rangoon. He had gone to Burma for life, he says. But in 1966, he was expelled along with all foreign religious personnel as the Burmese experimented with socialism.

Upon returning to the United States, he was dean of the College of Arts and Sciences at the University of Scranton. He then served as rector of the Jesuit Novitiate in Wernersville, Pa., and acted as Jesuits' vocations director for the Maryland Province.

In 1974, he became rector of the Jesuits at St. Joseph's University in Philadelphia and served on the board of directors. In 1978, he assumed the pastorate of the Jesuit inner-city parish, the Gesu, in north Philadephia.

Father McCreesh came to Charlotte after a sabbatical year in Tucson.

"He's done a lot for the city," says John Phillips, assistant director at the shelter. "He's one of the finest men I've ever met."

Comunidad Hispana
Comuniquémonos

Los Padres Sill, Bruce y Enrrique en la reunion de ANSH, en la ciudad de Washington.

Asociación Nacional De Sacerdotes Hispanos

Por PADRE SILL RUEDA

La segunda convención de la Asociación Nacional de Sacerdotes Hispanos, mejor conocida con las siglas ANSH, tuvo lugar este año en la ciudad de Washington en el mes de octubre con la participación de un buen número de sus miembros.

A dicha reunión asistimos mas de ciento veinte Sacerdotes hispanos que trabajamos en los Estados Unidos. Seis Obispos hispanos y el Pro-Nuncio representante del Santo Padre en este país. El tema central de la convención, fue la justicia social en la identidad Sacerdotal y esa reflexión giró al rededor de la justicia social como instrumento de la nueva evangelización, ahora cuando nos preparamos a celebrar el V Centenario del descubrimiento de América o mejor dicho el encuentro de dos culturas y Los Cien Años de la Encíclica *Rerum Novarum*.

Las ponencias estuvieron a cargo de: El Cardenal Hickey de Washington, que no pudo estar presente por encontrarse enfermo y un Sacerdote en su lugar leyó su ponencia, sobre, “Los últimos cien años de enseñanza social en la Iglesia.” Monseñor Albacete habló sobre, “La justicia social y el Sacerdote de la nueva evangelización.” El Padre José Somoza habló sobre, “La situación de la comunidad hispana de Washington.” Y Monseñor San Pedro hizo una exposición sobre, “ANSH y el comité de asuntos hispanos de la NCCB.”

En medio de una conferencia y otra, tuvimos varias tertulias, divididos por grupos pequeños para poder participar y reflexionar. Los temas fueron muy variados como: La formación del Sacerdote. Imagen Sacerdotal y autoestima. Nueva evangelización. Plan Pastoral. V Centenario. Seminaristas hispanos. Juventud misionera. Religiosidad popular. Estratégias pastorales. Y Apoyo a Sacerdotes hispanos.

Todas estas tertulias fueron desarrolladas en un clima de solidaridad, fraternidad y alegría; iluminados por la esperanza de proyectar un futuro mejor, tanto para los Sacerdotes, como para la comunidad con la cual trabajamos, deseosos de hacer visible el amor de Dios en el testimonio de justicia que por vocación estamos llamados a dàr todos los cristianos.

Tuvimos también la elección de la nueva junta que se hará cargo de la dirección de La Asociación y convocará a la III Convención, que tendrá lugar en San Agustin, el próximo año 1992. Se votó por Presidente, quedando elegido el Padre Juan Castro de la diócesis de Brownsville Tx. Como Vice-presidente el Padre José Espino. Como Secretario el Padre Salvador Galvez y como Tesorero el Padre Einer Ochoa. Por cada región se eligieron dos representantes. El mapa de los E.U.esta dividido en siete regiones que son : Oeste, Norte-suroeste, Medio-este, Sur, Noreste, Suroeste y la región de Puerto Rico.

La historia de ANSH no es muy larga. “La Asociación Nal.de Sacerdotes Hispanos en los E.U. fue producto de un largo proceso. Originalmente un grupo de Sacerdotes hispanos se reunió bajo el nombre de “Padres” (Padres asociados para los derechos religiosos, educativos y sociales) a mediados de los años 60. Impulsadores de grandes empeños fueron ellos los que lograron los primeros encuentros hispanos nacionales junto al esfuerzo indomable de aquel grupo de mujeres valientes, “Las Hermanas” y quienes unieron fuerzas para bien de todo el pueblo hispano-parlante de los E.U. Asi fue también como nacieron nuestros primeros Obispos hispanos, gracias a la visión profética de Monseñor Jean Jadot el entonces Delegado Apostólico del Vaticano en los E.U.

Fue en Miami en 1989 cuando se formalizó la presente Asociación, después de una serie de convenciones nacionales en New York (1985), San Antonio (1986), Los Angeles (1987) y Denver (1988)”.

Con estas reuniones nacionales se quiere en lo posible poder reunir el mayor número de Sacerdotes hispanos que trabajamos en ese país (ya casi los 2.000 Sacerdotes y 20 Obispos) en los diferentes ministerios y apostolados, que tienen las diócesis donde está la presencia del pueblo hispano.

La formación de ANSH ha sido realmente un acierto de inspiración divina, pues ya hacia falta que de alguna manera nos uniéramos todos los Sacerdotes hispanos que tenemos tanto en común, para trabajar en el mismo plan pastoral nacional de la conferencia episcopal americana, con el fin de hacer sentir nuestras voces y la del pueblo hispano, que a la par que otras comunidades étnicas-religiosas, caminamos como pueblo peregrino del Señor hacia la patria prometida.

Ya sabemos que son muchas nuestras necesidades, como muchas son nuesras aspiraciones. Muchos han sido nuestros logros, como también muchos han sido nuestros desánimos, porque en este tipo de trabajo estamos seguros de encontrar obstáculos en el camino; pero a pesar de todo se ve por los E.U. florecer como nuevos retoños, nuestras comunidades hispanas, nuestras Iglesias, nuestros centros de apostolado y sobre todo el entusiasmo de la mayoría de los Sacerdotes hispanos, que sin olvidar su país o su origen, se dedican de tiempo completo a sembrar y robustecer la semilla de la fe en el nuevo pueblo hispano de los E.U.

Toda organización o institución tiene sus tropiezos desde el principio. Sus fallas y también sus críticas. Habrá muchos que ven las cosas negativas, pero también hay muchos otros y éstos la mayoría, que con ánimo y optimismo seguimos adelante tratando de superar las dificultades y colocando en cada acontecimiento un puñado de esperanza a la luz del Evangelio.

Con la ayuda de todos los Sacerdotes de buena voluntad, ANSH tiene que ser el faro que guie a muchos a un puerto seguro y una luz potente, que ilumine a nuestro pueblo hispano por los diferentes caminos de la Iglesia y a la vez, una voz que pueda hablar por los que no pueden hacerlo.

Los Sacramentos
III - La Comunión

Por PADRE SILL RUEDA

Este Sacramento admirable de la Eucaristía fue largamente preparado por Dios y ya en el Antiguo Testamento se encuentra una serie de figuras y anuncios del culto divino y de la vida cristiana que sirven como base a la realización del misterio eucarístico. Jesús escogió los elementos mas sencillos, conocidos y necesarios al hombre, para quedarse para siempre con nosotros como alimento espiritual.

El pan y el vino comida material de todos los seres humanos se transforma por el poder de Dios en el cuerpo y la sangre de Jesucristo, que serán de ahora en adelante necesarios para alcanzar la vida eterna. Como si estuviese con ésto diciéndonos, que son muchos los tropiezos que vamos a encontrar para llegar al paraiso y necesitamos robustecer nuestro espiritu con el alimento que hace parte de su propia sustancia.

El anuncio más claro de la divina Eucaristía, está ampliamente redactado por el Apóstol San Juan en el capitulo 6, cuando nos habla del sermón del Señor en diversas maneras, diciéndonos que nos entregaría su propio ser de una forma misteriosa, para ser verdadero alimento espiritual con el cual se adquiere la vida eterna.

A través de compartir y comer éste Sacramento, estamos compartiendo y comiendo o mejor dicho tenemos que compartir y comer las necesidades de nuestros hermanos que sufren y hacen parte del dolor de Cristo, para en una sola comunión participar de la resurrección del Señor. Es pues un sacrificio- sacramental en forma de alimento misterioso y comunitario para todos los que estan preparados a recibirlo y para aquellos que comprenden que en él, encuentran la vida eterna.

La presencia de Dios se nos manifiesta a todos de varias formas, aunque El es uno. Por eso decimos que Dios está presente en todas partes por su esencia misma, porque no tiene límite alguno. Sin embargo por su amor y porque conoce a sus criaturas, inhabita en el alma en gracia, comunicandole una participación de su propia vida.

“La presencia Eucarística de Jesús es diferente de todo lo dicho y no puede compararse con ninguna otra realidad del mundo, como ocurre con Jesús que siendo una sola persona, tiene naturaleza divina y humana.”

VIAJE A TIERRA SANTA

El Padre Silverio Rueda, está preparando una excursión a Tierra Santa, a manera de peregrinación, para todos los hispanos que esten interesados. El viaje saldrá de New York el 24 de febrero de 1992, para pasar 10 días en Israel y 4 días en Grecia. El precio es de $1.800 dólares por persona, incluyendo el pasaje aéreo de ida y regreso, hotel de primera clase, dos comidas diarias y trasportación terrestre a todos los lugares santos.

Las personas interesadas favor llamar al Padre Sill Rueda al número 1-704-332-6452 o a la Sra. Olga Montagnino al número 1-704-531-0034

Members of Dance Central of Charlotte will perform a Christmas Oratorio in dance Dec. 13-14 at St. Peter Church in Charlotte.

Charlotte Dance Group To Perform At St. Peter Church

CHARLOTTE — Dance Central is presenting two evenings of Christmas Oratorio in dance at St. Peter Church in Charlotte. The performances are Friday, Dec. 13 and Saturday, Dec. 14.

Christmas Oratorio is a full-length contemporary ballet depicting the Christmas story. The work has become a holiday tradition for Dance Central and St. Peter Church.

Staged in front of the famous Ben Long fresco and choreographed to Bach's danceable score, Charles Weidman's Nativity legend is divided into three parts: the first is about the angels' joy anticipating the coming of Christ; the second, His birth and prophecies depicting important events in the life of Christ; and the third, the resurrection, giving new hope to mankind.

The choreography suggests rather than describes the narrative, stressing instead the dramatic import of the historic events. The locale is in heaven, not earth, with only fleeting glimpses of the protagonists as they play their epic roles.

This professional dance company is in residence at Central Piedmont Community College. Many of the dancers have studied and performed throughout the country.

Performances start at 8 p.m. Cost is $5. For more information, call Doneata Grisdale at (704) 525-3825.

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Election (From Page 10)

"The Church did a good job of educating their own community and when those people were educated, that motivated them to commit their time, their skills, their dollars to help us do what we needed to do," said Mary Jo Kahler, executive director of Human Life of Washington and coordinator for the Vote No on 120 campaign.

Initiative 119, which would have permitted "aid-in-dying" by physicians for terminally ill patients who requested it, would have been the world's first such law. The state medical association and most state newspapers also had opposed the proposal.

Initiative 120, the abortion rights measure, would have incorporated into state law the U.S. Supreme Court's 1973 Roe vs. Wade abortion decision, thereby broadening the state's 1970 law legalizing abortion.

The Washington initiatives were the best known ballot issues of Catholic interest among several before voters Nov. 5 in various parts of the country.

In Texas, a proposal to set up a state lottery won overwhelming approval, despite a call by half of the state's Catholic bishops and more than 50 other religious leaders for its defeat.

The resolution against the lottery — signed by nine of the state's 18 bishops — called for the establishment of an income tax to meet the state's budget crunch rather than the use of a lottery, which it termed "inappropriate" and a form of regressive taxation.

Texas voters also approved an amendment to the state constitution which Corpus Christi Bishop Rene H. Gracida had termed "an opportunity for (Texans) to make amends for the past and do something very positive for the people who live along the (Rio Grande) River."

He was referring, in a pre-election interview, to Amendment 12, which would provide $150 million for affordable water and sewer services to residents of unincorporated subdivisions along the U.S.-Mexican border called "colonias." The amendment was approved by a 54 to 45 percent margin.

The passage of the amendment "is a very important way in which the rest of the citizens of the state of Texas can at long last discharge their responsibility for improving the substandard- subhuman living conditions of our brothers and sisters, our fellow Texans, along the Rio Grande River."

In San Francisco, 60 percent of the voters defeated an effort to repeal a "domestic partners" rights ordinance permitting registration of homosexual or unmarried couples.

Archbishop John R. Quinn of San Francisco had expressed concern about the current ordinance, saying it "represents a redefinition of the family that causes further social instability and is detrimental and prejudicial to the many families who struggle so hard to keep their lifelong commitments."

The archbishop had backed another ballot proposal, the so-called "Children's Amendment," which will oblige the San Francisco government to spend a portion of its budget for children's welfare. The measure will set aside about $5.7 million for children in 1992 and $13 million the following year.

In the Minnesota city of St. Paul, voters rejected a move to repeal the city's ordinance guaranteeing the rights of homosexuals in housing, jobs and education.

Archbishop John R. Roach of St. Paul-Minneapolis remained neutral on the referendum, but in a pre-election statement affirmed the rights of homosexuals to "human respect, economic and personal security and social equality."

Bishops Urged: Stand With Black Catholics

WASHINGTON (CNS) — Dismal prospects facing the U.S. black family can be turned around if the Church stands with African-American Catholics, U.S. bishops were told at their general meeting.

Auxiliary Bishop J. Terry Steib of St. Louis, chairman of the U.S. bishops' Committee on Black Catholics, presented his fellow bishops with a slide show and drama focusing on the plight of the African-American family.

The presentation came Nov. 11, the first day of the bishops' four-day annual fall meeting in Washington.

Bishop Steib told his fellow bishops it was critical they attend and bring a diocesan delegation to the Seventh National Black Catholic Congress, slated for July 1992 in New Orleans.

"We survived the passage from Africa to America. We survived a slavery that was forced upon us," said Bishop Steib.

"We've survived Jim Crow laws and segregated church and segregated bathrooms," he said.

"We have survived lynchings both by rope and by the media, and we've survived the passage of civil rights laws and we are surviving the racism that caused all of that.... We have survived, and we are stronger."

"But now our families are faced with a new crisis — a crisis that you, my brother, can help us survive," Bishop Steib told his fellow bishops during the slide presentation.

He cited numerous statistics which indicated, he said, why the African-American family is in crisis:

— College enrollment of black males declined from 35 percent to 28 percent in 1976-86.

— One-fifth of all black males drop out of high school.

— One-third of black Americans have incomes below the poverty line

— Blacks made up 48 percent of the prison population but only 12 percent of the general population.

The bishop said black children are twice as likely as white children:

— To be born prematurely.

— To die during the first year of life.

— To suffer low birth weight.

— To have mothers who received late or no pre-natal care.

— To be born to a teen-age or single parent.

— To live in substandard housing.

— To have unemployed parents.

Bishop Steib said black children are three times more likely than their white counterparts:

— To have their mothers die in childbirth.

— To live with a parent who has separated from the other parent.

— To live in a family headed by a female.

— To be murdered between 5 and 9 years of age.

Bishop Steib said the statistics frighten him. "I suspect they frighten you just as much," he said.

Diocesan News Briefs

Jesuit Retreat House

HOT SPRINGS — The Jesuits offer a weekend retreat in the mountains of western North Carolina Dec. 6-8 as a preparation for Christmas.

Situated in the scenic mountains of western North Carolina, the Jesuit Residence, Hikers' Hostel, and House of Prayer offers a peaceful atmosphere for prayerful reflection. Private and directed retreats are available.

The directed retreats are scripturally based and filtered through the tradition of the Spiritual Exercises of St. Ignatius Loyola. The retreatant and director meet once a day to share on the prayer experience of the retreatant. Arrangements can be made for a 30-day retreat based on the Spiritual Exercises.

Except for a few times, the House of Prayer is open year round.

For more information, write or call the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

Christmas Wreath Sale

CHARLOTTE — St. Ann's Scout Troop 162 will sponsor the sale of Fraser fir boughs, 20-24 inches in diameter on a wire frame (no bow) at $12 each.

The scouts will sell the wreaths during the weekends of Nov. 30 - Dec. 1, and Dec. 7 - 8.

Telephone orders can be taken by calling Arlene Sepik, (704) 542-8268. Wreath delivery will be Dec 1.

YAM Thanksgiving

CHARLOTTE — The Charlotte office of Young Adult Ministry is planning a Thanksgiving covered dish social for those in their 20s and 30s (single or married) at St. Patrick's Cathedral on Nov. 23 beginning at 7:00 p.m.

Father Sam Orlando will offer Mass at 7 p.m. and the social will follow.

Participants are asked to bring a covered dish to share. Drinks and turkey will be provided.

For more information, contact Pam Newton, (704) 377-6871 ext. 314, or 536-2015.

Pro-Life T-Shirts

CHARLOTTE — Pro-life T-shirts with the national theme, "The Natural Choice Is Life," are available for $10.

Checks, payable to St. Gabriel Respect Life, should be sent to: Peg Edwards, 5919 Brace Road, Caharlotte, NC 28211.

Specify size: medium, large, extra large.

For information call Peg Edwards, (704) 364-8884.

Talent Sharing

GREENSBORO — Volunteers are sought to teach crafts at Dolan Manor for two to three sessions.

Interested persons can call Sister Celeste, (919) 272-4681.

'Cookin' For Kids

GASTONIA — St. Michael's youth will host a "Cookin' for Kids" breakfast on Nov. 17 in the parish center from 8 a.m. until 11 a.m.

Proceeds will go to the Caring Program for Children - which provides medical insurance for children throughout North Carolina who otherwise might not have medical care.

For more information, contact the parish office, (704) 867-6212.

Kudos

CHARLOTTE — Mercy Sister Jeanne Margaret McNally, JCL, PhD, a judge in the diocesan Tribunal has been appointed to the Resolutions Committee of the Canon Law Society of America for a three year term. On the third year, Sister Jeanne Margaret will chair the committee.

The appointment was made by the newly installed president, Benedictine Father Daniel Ward, JCL, JD, following the annual convention held Oct. 13 - 17 in San Antonio, Texas.

The diocese was represented at the convention by Mary Lou Hildreth, director of the Tribunal.

Holiday Depression

GREENSBORO — Holidays can be painful times for families dealing with the loss of a loved one. During these times, families are often expected to be festive and happy when they are unable to celebrate or feel joy.

A seminar, "Dealing With Loss and Grief Through the Holidays," sponsored by Hospice of Greensboro will be held on Nov. 17 from 3 p.m. - 5 p.m. at the Hospice facility, 2500 Summit Avenue. The speaker is Rev. Lou Wallace.

The seminar is free and open to the public. For more information, call Hospice at (919) 621-2500.

Old Salem Visit

CHARLOTTE — St. Gabriel's Women's Club is sponsoring a day trip to Old Salem Village and Museum of Early Southern Decorative Arts in Winston-Salem on Dec. 7.

The $34 cost includes bus transportation, town tour of Old Salem and MESDA and lunch. Special Moravian Candle Tea Ceremony will be $2.

The bus will leave the church parking lot at 8 a.m. and return at 7 p.m. Space is limited to 45.

For more information, call Doris Whalen, (704) 364-0021, or (704) 375-6779.

Counseling

GREENSBORO — Are you facing personal stresses, anxiety or depression? Marital issues, concerns about a child?

Individual, marital and family counseling is available through the Catholic Social Services office located in the Franciscan Center in downtown Greensboro.

Fees are on a sliding scale according to income; therapy is offered by experienced mental health professionals.

To schedule an appointment, call Darryl Gentry, (919) 274-5577.

Congratulations

ALBERMARLE — Our Lady of the Annunciation parishioner Olga Throneburg has been voted "Member of the Year" by the North Carolina Dietary Managers Association. Throneburg is a certified dietary manager with Montgomery Memorial Hospital.

Throneburg serves Annunciation as director of the RCIA program, and is a member of the Family Life Commission.

Host Homes

WINSTON SALEM — The Host Homes program provides temporary shelter in the homes of volunteer families for children 7-17 faced with a family crisis.

The typical child in crisis is nonviolent, frigntened, and feels very much alone. Conflict within a family happens every day. Too often children feel that the only solution is to run away, when all that may be needed is a short term separation from each other.

Voluntary placement in a Host Home offers the family in crisis a cooling off or re-evaluation period that, with the help of counselors, gives the family a chance to resolve the problem and ultimately reunite.

The Host Homes program is seeking families willing to open their hearts and homes to children in crisis. Volunteers provide temporary room and board for a maximum of 30 days. Specialized training is provided and 24-hour support is there for the volunteer and child.

For more information, call Host Homes, (919) 725-HOST. Host Homes is an outreach of Catholic Social Services.

Spiritual Retreat For A.A. Members

MAGGIE VALLEY — A weekend A.A. spiritual retreat for will be held Nov. 29 to Dec. 1 at the Living Waters Catholic Reflection center. All A.A. members, men and women are invited.

The $70 cost covers room and meals.

For more information, call Mac at (704) 687-2324, or Danny at (704) 689-9867, between the hours of 5 p.m. and 7 p.m.

Refugee Office Needs Furniture

CHARLOTTE -- The Refugee Office of the Diocese of Charlotte needs furniture and blankets for families who are to be resettled in the Charlotte area.

The office has sufficient beds, sofa beds and appliances to meet its needs but can use all other types of furniture.

Anyone who has furniture to donate should call Suzanne Monet at Catholic Social Services, (704) 331-1720.

Secular Franciscans To Meet

SWANNANOA -- St. Francis of the Hills Fraternity of the Secular Franciscan order will meet Sunday, Nov. 17, at St. Margaret Mary Church in Swannanoa.

The meeting will follow the 11 a.m. Mass which will be offered in memory of deceased members of the fraternity. A rosary will precede the Mass at 10:30 a.m.

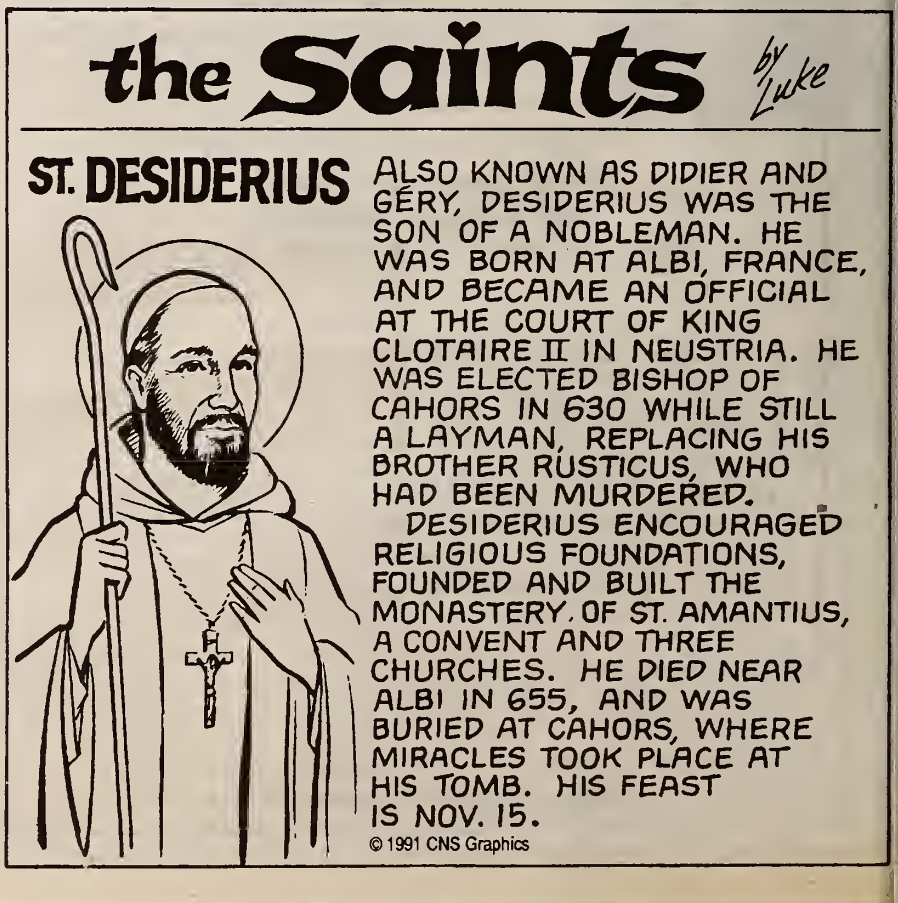
Before the meeting, there will be a light lunch or snack in the parish hall. Those attending are asked to bring a snack or dish to share.

All Secular Franciscans or persons interested in the order are invited to attend. For information or directions, call Helen Turek, (704) 684-1533, or Mary Ethier, (704) 669-7334.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.

New Catholic Daughters Court Instituted

State officers of the Catholic Daughters of America, assisted by members of Court Charlotte, instituted the newly-organized Court St. Clare at a Mass at St. Francis of Assisi in Lenoir. Attending state officers and the officers of the new court are pictured with Oblate Father Joseph Schaefer, pastor of St.. Francis, who celebrated the Mass.



ST. DESIDERIUS

ALSO KNOWN AS DIDIER AND GÉRY, DESIDERIUS WAS THE SON OF A NOBLEMAN. HE WAS BORN AT ALBI, FRANCE, AND BECAME AN OFFICIAL AT THE COURT OF KING CLOTAIRE II IN NEUSTRIA. HE WAS ELECTED BISHOP OF CAHORS IN 630 WHILE STILL A LAYMAN, REPLACING HIS BROTHER RUSTICUS, WHO HAD BEEN MURDERED.

DESIDERIUS ENCOURAGED RELIGIOUS FOUNDATIONS, FOUNDED AND BUILT THE MONASTERY OF ST. AMANTIUS, A CONVENT AND THREE CHURCHES. HE DIED NEAR ALBI IN 655, AND WAS BURIED AT CAHORS, WHERE MIRACLES TOOK PLACE AT HIS TOMB. HIS FEAST IS NOV. 15.

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World And National Briefs

School Leader Endorses Surgeon General's Criticism of Alcohol Ads

WASHINGTON (CNS) — A Catholic school official endorsed U.S. Surgeon General Antonia C. Novello's criticism of alcohol ads based on youth appeal, which she said encourages underage drinking. Michael Guerra, executive director for secondary schools at the National Catholic Educational Association, said Nov. 5 that Mrs. Novello is right. In particular, he echoed her criticism of beer commercials, which, he said, "generally promote a vision of young adulthood as carefree and idyllic romps on the beach."

Pro-life Official Urges Congress To Retain Title X Regulations

WASHINGTON (CNS) — The head of the U.S. bishops' Secretariat for Pro-Life Activities has urged members of Congress to defeat a provision that would allow abortion counseling in family planning programs. "Members of Congress who oppose public subsidies for elective abortion should also oppose public subsidies for programs designed to ensure that more elective abortions are obtained," said Gail Quinn in a Nov. 4 letter. The provision related to abortion counseling is part of a conference committee report on an appropriations bill. The House voted 272-156 in favor of the bill Nov. 6, but was short of the two-thirds majority needed to override a promised presidential veto. The bill then went to the Senate.

U.S. Amnesty Expresses Concern for Threatened Brazilian Catholics

NEDERLAND, Colo. (CNS) — Amnesty International has expressed concern for a Brazilian priest and a lay worker who have received repeated death threats. Amnesty's Urgent Action Office in Nederland said Father Manoel Aparecido Monteiro, parish priest in Monte Santo, Brazil, and Maria da Conceicao Barbosa, a lawyer for the bishops' Pastoral Land Commission in nearby Bonfim, have been subjected to threats. At one point, Amnesty said, Father Monteiro received an anonymous letter, stained with blood, under his doorstep. The letter threatened him, Ms. Barbosa and five other lay parish workers.

Some Progress Seen in Year Since Bishops OK Education Statement

WASHINGTON (CNS) — Catholic educators say the U.S. bishops have taken several steps in recent months to prove their commitment of a year ago to provide more moral and financial support to Catholic schools. The "Statement of the United States Bishops in Support of Catholic Elementary and Secondary Schools," passed at the bishops' November 1990 general meeting in Washington, called for more support from the bishops through fund raising and creating offices to help schools budget wisely and increase parental involvement. "Many dioceses are moving ahead to organize their parents and there has been a tremendous amount of energy in creating development offices," said Mercy Sister Lourdes Sheehan, the U.S. bishops' secretary of education.

Archbishop Asks For Second Look At School Condom Plan

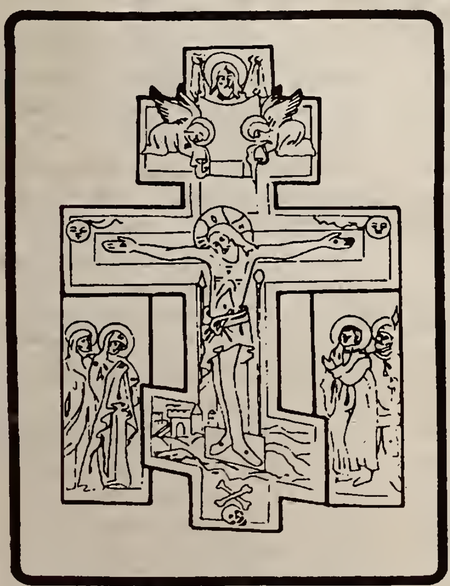
SAN FRANCISCO (CNS) — Archbishop John R. Quinn of San Francisco has asked the superintendent of San Francisco's public schools to reconsider a plan to distribute condoms and birth control devices in the city's public high schools. Referring to "the justifiable growing concern about rape and sexual harassment," the plan, which has not started, is "in contradiction to the view that high school students are not capable of the discipline, motivation, and self-control necessary to live a chaste life," Archbishop Quinn said. The plan, he added, contradicts the "just say no" approach to student drug abuse.

Religious Leaders Ask Native Peoples To Forgive Past Blunders

JUNEAU, Alaska (CNS) — Religious leaders in southeast Alaska have asked the native peoples of the region to forgive them for their churches' past failures. The apology to Indians, Aleuts and Eskimos came in late October from the heads of the Catholic, Lutheran, Russian Orthodox and Presbyterian churches. "I humbly ask forgiveness for the blunders — the times Catholic missionaries may have failed to appreciate the depth of native spirituality or affirm the value of native language, culture, art and tradition," said Catholic Bishop Michael H. Kenny of Juneau.

Canadian Bishops Approve New Bible Translation

OTTAWA (CNS) — The Canadian bishops have approved a new English-language translation of the Bible which was 15 years in the making, the bishops' conference announced. The new text updates the Revised Standard Version Bible, which had been widely used since the 1940s. Developed by an ecumenical team of international scholars, it modernizes archaic word forms and reflects new understandings of ancient Greek, Hebrew and Aramaic texts. The U.S. bishops gave their imprimatur to the new translation in September and are currently considering its possible liturgical uses. The Canadian approval came in mid-October.



the WORD of the LORD

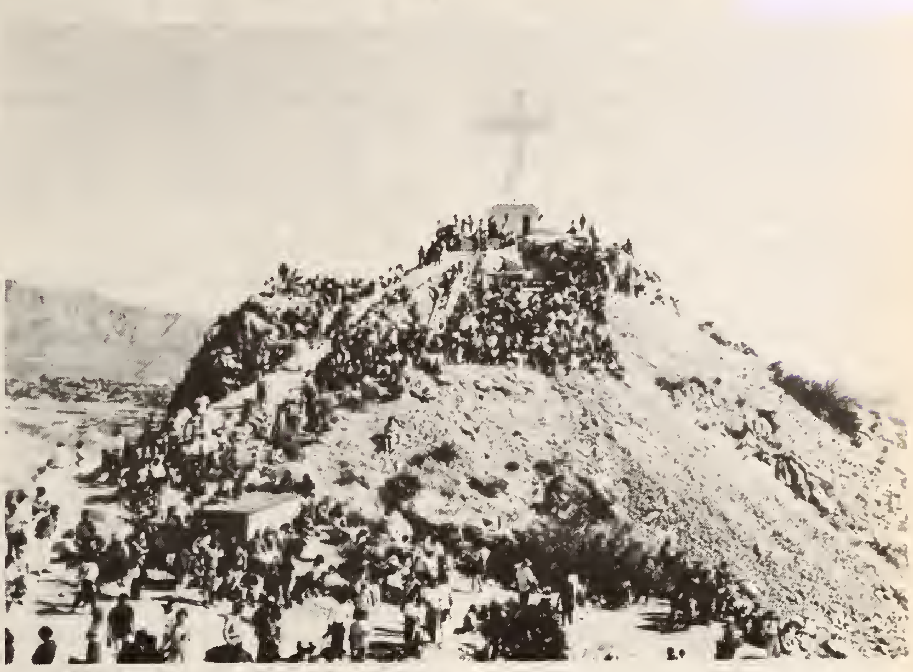
© 1991 CNS Graphics

From a reading for Sunday, November 17, 1991

But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool.

(Hebrews 10:12-13)

Christo Rey Pilgrims...



Pilgrims journey to the summit of the Christo Rey mountaintop shrine near El Paso, Texas, for the rededication of the historic statue after recent repairs of storm damage. As many as 15,000 people made the five-mile trek. (CNS photo by Bradley Collins, Extension Society)

People In The News

Philippines Diocese Mourns Priest Who Fought Illegal Loggers

MALAYBALAY, Philippines (CNS) — Sunday Masses were suspended in Bukidnon when the Diocese of Malaybalay buried a young priest believed to have been killed for his active opposition to illegal logging. Father Nerilito Satur, the 30-year-old parish priest of Guinoyoran in Valencia, 525 miles southeast of Manila, was ambushed by three men on a deserted mountain road in Guinoyoran, reported UCA News, an Asian church news agency based in Bangkok, Thailand. A passenger on the motorcycle the priest was driving, Jacqueline Lunzaga, was wounded on the leg. The gunmen allowed her to escape. She reported the ambush to local church authorities.

Ulster Bishop Expresses Hope For His Troubled Land

LONDONDERRY, Northern Ireland (CNS) — Londonderry's bishop said he would rather see Irish ready to build than bomb for their country. "Instead of running around wanting to die for Ireland, I much prefer people going around trying to live for Ireland," Bishop Edward Daly of Londonderry said in an interview with Catholic News Service. "I much prefer people to build for Ireland, rather than bomb for Ireland." The 58-year-old bishop's main jurisdiction lies within British-ruled Northern Ireland, but his territory includes parts of the Irish Republic. When he spoke of Ireland, Bishop Daly made it clear he meant the entire island.

♻ **This newspaper is printed on recycled newsprint and is recyclable.**

NCEA Honors Mrs. Bush, Others For Efforts To Benefit Education

WASHINGTON (CNS) — Six religious, government and business leaders Nov. 6 received the National Catholic Educational Association's first Elizabeth Ann Seton Awards for outstanding contributions to U.S. education at the NCEA's first National Congress on Catholic Schools. The congress drew 250 educators to develop guidelines and goals for Catholic education in the 21st century.

Honorees were: First lady Barbara Bush for her work in the literacy movement; Cardinal Anthony J. Bevilacqua of Philadelphia for his personal support and fund-raising efforts for Catholic schools; Lynne Cheney, chairwoman of the National Endowment for the Humanities for her leadership in promoting academic excellence; The Knights of Columbus for their contribution to lay leadership in Catholic schools; all religious orders of the United States, represented by Ursuline Sister Damian Aycock, president of Ursuline Academy in New Orleans, for their work in religious education and Catholic schools; and businessman Peter Flanigan, managing director of Dillon, Read & Co., for his corporate leadership on behalf of Catholic schools.

The award is named after the saint who is better known as the foundress of the U.S. Catholic schools network because she started the first U.S. Catholic school in Emmitsburg, Md., in 1809 under Archbishop John Carroll of Baltimore. She is the only native-born U.S. citizen to be canonized by the Catholic Church.

Nun To Leave As Head Of Network Catholic Social Justice Lobby

WASHINGTON (CNS) — Immaculate Heart of Mary Sister Nancy Sylvester has resigned as national coordinator of Network, a Catholic social justice lobby, effective next autumn. A search committee has been formed to hire a successor. At the time her resignation takes effect, Sister Sylvester will have spent 10 years at the helm of Network, founded in 1971 primarily by nuns to relate the Church's social justice concerns to national issues. Sister Nancy, 43, joined Network in 1977 as a staff researcher, becoming a lobbyist in 1979 and national coordinator in 1982.

Laura Cowman Wins Third State Tennis Crown

CHARLOTTE — Laura Cowman of Charlotte Catholic may not be the best female high school tennis player in North Carolina but, so far, no one has been able to prove she isn't.

Cowman won her third straight 1A/2A state singles championship last week in Raleigh and she did it like a true champion. She overcame a bad case of the jitters to down old foe Elizabeth Bell of Mount Airy in the title match, 3-6, 6-3, 6-2. In the process, she led Catholic to a convincing victory for the team championship. The Cougars finished with 24 points, 14 ahead of runner-up St. Pauls

Cowman admits she was nervous during the first set. Her father, Larry, had always been her good luck charm in championship matches. But he was on a business trip Nov. 7 and his daughter was "like, scared."

After dropping the first set, Cowman says, "I'm like 'What if she wins this? This is not good.' But I started to concentrate. That first set I was too nervous."

Cowman, normally a baseline player, began to use her net game more and to mix her shots. And that seemed to help her regain her concentration.

In the morning semi-finals, Cowman defeated Dawn Bundy of Williamston, 6-2, 6-2. Bell reached the finals by beating Cowman's teammate, Rennie Rice, 6-2-61.

Cowman is only the third girl in North Carolina high school tennis history to win three straight state singles titles. The others were Nina Cloninger of East Mecklenburg in 1971-72 and Susan Saunders of Salisbury in 1985-87. Cloninger won two of her titles in 1972 at a time when high schools played tennis in both the spring and fall. Saunders and Cowman are the only ones to do it under the present one-season setup. Cowman, a junior, has a shot at making it four in a row next year.

The state tourney in Raleigh, didn't mark the end of the season for Charlotte Catholic. The team, with Cowman again leading the way, advanced to the finals of the 1A/2A dual team championships and was to meet Roanoke Rapids Tuesday at Elon College. In last Saturday's western semi-finals in Charlotte, Cowman again defeated Bell, this time in straight sets, 6-2, 6-0. Catholic defeated Mount Airy, 6-0, for the team title. The match was moved indoors because of rain and the doubles were canceled.

LAURA COWMAN

Cougars Advance, McGuinness Loses In State Soccer Playoffs

CHARLOTTE — Charlotte Catholic's soccer team opened its bid for the state 1A/2A championship Monday night with an easy 9-2 victory over Hendersonville.

The visitors scored first but Catholic quickly began its run, scoring five straight goals to lead 4-1 at halftime.

"It took us a minute to get over the jitters," said Cougar coach Don Downs. "We finished pretty well with composure and put the game away."

Mike Melvin, Brian Edmonds and Joe Sherwood each scored two goals for Catholic while Chris Curtain, Matthew Polking and Jeff Brookman had one each.

The Cougars were to play their second round game last night (Thursday) at Mooresville, a team they blanked 3-0 last year in the state semi-finals.

In the North Carolina Independent Schools Athletic Association soccer playoffs, Bishop McGuinness scored an easy first round victory, defeating Shannon Forest, 4-0. But the Villains bowed to neighborhood rival Forsyth Day, 2-0, in overtime in the semi-finals. Forsyth Day went on to beat Durham Academy, 4-2, for the championship.

Both Charlotte Catholic and Bishop McGuinness placed players on the all-state soccer team announced this week.

Catholic's Patrick Polking was a fourth team selection while Everett Ward of Bishop McGuinness was named to the fifth team. Catholic's Melvin was an honorable mention selection.

Cougars Face Thomasville In 2A State Football Playoff Opener

THOMASVILLE — Charlotte Catholic opens its bid for the state 2A high school football championship here tonight against Thomasville, the top-ranked 2A team in North Carolina.

Catholic earned its spot in the state playoffs a week ago with a 27-14 victory over Mount Pleasant. The win gave the Cougars third place in the Rocky River 2A Conference and the conference's last playoff berth. Catholic finished the regular season 6-2 in the conference and 6-4 overall.

Thomasville is averaging 39 points per game and has given up an average of only three points per game. Its only loss came at the hands of North Davidson, an unbeaten 3A power.

Cougar assistant coach Jerry Healy says, "They are very good. We've played them before in the playoffs and we can't afford any mistakes.

"If we can move the ball and use up the clock, then certainly we'll be in a better position to win," he added.

If the Cougars win tonight, they'll be at home Nov. 22 for a second round clash with the winner of tonight's game between Maiden and Jordan Matthews of Siler City.

In their regular season windup Nov. 8, the Cougars broke loose for 21 points in the fourth quarter, 13 of them in the final minutes of the game.

With Catholic leading 14-6, Jamie Yoxtheimer hit Michael Madden with a 66-yard scoring pass and then passed to him again for the two-point conversion to tie it at 14-14. But with 54 seconds left, Chris Healy passed 57 yards to Chuck Wittman to put Catholic back on top, 20-14. With 27 seconds left, Scott Fasse intercepted a Yoxtheimer pass and ran it back 27 yards for the final Cougar score. Bryan Carney added the extra point.

Mount Pleasant had gone ahead 6-0 at the start of the game on a 70-yard kickoff return by Quato Lynch. Catholic tied it in the third quarter on the first of Donnie Maul's one-yard scoring runs.

CCHS Girls Lose In State Volleyball Finals

GREENSBORO — Charlotte Catholic's girls saw their hopes for a state 2A volleyball title vanish last Saturday as Southwestern Randolph racked up seven unanswered points in the fifth game of the state finals at Greensboro.

Southwestern Randolph downed the Cougars 4-15, 15-3, 14-16, 15-11 and 15-4 to win its first state championship in any sport.

In the fifth and deciding game, Southwestern Randolph scored four of the first five points, mainly on Catholic errors. The winners also ran off nine of the last 10 points of the game.

Cougar coach Bettie Berry said, "We really got rattled in the last match and they were getting everything back."

Johnson (From Page 1)

"It's a hard issue," said Sister Mary Margaret. "And we need to look at the issue as a society and not as a specific community. The reality is that AIDS affects everyone. We need to respond to the person who happens to have this disease, not this disease who happens to be a person."

Sister Mary Margaret said it is "sad that so many people have died from the disease without being heard." She hopes that Johnson's "voice can speak for those who have already died, and for those who don't have the strength to speak to the (government) powers...to the people who can make a difference."

Johnson's surprise announcement spurred reaction on the court as well as off.

Before the Nov. 7 New York Nicks game against Orlando at Madison Square Garden, Knicks coach Pat Riley, who directed the Lakers to four of their five championships with Johnson, relayed news of Johnson's retirement to fans.

"I would like to ask all of us to take a moment of silence in order to give our love and our support and our prayers to Earvin and his family and the more than one million people who suffer this dreaded disease and need our understanding," Riley told the crowd.

The members of both teams met at midcourt in front of the scorer's table and held hands while Riley recited the Lord's Prayer.

Coach John Thompson of Jesuit-run Georgetown University stopped practice Nov. 7 so his players could watch the Johnson press conference.

Basketball superstar Earvin "Magic" Johnson announces he has HIV virus. (CNS photo from Reuters)

"This is not a time for us to be sanctimonious. People have been trying to tell us we're in a national crisis (because of AIDS). Magic is able to say it with a louder beat," Thompson was quoted as saying.

The 6-foot-9-inch Johnson has three times won National Basketball Association Most Valuable Player awards.

Johnson was the first selection in the 1979 NBA draft and he immediately established himself as one of the league's best players, leading the Lakers to the league championship the following spring.

When Lakers center Kareem Abdul-Jabbar was injured and unable to play in the sixth game of the NBA finals against Philadelphia, Johnson came through. Playing all five positions, he had 42 points, 15 rebounds and seven assists in a 12-107 Lakers victory that seized the title.

He was selected as the Most Valuable Player of the finals, the first rookie to receive such an honor.

Catholic News Service also contributed to this story.

European Birth Rate Worries Vatican

VATICAN CITY (CNS) — The declining birthrate in Europe raises the prospect of a "terrible" population collapse that has worried many governments there, a Vatican official said.

Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, said concern about the increasing worldwide population should not overshadow the fact that in Europe, only Poland and Ireland are above zero population growth.

The drastic decline of birthrates "demonstrates that there is not enough love for life, and that the future of populations is truly being placed at risk," the cardinal said Nov. 11.

"The fact is that if this tendency continues without deep changes, the future will bring a profound and terrible collapse about which governments are already very concerned," he said.

Cardinal Lopez Trujillo spoke in an interview with Vatican Radio after a five-day study session on demography sponsored by the council. The experts looked at the ethical aspects of population control.

The cardinal said that especially in places of overpopulation, the church continues to promote the possibility of natural family planning methods. He said such methods are enjoying increasing scientific support as well as acceptance by many local populations in the Third World.

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Let Us Give Thanks...

A reminder of the Lord's bounty for which we will pause to give thanks as we celebrate Thanksgiving Day next Thursday. Photo by JOANN KEANE

Author Hails Decision By Bishops To Retain Holy Days Of Obligation

NEW YORK (CNS) — Father Richard J. Neuhaus, author of "The Catholic Moment," said defeat of a proposal to reduce the number of holy days of obligation helped turn the church in the direction it must go if it is to make the contribution he envisioned in his book.

The bishops' refusal to accept the holy days proposal during their annual fall meeting in Washington as the National Conference of Catholic Bishops was significant even though it may have been largely symbolic, he said in a speech Nov. 14.

"A powerful statement was being made," he said. "The bishops were saying, we've had enough of being told how to be acceptable to the taste-makers. It is time for us lovingly, but with self-confidence, to say, sorry, world, but we have to be Catholic."

The U.S. bishops voted Nov. 13 to retain all six holy days of obligation currently observed by U.S. Latin-rite Catholics.

A separate vote Nov. 14 on eliminating the obligation of Mass for three holy days when they fall on Saturday or on Monday was inconclusive. Final results would not be known until bishops not at the meeting are polled by mail.

Father Neuhaus, a former Lutheran minister who directs the Institute on Religion and Public Life in New York, made his comments in the annual Merton Lecture at Columbia University.

The lecture is named for the late Trappist Father Thomas Merton, who entered the church while a Columbia student, and is sponsored by a Columbia/Barnard Catholic Campus Ministry group.

Father Neuhaus' Merton lecture, titled "The Catholic Moment: No Guarantees," called for a strong Catholic commitment to ecumenism. "To be an orthodox Catholic is to be an ecumenical Catholic," he said.

Some conservative Catholics have turned away from ecumenism, he said, because they see it as a liberal effort to dilute Catholic truth.

And there is a style of ecumenism, Father Neuhaus said, that is oriented to "good feelings" rather than to truth, and declares, "Let's pretend that our deepest differences really make no difference."

As a further challenge to ecumenism, he noted that many people among the only other growing sector of American Christianity, the evangelical-Fundamentalist-Pentecostal community, had a hostility to Catholics. But being "the" church imposes heavy burdens, he said, and those baptized in the name of the Trinity must be recognized as brothers and sisters, whether or not they think Catholics are their brothers and sisters.

Father Neuhaus said the abortion debate had shown that the Catholic Church is the only institution that could bring religious truth to bear effectively on American public life.

By the end of the 1960s, all other major institutional forces of the nation, including some conservative Protestants, were ready to approve liberalizing abortion laws, he said. The Catholic Church was "the only national institution of any credibility" to stand in opposition, he said.

Father Neuhaus said, however, that the opportunity and potential for the Catholic Church to contribute to an American public philosophy was "largely being missed."

Since the Second Vatican Council, he said, the Catholic Church in the United States has experienced a "largely sterile" confrontation between two sides. It has set, he said, conservative- traditionalists who saw almost unqualified "devastation, debilitation and confusion" against liberal-progressives who saw "an initial liberation followed, especially under this pope, by repression and disappointment."

How American Catholics respond to their opportunity, Father Neuhaus said, will affect history because "for better and for worse" the United States now plays the leading role in world affairs. "This is not chauvinism," he said. "I wish it were not so."

Descendants Of Charles Dickens Provide Funds For House Of Mercy

By JOANN KEANE
Associate Editor

BELMONT — If Charles Dickens were alive today, he would be writing about AIDS patients. The 19th century literary great was the spokesman for the downtrodden, the destitute.

Dickens' novels reflect his concern for the poor and the weak, and in his lifetime this concern was not limited to his writing. He was famous for his dedication to humanitarian causes, and was actively involved in the work of charities, as a patron of Great Ormond Street Hospital for Sick Children, and he encouraged the Little Sisters of the Poor to come to England from France to establish their first home for the old and destitute.

It is in this great tradition that his contemporary family carries on the tradition of providing aid to those in need. The 20th century heirs of Charles Dickens, like the great-great-grandfather before, have found an appropriate vehicle to carry out the Dickens legacy. Christopher Charles Dickens and his wife, the Countess Jeanne-Marie Dickens, have founded The Charles Dickens Heritage Limited, a non-profit organization to fund today's patients in need.

The foundation has worked with manufacturers to have heirloom items belonging to Charles Dickens replicated, with a portion of the royalties shared with the foundation.

In this country, using the heirloom desk — upon which Dickens wrote *Great Expectations, A Tale Of Two Cities*, and *Our Mutual Friend* — which has been recently replicated through the efforts of the countess, continuation of assistance is guaranteed as proceeds from the American venture will stay in this country, funding the United States branch of their foundation. Of special interest to the Dickens family is the House of Mercy, a residence for persons living with AIDS located in Belmont.

The countess was en route to High Point from England, on her way to discuss with furniture manufacturers her hopes of replicating the desk with. A fateful seating assignment placed her next to Dr. Henry Finch, Jr., executive director of the Randolph Clinic in Charlotte.

Small talk between the seat-mates bantered back and forth, the countess explained her desire to find an appropriate American cause for her foundation funds. "Because, she told Finch, "if the desk is reproduced, I want the money to stay in your country."

The conversation shifted to AIDS. Finch put "two and two together," says the countess. He told her about the House of Mercy, and the work of the Sisters of Mercy and her interest was piqued. "'But,' he said, 'I can't promise the Sisters are going to accept you,' and I said really? The Sisters are Catholic and I am Catholic, and I am sure we'll get along very well," recalls the countess.

She told Finch, "I said I must see the place...have to get the feel. I can't help otherwise." Her American excursion included the decisive trip to visit the House of Mercy. She visited the house when "it was just planks on the floor." The House of Mercy was still in preliminary stages, when the countess met Sister Mary Margaret Wright, president and CEO of the House of Mercy.

"She (Sister Mary Margaret) had this dream, and I had mine," said the countess. "I feel that the sisters should be left to get on with this work, but we out there should try to raise the money for what they are doing. I don't like to see them working at that all the time...worrying about where the money is coming from."

A portrait of 19th Century British author Charles Dickens presented by his descendants to the House of Mercy, a Belmont residence for persons living with AIDS. The House of Mercy is beneficiary of the American branch of a foundation established by the Dickens family. Photo by JOANN KEANE

"Dickens would be here if he was alive. He'd be right here, wouldn't he? Because he always went where people were afraid to go...he would go and see what he could possibly do to help," says the countess.

"It's really what Dickens stood for. He was the hero of the poor and sick. He was always there. He traveled and I just follow in his footsteps. I don't even have to divert from it. He always investigated, when he wrote about those boys school in Yorkshire, he traveled there, he met those headmasters, he saw the graves of the little boys who had been misused. He would not just send money, or take and interest without researching."

Born in Hungary, the countess "lost my country, my home, and my parents died after the war. I went to Sacred Heart Convent in Austria. I was a refugee, displaced. I have a lot in common with Dickens." She remembers the sisters in Austria once said, "You can lose everything; your country, your home, parents, but not your faith. No one can take that from you. That really sank in." It is, perhaps, her early experiences that spurred her interest in charitable work, which she has done for 14 years.

"Sometimes we say oooh, another coincidence." While contemplating how to best use the Dickens name to help others, the countess remembers the day "I found myself alone at the house in Yorkshire, and nobody was there. I went up to the desk,

See Dickens, Page 6

Catholics, Methodists Join Forces To Aid Job Seekers

By CAROL HAZARD
Associate Editor

GASTONIA — Mike Lewis' 15 years with a small manufacturing company in Charlotte didn't amount to anything when the company was bought by a large outfit from out of state.

The 46-year-old quality control manager with a wife and two children was out of work.

Lewis turned to the Interfaith Re-employment Ministry, a support program for people who have lost jobs. The ministry is sponsored by St. Michael Church and First United Methodist Church in Gastonia to help people hone their job searching skills and deal with the blow of losing their jobs.

There, he found a sympathetic ear. He also came to realize he was part of a new class of the unemployed: out-of-work mid- and upper-level executives who never thought they'd be without jobs.

"I found out from them, 'Hey, you didn't do anything wrong'," says Lewis.

Lewis, through no fault of his own, is a victim of corporate America's frenzied penchant for mergers, buyouts, relocations, plant closings, downsizing and restructuring. The squeeze, some say, has been hardest on the upper middle class, although it's hit all sectors.

In North Carolina, an estimated 179,000 people were out of work in October, up from 148,000 in October 1990, according to the North Carolina Employment Security Commission in Charlotte. Last October was the beginning of the recession in North Carolina, says commission labor market analyst Bob Burns.

"It's an employers' market," says Lewis. "This is the first recession that's touched the Southeast. When the Southeast has problems, I guarantee the rest of the country is having problems."

Job advertisements in the Wall Street Journal are said to draw 1,000 or so responses. Ads in local papers often receive 100 or more responses.

Once over the bitterness of losing his job, Lewis dipped into savings to start a machinery business. He contacted the Small Business Administration for free advice, a move he recommends for anyone considering a start-up venture. Lewis didn't have enough capital for the business, so he ended up working for a machine company in a sales position he created.

FATHER GEORGE KLOSTER

For people over 40, some of the best opportunities are with smaller companies, says Lewis. The move may mean lower salaries and fewer benefits, but the potential for promotions is greater, he said.

Lewis volunteers with the Interfaith Re-employment Ministry. He is one of about 15 "mentors" who work with participants one-on-one to help them become more effective in their job searches. Nearly all the mentors have had a personal experience with being unemployed.

"With the way companies are downsizing, it can happen to anybody" says mentor Bill Hardin. "It's just a matter of time. It's a random occurrence. In nearly all cases, the person is innocent."

Since people tend to identify so closely with their jobs, the loss can be overwhelming, he says. "Their whole world falls apart. They've worked 25 years; they have a good record, never missed a day of work, and then they're left out in the cold."

The support group serves as a sounding board for those frustrations, helping people through anger, denial, acceptance and finally, leading them into action. It's a resource for job leads, networking, resume writing and interviewing techniques.

Meeting are at the First United Methodist Church, 190 E. Franklin Blvd, Mondays at 7 p.m. A similar support group meets in Charlotte at St. John's Episcopal Church, 1623 Carmel Rd., Tuesdays at 7 p.m. Both groups are open to people of all faiths.

"The Catholic community for the most part is an executive community," says Father George Kloster, pastor of St. Michael. "For executives — people who have always had successes — losing a job is a traumatic experience."

By teaming with another church, the parish has gained greater visibility for the program within the community. "The need was there but it was difficult getting the word out," says Father Kloster." As a catalyst for the program, Father Kloster says he hopes to get even more churches involved.

Participants range from truck drivers to corporate executives. However, most are white collar and college-educated. Nineteen are active in the program. An equal number have found jobs.

"The new class of the unemployed in America are people with 10 to 20 years experience in mid and upper management," says mentor Fred Halek, an executive recruiter. "The trend in the United States is to drive decision making down as low as possible, thereby eliminating management layers."

The good news is that so much downsizing has occurred any uptick in the economy will translate into new jobs, says Halek. "There's a level below which a company cannot operate effectively," he says.

Meanwhile, however, people are becoming creative in their job searches.

A former USAir pilot who sought help through the Interfaith Re-employment Ministry is working in aviation sales. A former music store owner is a special education teacher. A sales rep for paints and coatings is selling industrial brushes.

Joe Estridge, a parishioner at St. Michael, hasn't been as fortunate. A retired lieutenant colonel, Estridge left the military two years ago at age 42. With a bachelor's degree in chemistry, a master's in public administration, a pilot's license and 23 years of service to his country, he wasn't worried about finding a job as a civilian.

Estridge, who had two tours in Vie nam, was director of public works i Riyadh, Saudi Arabia; Wainwrigh Alaska; Birmingham, Ala., and Sa Antonio, Texas. He would make a goo candidate for city administration, or s he thought.

But he couldn't find a job, not eve as a water line repairman, says wi Shirley. The Estridges have four boy ages 20-24, two of whom are in Texas & M University. The retirement chec they receive from the army only cove their house mortgage, not the studer loans for their sons or anything else.

JOE and SHIRLEY ESTRIDGE

To make ends meet, Estridge lande an interim job. He started driving school bus this past September for th Gaston County school system. He als works as a substitute teacher. Mr Estridge, a homemaker, is working at McDonald's and was recently promote from cashier into a management train ing position.

"We're lucky to have jobs," sh says. "All we have to do is persever keep our faith and keep on trucking."

Estridge is still looking for a jo suited to his talents. Through the su port group, he's polished his resum and, in some cases, downgraded it, de pending upon the position he's applyin for.

"The interfaith ministry is a plac where I can double check to make su I'm doing things right," says Estridge

Says Wallace French, 51, a mater als manager whose position was elim nated in June, "It's unnerving ... bu there's no sense getting too discou aged." French says he hopes "some thing will come through" by the end the year. Still, he'd feel more comfor able if jobless pay is extended. His run out in January.

Church Groups Make Holiday A Happy One For Many In Need

ASHEVILLE — Pat Walker's kids would have turkey and all the fixings one way or another for Thankgiving, even if it meant "robbing Peter to pay Paul," she says.

But St. Joan of Arc in Asheville is pitching in, and for that, Walker is most grateful. "It's a Godsend," she says. "It takes the strain off the budget."

Life hasn't been easy for the single parent of daughter Megan, age 11, and son, Richie, who has spent 10 of his 20 years in and out of hospitals.

"The most important thing for me is being together, being here with the kids on Thanksgiving," says Walker. "We haven't always spent holidays together."

Richie was born with one kidney, club feet and a rare bladder disease. When his kidney failed four years ago, Richie had a transplant but his body rejected the new kidney. He's on dialysis.

As soon as Walker gets the car fixed, she and Richie will make the three-hour trip to Winston-Salem once a week, so he can be tested for another kidney transplant.

In June, Walker started working fulltime as the kennel manager at the Asheville Animal Shelter. The job has helped her make ends meet. But she is still trying to pay off medical bills. The community has sponsored benefits to help with expenses.

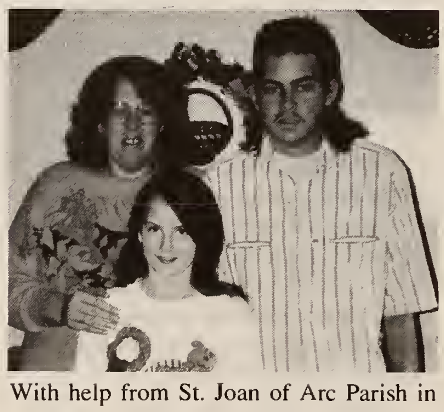

With help from St. Joan of Arc Parish in Asheville, it will be a happy Thanksgiving for Pat Walker (l), her son, Richie, and daughter Megan.

Photo by BILL BUTLER

"Everybody here has been fantastic," says Walker.

Her "stronghold," however, has been the church.

"When things look down and out, Father Boyd always makes sure Richie

See **Holiday**, Page 6

Over Qualified? It Could Be Turned To Your Advantage

GASTONIA — You've been looking for job. Chances are you've been turned down at least once because you're "over qualified," a catchall phrase for any number of reasons a company decides not to hire you.

What does over qualified mean?

Most of the time, it means you make too much money, says executive recruiter Fred Halek, an Interfaith Re-employment Ministry mentor and St. Michael's parishioner.

It can also mean you're too old or the wrong sex or race, although employers can't actually say that or they'd be subject to a lawsuit, says Halek.

The third most likely reason is employers are afraid the applicant will leave if he or she finds a job more suited to the person's talents.

Despite the discouragement of being "over qualified," job seekers can u the rejection to their advantage, sa Halek.

They won't get the job. But they ca ask the interviewer to explain what w meant by the term "over qualified Although applicants might not get t real answer, they can get some valuab advice, says Halek.

They can ask, for example, "I rea ize in your opinion I'm not suitable f the job, but to help me in my job searc I'd appreciate some feedback. How d I do in the interview, how could I in prove it and what could I have do differently?"

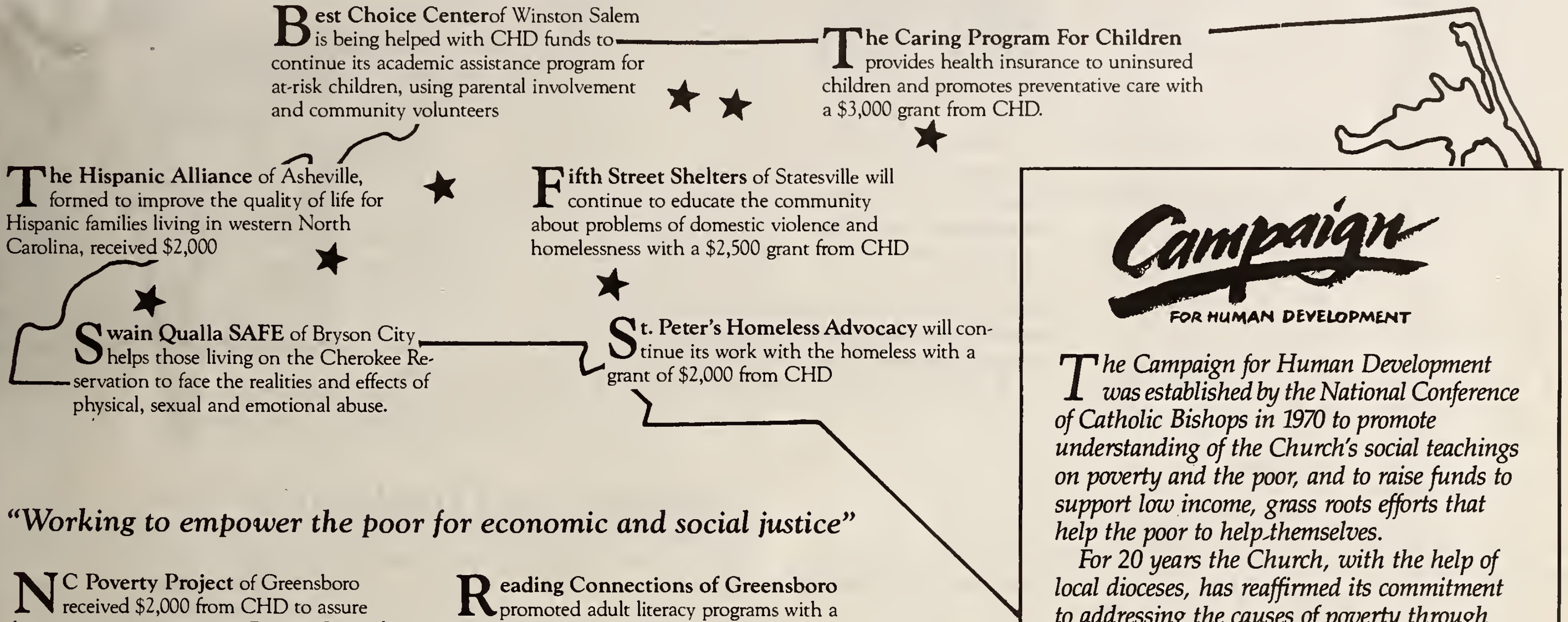
Finally, applicants can ask the i terviewer if he or she knows of someo else who might need their talents.

"This is a good tool and one that often missed," says Halek.

Bishop Urges Generous Support For CHD Collection

Diocese of Charlotte Campaign for Human Development

Funding for 1991



Best Choice Centerof Winston Salem is being helped with CHD funds to continue its academic assistance program for at-risk children, using parental involvement and community volunteers

The Caring Program For Children provides health insurance to uninsured children and promotes preventative care with a $3,000 grant from CHD.

The Hispanic Alliance of Asheville, formed to improve the quality of life for Hispanic families living in western North Carolina, received $2,000

Fifth Street Shelters of Statesville will continue to educate the community about problems of domestic violence and homelessness with a $2,500 grant from CHD

Swain Qualla SAFE of Bryson City helps those living on the Cherokee Reservation to face the realities and effects of physical, sexual and emotional abuse.

St. Peter's Homeless Advocacy will continue its work with the homeless with a grant of $2,000 from CHD

"Working to empower the poor for economic and social justice"

NC Poverty Project of Greensboro received $2,000 from CHD to assure low income participation in Poverty Council meetings that work to educate North Carolinians about the causes and effects of poverty

Mayland Community College in Spruce Pine will be developing a scholarship fund with a $2,000 matched donation from CHD

Reading Connections of Greensboro promoted adult literacy programs with a $1,000 donation from CHD

Lift Learning Center and Academy works directly with youth to provide an education for children referred by the local court system. CHD gave $1,500 to this community based volunteer organization in 1991.

Campaign FOR HUMAN DEVELOPMENT

The Campaign for Human Development was established by the National Conference of Catholic Bishops in 1970 to promote understanding of the Church's social teachings on poverty and the poor, and to raise funds to support low income, grass roots efforts that help the poor to help themselves.

For 20 years the Church, with the help of local dioceses, has reaffirmed its commitment to addressing the causes of poverty through the yearly Campaign for Human Development collection. Collected funds are distributed locally and nationally through project loans and grants. Please stand with us as we take our stand alongside the poor in pursuit of social and economic justice. Give generously to the Campaign for Human Development.

By BOB GATELY
Editor

CHARLOTTE — Bishop John F. Donoghue has appealed to the people of the Diocese of Charlotte to be generous in their donations to the Campaign for Human Development this weekend.

The national CHD collection, taken up each year on the weekend before Thanksgiving in most areas of the country, is scheduled Nov. 23-24 in the Diocese of Charlotte. Three-fourths of the money collected will be sent to the national CHD office in Washington to be used in making grants of up to $50,000 to anti-poverty groups around the country. The remainder of the money will be retained by the diocesan CHD Committee for smaller grants to poverty-fighting organizations in the 46-county area.

The diocesan committee awarded a total of $20,000 in grants to 10 groups this year. For the first time in several years, there were no national grants in the diocese in 1991. In past years, the local and national grants frequently have exceeded the amount actually collected in the diocese.

The Campaign for Human Development, principal anti-poverty program of the Catholic Church in the United States, was established in 1970 by the National Conference of Catholic Bishops. Its primary goal is to eliminate the root causes of poverty rather than providing stop-gap assistance to victims of poverty.

In order to be eligible for CHD funding, projects must benefit the poor, be self-help projects directed by the low-income groups themselves and be aimed at attacking the root causes of poverty.

The national grants are awarded by a committee of bishops who act on recommendations by a national advisory committee representing various areas of the United States. The local grants are awarded by Bishop Donoghue on the recommendation fo the Diocesan CHD Committee which meets twice yearly to consider grant applications.

In a letter to parishioners in the diocese, Bishop Donoghue called the realities of poverty in the United States "shocking." He noted that more than 31 million Americans live in poverty, a disproportionate number of them children.

"As Christians, we cannot ignore the effects of poverty on the human spirit," Bishop Donoghue said. "As Catholics, we have, through the Campaign for Human Development, an opportunity to address the causes and effects of poverty in our own communities.

"This past year, your contributions to the Campaign for Human Development, helped to shelter and clothe the homeless, provide health care for uninsured children, spread the gift and power of literacy and helped, through cooperative actions, to begin to break, for some, the cycle of poverty."

"...I invite you to again give thanks for God's blessings by generously giving to the Campaign for Human Development," the bishop said.

New Educational Series To Debut In Next Week's Issue Of Paper

CHARLOTTE — As the diocese embarks into the second year of the Decade of Evangelization, and in keeping with our mission to proclaim the Good News, *The Catholic News & Herald* will begin a new educational series, "Discover the Faith," a 52 week series of key teachings and practices of the Catholic faith. Beginning next week, "Discover the Faith" will replace the current "Word of the Lord" series.

"Many times there is confusion about what are basic Catholic teachings. The intent of the 'Discover the Faith' series is to present clear teachings of the Church," says Msgr. John J. McSweeney, chancellor and vicar general in curia for the Diocese of Charlotte. "There has been an ever increasing need for a clear annunciation of basic key teachings and practices of the Catholic faith. We feel it is most important that each of these tenets and practices of faith be presented."

Spiritan Father Ed Vilkauskas, diocesan director of evangelization says, "In our diocese our people are often faced with questions from their neighbors and co-workers concerning the Catholic faith." Often, he says, questions are answered from their own experience and knowledge, creating an interest in further information and explanation. "Often in a more structured way to supplement what they already know."

"In a readable, precise, and abrieviated form, many of the questions surrounding the Church, sacraments, and our faith are presented in this series," says Father Vilkauskas. "Long term, it will be very helpful as an adult education tool and equip our people to be more articulate witnesses and evangelizers in the community."

The "Discover the Faith" series has been prepared by the Archdiocese of Miami. Archbishop Edward A. McCarthy of Miami is chairman of the National Bishops Committee for the Fifth Centennial of Evangelization.

Archbishop McCarthy said the series of brief statements was developed to meet the need for "a new emphasis on the very content of evangelization." He said he envisioned the statements being read at the end of Mass and being printed in parish bulletins for later discussion.

The Fifth Centennial of Evangelization, which begins in 1992, is a yearlong observance of 500 years of the Gospel in this hemisphere. "Perhaps during this year, much more focus will be put on spreading the Gospel for a new era of evangelization," says Father Vilkauskas. "Personal renewal and personal knowledge are an important part of the proclamation of the Gospel."

"The 'Discover' the Faith series is one small, but real part of that process," says Father Vilkauskas. "So people will have a personal knowledge to witness and articulate the faith."

The Catholic News & Herald will also run the series in Spanish.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

To Show Our Thanks

As we pause during this Thanksgiving period to consider the blessings which we have received from God, let us give some thought to how to repay Him for that which we have received.

And what better way could there be than to share those blessings with those less fortunate. In this time of economic recession, the "less fortunate" number in the thousands. For some of them, "depression" might be a more accurate word to describe their condition.

As Bishop Donoghue puts it in his letter to the people of the diocese, we are called upon as Catholics to share our blessings "in a way that empowers the human spirit and gives dignity to the pursuit of justice and peace.

The Campaign for Human Development, established by the National Conference of Catholic Bishops 21 years ago as the principal poverty-fighting arm of the Church in the United States, gives us the opportunity to meet our obligation.

This Saturday and Sunday, Nov. 23-24, the traditional pre-Thanksgiving collection for the Campaign for Human Development will be taken up in parishes nationwide. Seventy-five percent of the money collected will go to the national CHD office in Washington for use in funding national anti-poverty grants. The remaining 25 percent will remain in the diocese where it is collected for use in assisting local anti-poverty groups.

There are many groups collecting money to help the poor but, in many cases, they use a "Band-aid" approach, giving assistance to meet the immediate needs of the poor. CHD funds provide some assistance of that type but they also go much further. The aim of the Campaign for Human Development is to eliminate the causes of poverty. In a word, the aim is to eventually make CHD and other anti-poverty groups unnecessary. We may not live to see that day, but we hope that our children or grandchildren will see the elimination of poverty.

Traditionally, the Diocese of Charlotte has ranked high in per capita giving to the CHD. We hope that tradition will continue this year when the need is even greater that in the past.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Nov. 13.

Dear brothers and sisters,

As the People of God of the new covenant, the Church is universal and is called to embrace all mankind. The Second Vatican Council affirms that "although it does not include everybody, and more than once may appear as a tiny flock, this messianic people nevertheless constitutes for the whole human race a most firm seed of unity, hope and salvation" (*Lumen Gentium*, 9).

In the Old Testament, God made his covenant with one nation, Israel, choosing it to be a people particularly his own. But the Old Testament also indicated that through Israel all nations would be blessed and would come to the knowledge of God's will (cf. Gn 12:3, Is 2:2-4; Jn 4:10-11). God's chosen people in the Old Testament thus prefigured and prepared the way for the future People of God, which would be universal in both its membership and its mission.

Jesus Christ was the founder of this new and universal people. Christ is truly the "light of th nations" (cf. Lk 2:32) who has broken down the wall o division (cf. Eph 2:13) between all nations by hi saving death. In this sense, as the Apostle Paul told th Galatians, there is now "neither Jew nor Greek, there i neither slave nor free, there is neither male nor female for you are all one in Christ Jesus" (Gal 3:28).

The Church has been sent by Christ to mak disciples of all nations and is thus called to be open t all peoples and to everything that is genuinely human Because the new covenant will never pass away, th apostle John could describe the Church at the end o time as "a great multitude which no man could numbe from every nation, from all tribes and peoples an tongues" (Rv 7:9).

Christ established his Church to be the visibl sacrament of the unity and salvation of all mankind (cf "Lumen Gentium," 9). The Church thus belongs t every time and place, in accordance with God's univer sal plan of salvation.

I extend a special greeting to the crew of He Majesty's Ship Scylla and to a group of officers of th United States Mediterranean Fleet and members o their families. I also greet the members of the Worl and Italian Councils of the International Cargo Han dling Coordination Association. Upon all the English speaking visitors here today I invoke God's abundan blessings.

Letters To The Editor

Campaign for Human Development

To the Editor:

First a note of thanks for providing such wide coverage of the Campaign for Human Development activities. Both locally and nationally, Catholics have responded generously to the bishops' appeal for projects that attack the basic causes of poverty and empower the poor.

The people of the Charlotte diocese should be gratified to know that our contributions amounted to one of the highest per capita in the nation. Most importantly, we were able to fund many projects that benefited the poor in Western North Carolina.

On the weekend of Nov. 23 and 24, we will again turn to the parishioners and ask for their financial support. I wish to thank all in advance for their continued generosity.

Sincerely,
Thomas J. Taaffe
Murphy
Diocesan CHD Committee Chairperson

Television Protests

To the Editor:

I was quite surprised that you did not give more coverage for the Morality in Media appeal to turn off televisions Oct. 29.

Being a member of Catholic Daughters of Americas and a supporter of Morality in Media, we were given information about this. At our October C.D. meeting, it was suggested that I write letters to the downtown churches of Salisbury asking them to take part in the operation and to get something in the local paper for all of Rowan County.

I did all of the above and to my surprise there are a lot of people out there who feel the same way I do. We need to do something about the trash that is coming into our homes on television and I feel that this is a start.

I received phone calls, letters from people of all ages and from ministers that I did not write letters to, but who read about it in the paper. There were two who called that were part of the Nielson rating that were taking part. Based on the response I received to this appeal, I plan to contact the pastors of all of the churches in Rowan County next time.

I will enclose some of the articles that were in the Salisbury Post that received front page coverage.

An article in The Charlotte Observer business news stated "Mazda Motors of America said it has pulled its advertising from NBC's Saturday Night Live show because the show violates the automaker's pro gramming guidelines "regarding violence and sexual ity." This came about because Morality in Medi launched a campaign which inundated Mazda dealer with threats to boycott their businesses due to th sponsorship of this "raunchy" program.

Sincerely yours,
Angelina S. Mooney, Regent
Court Sacred Heart #1759, CDA
Salisbury

Retirement Housing

To those interested in retirement housing:

We, too, share your enthusiasm regarding retire ment housing in our diocese. And we, too, share you concern regarding affordability. As the Nov. 1 lea articles states: "Whatever we do, people will be able t maintain their pride, whether they have $1 or $1 million."

Factored into our planning will be actual costs an a sliding fee range. The reason for this is to mak housing affordable and available at appropriate costs t all financial levels while keeping it affordable to al levels.

Some, too, have questioned if one has to be a member of Catholic Retirees Invited to Special Minis tries to qualify. If you are Catholic, or a spouse of a Catholic, and reside within this diocese, and are inter ested in retirement housing, then you are automaticall a member of CRISM. One of the ministries of CRISM is retirement housing.

Rachel Greene,
CRISM coordinator
Catholic Social Services
Charlotte

Letters Policy: *We welcome letters on current issues Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing fo brevity, style and taste and must not contain persona attacks on any person. Opinions expressed in letters o in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Those of us who grew up in the days before Vatican II had the old Baltimore atechism to provide us with a fairly thorough knowledge of the basic teachings of atholicism. The sisters and lay teachers who conducted our religious education lasses saw to it that we absorbed that knowledge. Admittedly, we learned it by rote but we did learn it. And, I venture to guess that many of us still can recite portions of that catechism.

It appears that the situation has changed in the years since Vatican II. At least the members of the committee on the V Centenary of Evangelization found a need for a new emphasis on Church teachings. Archbishop Edward A. McCarthy of Miami, who chairs the committee, says members found that "many of our people today seem unaware or confused about basic teachings of the faith."

In an effort to remedy that situation, Archbishop McCarthy and several priests of the Archdiocese of Miami have developed "Discover the Faith," a series of 52 rief statements of key teachings and practices of the faith. They are designed to be sed, one each week, during the V Centenary Year, beginning with the start of the turgical year, Dec. 1, the first Sunday of Advent.

Archbishop McCarthy does not call the series a catechism but, in effect, that is e approach it uses.

In keeping with the Decade of Evangelization proclaimed by Bishop Donoghue nd as part of the diocesan observance of the quincentenary, *The Catholic News & erald* will print the series in both English and Spanish beginning with our next ssue. Because we publish 44 weeks a year instead of 52, there will be some weeks hen the paper wil carry two parts of the series.

hurch PositionOn Veneration Of Relics

By FATHER JOHN DIETZEN

Q. Could you give us some information about the church's position on relics f the saints. I am puzzled why we do not encourage the veneration of relics. I elieve they are special gifts from God.

Is there a special prayer one can say, for example, when venerating a relic f our Lord? (Illinois)

A. The veneration of relics is one of those areas of Christian belief and practice hich possess a solid theological and spiritual foundation, but which experience roves also have an almost built-in temptation for misunderstanding and abuse.

The answer to your question involves explaining a bit of that experience. As ost Catholics know, veneration of the bodies of the saints, especially martyrs, goes ack to the very early church.

Sometimes the blood of the martyrs was collected on a cloth to be kept as a eminder to the Christian community of that individual's fidelity and courage in professing the faith. Later the Eucharist was celebrated and churches were built over their tombs.

Already by the 800s and 900s, however, problems began to surface. Possession of bodies of certain saints became a source of prestige for churches and monasteries. When St. Thomas Aquinas died in the Cistercian monastery of Fossa Nuova, it is reported that the monks there decapitated his body to be sure of keeping his remains. The tug of war between the Cistercians and Dominicans for St. Thomas' body continued for decades after his death.

Buying and selling — even stealing — bodies or parts of bodies of saints became common. Transfer of relics became a major international business. To this day Church aw explicitly forbids "alienation" or permanent transfer of major relics from one lace to another without the pope's permission (Canon 1190).

It's not surprising that this strange sort of dealing with the bodies of saints should e reflected in popular piety of the Middle Ages and beyond. Veneration of relics ave rise to all kinds of feasts, shrines and pilgrimages. Possession of relics even ecame one of the marks of affluence and power. In 1392, at a royal feast, France's ing Charles VI distributed to guests ribs of his holy ancestor St. Louis.

Some opposition to these practices was always heard, but even popes eventually ecame nearly powerless to do anything to discourage them. Mishandling and even he sale of relics became one of the major abuses attacked by leaders of the Protestant eformation.

In 1563, the Council of Trent offered three positive reasons for venerating the odies of the saints. They were living members of the body of Christ, they were emples of the Holy Spirit and are destined to be raised and glorified by him. (Session XV) These motives obviously remain valid.

But experience understandably makes the Church continue to be careful, lest this ar less central aspect of Catholic devotion again assume an importance and meaning ay out of proportion.

This concern is evident in several ways. Some carefully controlled options for eneration of relics which were offered in former Church law are not even mentioned the present Code of Canon Law. (This may be due as much simply to the decline f the importance of relics in popular Catholic devotion as to any other reason.)

The Church's current norms and grants for indulgences do not include any rayers or actions relating to relics of the saints.

In the late Middle Ages it became customary, and then required, to insert a aint's relic in every altar, the old "altar stone." Eventually this almost always turned ut to be merely a tiny piece of bone or other body part.

This is no longer required. Relics may be placed in altars today only under ertain conditions, one of which is that the relic be at least large enough to be recognizable as part of a human body (Rite of Dedicating a Church, n. 5).

Veneration of relics then can be a means of praising the goodness of God and of honoring our brothers and sisters who are saints. It is critical, and obviously not always easy, to preserve that focus.

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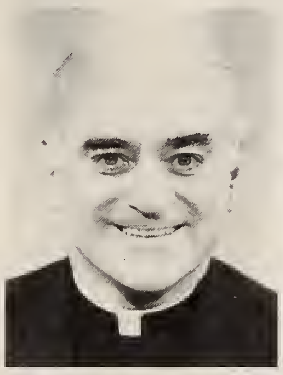
Light One Candle

By FATHER JOHN CATOIR

Father James T. Burtchaell, C.S.C., received a Christopher Award in 1983 for his book *Rachel Weeping — and Other Essays on Abortion* which documented the painful psychological effects of having an abortion.

In a recent article in the *National Catholic Reporter* (Sept. 27, 1991), he discussed the widespread irritation with the protesters of Operation Rescue. He compared their tactics with the more widely approved sit-ins and the freedom marchers of the 1960s.



In both instances, sincere activists made the dangerous leap from legal demonstration to nonviolent civil disobedience in order to reproach our society for legitimizing injustice and, in the case of abortion, for allowing the widespread destruction of human life. However, in the 1960s, only about 3,600 people were arrested. Since Operation Rescue began less than four years ago, there have been more than 65,000 arrests. The press has downplayed that statistic.

The bias of the press in reporting on Operation Rescue is quite obvious. In the '60s, the liberal press made heroes of the protesters. In the case of Operation Rescue, the demonstrators are usually presented as angry troublemakers.

Also, the many cases of police brutality with Operation Rescue have been glossed over by the press. Even the fines and sentence handed out by judges in the last four years have been far more severe than those rendered during the civil rights protests of the '60s.

I marched with Dr. Martin Luther King in Selma, Ala., and I experienced first hand the hatred of rednecks who opposed us as foreign invaders, so my heart is with the rescuers, but my head is having problems with the wisdom of their tactics. If you start from the premise that we are all pro-life, and our aim is to save lives, I think the radical activities of Operation Rescue will probably be counter productive.

Once we harden the opposition, we may win a few battles but we will lose the war. If Roe vs. Wade is ever reversed by the Supreme Court, the battlefield of the pro-life struggle will revert back to the state legislatures. Here, the conscience of the community will be crucial. To influence voters and thereby bring about legistlative reform, we will need to win the majority to our point of view.

Operation Rescue is hardening undecided American against the pro-life movement. If we are to persuade our fellow citizens of the righteousness of our cause, we had better appeal to reason rather than intimidation.

Operation Rescue may save a few lives today, but in the long run millions of babies will be aborted if we fail to mount a more credible campaign of persuasion.

Father John Catoir is director of The Christophers.

Religious Educators Challenged

By CHRIS NEWNAN

"How to do catechesis" was the challenge presented to religious educators who attended the National Conference on Alternative Models of Catechesis and Youth Ministry.

The challenge focused on four perspectives; liturgical, family centered, parish based and youth ministry. National leaders Robert Humphrey, Kathleen Chesto, Judith Dunlap and Tom Zanzig respectively led each of these groups in the sharing of ideas and experiences. Insights gleaned and foundations for visioning were later shared with the larger group.

Principles that emerged collectively from these groups for future visions of catechesis were expressed by the following:

— Catechesis should be a multi-faceted approach, including elements of message, community, worship and service.

— Catechesis must meet the needs of those being catechized; adults, adolescents, children, all parishioners.

— Catechesis should be integrated into the total life of the parish involving parishioners as role models, faith sharers, sponsors and mentors.

— Parishes should be welcoming and evangelizing, modeling God's love.

— Catechetical programs should reflect a continuing initiation process into the parish community of faith for all those being catechized.

— Catechesis should model the Gospel values and continually call all of us to conversion, to live the Christian way of life.

— Catechetical programs should be inter-generational and inclusive of needs, age, culture and every day experiences of those being catechized.

— Catechesis should be oriented liturgically to the Church year, biblically based, encouraging sharing of Church traditions in light of each individual's faith journey.

— Catechesis should be multi-sensory accommodated to different learning modalities and styles, have high impact and be culturally, age and handicapped friendly.

— Catechesis should be sensitve to the awareness of the sacred through art, environment, language, symbols and signs for the senses as expressed through our liturgies, rituals, rites, prayer services and gatherings.

Oh, that we as Catholics could be moved to say from our experiences of catechesis, "I rejoiced when they said to me, Let us go to the house of the Lord." Psalm 122.

Chris Newnan is director of the Office of Religious Education for the Diocese of Charlotte. This column will be concluded next week.

Pakistani Welcome...

Mother Teresa is welcomed by a young girl in Islamabad as the famed missionary to the poorest of the poor arrives in the Pakistani capital on a recent visit. (CNS photo from Reuters)

Reality Of Being Unemployed Hits Home For Charlotte Woman

By KAY FILAR

For 10 years — until my youngest child was in kindergarten — I chose not to work outside my home. We were willing to make the sacrifices that choice meant so I could be there for my little ones during their earliest years. Life in those times was never easy financially, but we managed.

This time last year, I was well into my second year of a part-time job, which I loved. It felt good to be helping out with our finances and learning new skills while still being available for our children.

Eight months ago, I looked forward to expanding my hours and my responsibilities during my third year on the job. Then, three months later, I became unemployed. What was once just a growing statistic had hit closer than close to home. It had hit me!

"Not to worry," I thought. "There is help for those who find themselves in this predicament. Losing this job was not my fault. I had paid into unemployment insurance, and now I just need a little help until I could find another job.

With that optimistic attitude, I proceeded to the unemployment office a week later to begin one of the most frustrating, infuriating and dignity-robbing experiences of my life.

At 7:45 that morning, I joined a kaleidoscope of people awaiting the building's 8 a.m. opening. The line at my first stop — the Job Employment Service — was down the hall around the corner and half way down the next hall; a good day, I soon learned from the wait-worn veterans of unemployment lines.

An hour and a half later, I spoke with an employment counselor who, after considerable consultation with a 10-pound volume on job identifications, classified me and sent me to apply for a position to which he had already referred 30 other "clerical types."

By the time I reached my second stop, the actual Unemployment Office, a line that would take four hours to dissolve was ahead of me. Filling out forms and watching an upbeat video about how willing the Employment Security Commission is to assist me helped the first hour pass.

Thanks to some kind folks who felt like talking, a 300-page novel I read despite eye-straining indirect light and a distracting interlude where a supervisor yelled at the 200 some people assembled in the huge room to be quiet so he could think, I got through the afternoon.

At this office, I learned I was expected to make contact with two potential employers on two different days, to document these contacts, and then to call in my claims to a computerized processing system each week to be eligible for unemployment benefits.

See **Filar,** Page 13

Printer, Paper Win Award Of Excellence

CHARLOTTE — Mullen Publications Inc. won a 1991 Award of Excellence for *The Catholic News & Herald* from PICA, the Printing Industry of the Carolinas. Mullen Publications prints the paper for the Diocese of Charlotte.

Entries in the 25th annual competition were judged on the overall visual impact. Criteria included printing register, neatness, sharpness of photographs, contrast of design elements, composition, originality, flair, clarity and readability.

"The look of the papers is what wins it," says Bernie Smith of Mullen Publications. "The award is a reflection on the paper. It looks good. But for us to take it and get the color registered, that's when it reflects on us."

The award is particularly noteworthy since *The Catholic News & Herald* is a new publication, says Smith. *The Catholic News & Herald* began publication Sept. 6.

The award winning Oct. 18 issue will be viewed by approximately 500 people at an awards ceremony Jan. 25, 1992 at the Oasis Shrine Temple in Charlotte.

In all, 2,295 entries in 108 categories were submitted in the annual competition. A total of 479 Awards of Excellence were made. Mullen Publications won four awards.

PICA is a trade organizations of more than 450 printers and suppliers in the Carolinas.

Dickens (From Page 1)

standing there in the hall, with the sunlight pouring in. And I sat in the chair, at the desk and sort of said come on Dickens ..come on Charles, what should I do? I said, look, I can't write any novels, that's out, what else could I do?'"

In High Point, she found the Heckman Furniture Company, furniture manufacturers specializing in desks. Her timing was impeccable. "As it happens, they were looking for an idea. I arrived absolutely on the right day...they were talking about what new project they could start." Heckman's took the desk and chair, and expanded the idea to include an entire line of Dickens-inspired furniture, called the Charles Dickens Collection.

She returned to her Yorkshire home to commission an oil painting of Charles Dickens that would serve as in-store promotion for the furniture line. Taking a bust-drawing of her great-great-grandfather-in-law, the Countess had the painting expanded to include Dickens standing astride the desk.

However, the painting, which was finished in April, 1991, has a new home at the House of Mercy. The Countess feels the portrait belongs at the House which inspired her American foundation. "Before it was dry," the portrait was hung prominently in the House of Mercy. "If you feel the oil, it's still damp," says the countess. "It takes a very long time to dry."

When the House of Mercy hosts its first benefit, "A Christmas Memory" on Dec. 1, the sisters will raffle one of the recently replicated Dickens desks as part of the fundraiser.

A similar fundraiser is taking place across the Atlantic, "back in England, we have a competition with the schools." The Charles Dickens Heritage Foundation has donated a desk to Great Ormand Street Childrens hospital, which was the hospital Dickens was very involved with.

"We donated a reproduction desk, and are running a competition through the newspapers" for school age children to write essays - a continuation of *The Tale of Two Cities*, "what happened afterwards." The countess says "children up and down England, Scotland and Wales are submitting essays," that once again will financially benefit the hospital so dear to Dickens. The desk will be presented to the school submitting the winning essay.

Countess Jeanne-Marie Dickens, great-great-granddaughter-in-law of author Charles Dickens, visits the House of Mercy, a major beneficiary of a foundation which she and her husband have established.
Photo by JOANN KEANE

"In 1885, Dr. Charles West came to Dickens to ask if he could help with the hospital, because he only had six beds, and he would have to close. In those days. there were no hospitals for sick children. In 1885, he helped Charles West, who said 'I desperately need money' and Dickens said 'how can I help you?' The doctor said 'why don't you read *A Christmas Carol?'* and Dickens thought it an unusal request, but obliged. That evening raised 3,000 pounds for the Great Ormond Street Hospital for Sick Children. He rescued the hospital, and became a patron."

"It's rather extraordinary," says the countess. "Here (at the House of Mercy) we have six beds for persons living with AIDS, and I find it extraordinary... 121 years after his death, the circle is complete.

"I just follow in his footsteps," says the countess.

We Were Wrong

We regret errors made in the Nov. 1 story on the Catholic-Baptist dialogue.

In discussion by Sulpician Father Frank Cancro of The Catholic University of America, he pointed out, "In the Catholic Church, the Second Vatican Council paved the way for shared responsibility for decision making among clergy and lay people. The pendulum shifted back toward a more *centrist* approach during the 1980s. However, tensions are still present in the 1990s." The story quoted him as saying that the pendulum shifted toward "a more centralized approach."

The story also quoted Father Cancro as saying "we have become more collegial, but that is the same as being more democratic." He actually spoke at length about "a current problem in American Catholicism being our misunderstanding of collegiality as democratization."

Holiday (From Page 2)

has what he needs and we have money for food," says Walker. Father C. Morris Boyd is pastor of St. Joan of Arc.

The church gave the Walkers their Thanksgiving dinner last year as well. It also gave them their Christmas meal and presents. "It was a good end to a bad year," says Walker.

"I know there are people out there who are worse off than we are, but I would have lost it a long time ago if it wasn't for the church."

The Walkers are one of 10 families sponsored for Thanksgiving by St. Joan of Arc. Each will receive a gift certificate, donated by Ingle's Market, for a 10- to 12-pound turkey, canned goods and other groceries. Efforts are being organized by parishioner Bill Butler, who's in charge of community life.

St. Matthew Church in Charlotte is putting together food baskets, the size of laundry baskets, for 30 needy families. An additional 10 families are being sponsored through Catholic Social Services by individuals in the community. In the Winston-Salem area, 55 families will receive "food boxes" stuffed with a turkey and other goodies.

One is a 69-year-old woman who is raising her great grandchildren on a Social Security check. "She is providing a loving, stable home (for a boy, age 9, and a girl, 8), but the holidays are real hard on her," says social worker Becky DuBois with Catholic Social Service.

Then, there's a single mother in her 40s with health problems who is raising two daughters, ages 6 and 10, one of whom has a seizure disorder. Or, there's a two-parent family with three boys, ages 8, 7 and 3, on food stamps because the father was injured on the job.

These are but a few of the people for whom the Church is spreading good cheer through a hearty good meal.

Teens Meeting With Bishops Show Commitment to Values

By CHARLES WOOD

INDIANAPOLIS (CNS) — Catholic teens who met with bishops in Indianapolis showed an overall commitment to the church and in particular said they have a responsibility to use their "freedom of choice ... to uphold the Church's values concerning sexuality."

They met at the National Catholic Youth Congress, held Nov. 7-8, which was a first-of-its-kind forum for collaboration and discussion between Catholic teen-agers and U.S. bishops.

More than 50 youth from the Diocese of Charlotte attended the congress. The official delegates from the diocese were Chrissy Diego of Holy Family in Clemmons and Michael Lindquist of St. Michael in Gastonia.

The National Federation for Catholic Youth Ministry co-sponsored the event with the Marriage and Family Committee of the National Conference of Catholic Bishops.

The youths met with bishops to develop belief statements and action strategies for Catholic teens nationwide to deal with the issues of racism, sexuality and substance abuse.

A separate meeting in Indianapolis Nov. 7-10, the 21st biennial National Catholic Youth Conference, drew together 5,400 teens and 1,600 youth ministers at the Indianapolis Convention Center.

Youth delegates at the congress represented some 115 dioceses and organizations such as the Ladies' Auxiliary/Junior Daughters of the Knights of Peter Claver, the Northwest and Midwest Hispanic Commissions and the Knights of Columbus.

Among the 20 bishops attending the meeting were Cardinal Joseph L. Bernardin of Chicago, chairman of the NCCB Marriage and Family Committee, and Bishop Charles J. Chaput of Rapid City, S.D., episcopal moderator for the National Federation for Catholic Youth Ministry.

Cardinal Bernardin opened the congress by telling the young people, "The Church wants to help you grow in faith and the Christian life. Let us share our concerns and dreams and visions with one another with clarity and charity."

The process of sharing information, personal insights and church perspectives on racism, sexuality and substance abuse involved listening to position papers, breaking up into subgroups — one per topic — with panels and small group discussions that led up to developing action strategies and five belief statements to be presented for approval by the whole gathering.

Among belief statements the subgroup on substance abuse presented was the observation that "Many youth are reluctant to turn to the Church because of the negative influences of society around us, so we should encourage more communication between the Church and youth so people will be open to seeking the help which the Church can give."

One statement from the teens and bishops who discussed racism was, "Since racism results partly from ignorance of other cultures and beliefs, the Church, and we as young people in the Church, can tear down these walls of ignorance, planting the seeds of knowledge and of trust to grow the tree of unity." This group also proposed a personal action strategy of not telling racial jokes and discouraging them among their friends when they return home.

The "responsibility to uphold the Church's values on sexuality" was the keynote of one of the belief statements on sexuality.

After the youth approved all the statements, Bishop Chaput closed the congress with two practical suggestions.

"Make sure you make an appointment with your bishops and tell them what you did for them here," he said. "As members of the Church reflecting on these issues, you help bishops fulfill their pastoral duties better."

Then, addressing repeated calls for more financial support for youth programs, he asked, "Are you willing to put your money where your mouth is? If you want your diocese to put more money into youth ministry, would you be willing to donate a month's worth of money you'd spend on clothes?"

During discussion of the sexuality statements, the lack of any explicit mention of birth control or abortion became a contentious issue.

Representatives of the sexuality subgroup received applause when one explained, "We were focusing on positive understanding and practice in the area of teen sexuality from the Catholic perspective. This focus means not having sex" except in the case of teen marriages, "and that means you wouldn't have to worry about birth control or abortion."

Bishop Chaput, who was in the racism subgroup, told Catholic News Service that affirmative action was a contentious issue there.

"Surprisingly, at my table anyway, liberal-leaning white kids were the ones for affirmative action, while those from minority groups were against it — giving arguments similar to those of (Supreme Court Justice) Clarence Thomas," Bishop Chaput reported.

Bishop Chaput added the congress "encouraged me that these teens would look to the Church as they explore these issues and reflect on how they ought to live. I must say, though, that I wish the results, at least of the racism segment, had been more concrete and definite, less abstract and general."

In the sexuality subgroup, "The first hour or so was taken up with the news of (recently retired Los Angeles Lakers player) Magic Johnson contracting the HIV virus," said Bishop Michael J. Sheehan of Lubbock, Texas.

"The young people said this news reinforced for them the sense that if one lives out Catholic teachings and values" in the areas of sex and substance abuse, such eventualities "would not occur," said Bishop Sheehan.

One congress teen leader, Ted Worland, told CNS, "It was fantastic to have this interaction with the bishops. They were committed to understanding us and seriously taking what we had to say into consideration."

Worland, the national federation regional youth delegate from Covington, Ky., said that "all of us were glad this wasn't just a matter of kids being told to agree with whatever the bishops said."

This newspaper is printed on recycled newsprint and is recyclable.

Movie
Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Beauty and the Beast" (Disney)

Enchanting animated fairy tale of a young maiden who rescues her father from a ferocious beast only to fall in love with the creature's gentler qualities. Computer graphics enhance classic Disney animation for eye-pleasing visuals enlivened by rousing musical numbers and delightful characterizations from directors Kirk Wise and Gary Trousdale. Brief scary shots. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"An American Tail: Fievel Goes West" (Universal)

Unexceptional sequel continues the animated adventures of feisty Fievel Mousekewitz and his family in the wild West, where he must save them from crafty cats conniving to turn them into mouseburgers. Directors Phil Nebbelink and Simon Wells deliver an uneven story whose pace and images range from gentle to chaotic. Some typical cartoon violence. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Strictly Business" (Warner Bros.)

Predictable romantic comedy about young African-Americans in which a mail-room clerk (Tommy Davidson) helps an executive (Joseph C. Phillips) win over the clerk's gorgeous friend (Halle Berry) in exchange for a spot in the management training program. Only the lively music in director Kevin Hooks' uninspired movie relieves the flatness of the uniformly one-dimensional characters. A few discreet bedroom scenes, occasional sexual references, racial slurs and momentary violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Cape Fear" (Universal)

Violent remake of the 1962 thriller has a Bible-spouting psychopath (Robert De Niro) imprisoned for viciously violating a woman returning to terrorize his former lawyer (Nick Nolte) and to rape the man's wife and teen-age daughter (Jessica Lange and Juliette Lewis, respectively). Director Martin Scorsese loses the atmospheric terror of the original in favor of graphic brutality and a relentlessly ugly vision of the law as powerless to protect the innocent. Excessive violence, perverse sexual innuendo, adult endorsement of teen drug abuse and minimal rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

Youth News Briefs

Youth Group Information

CHARLOTTE — Catholic school students, grades 7-8, or 9-12 who would like information about St. John Neumann's youth group activities are asked to mail a postcard with your name, grade, and school to the parish office.

Send your information to: Mike Onofrietti, St. John Neumann, 8451 Idlewild Road, Charlotte, NC 28227.

Helping Out

HICKORY — The junior high youth group from St. Aloysius in Hickory will be available for babysitting at the church on Nov. 23 from 9:30 - 1:30 p.m. for children five to eight years of age.

For more information, call Patty Savage, (704) 684-8877, or Cathy Stout, (704) 684-6098.

Kudos

CHARLOTTE — the following Charlotte Catholic High School students have been recognized for special achievements:

Oscar DelPino, of St. Gabriel Parish was selected to attend The National Young Leaders Conference in Washington, D.C. from Nov. 12 - 17.

Maria Ferry, of St. Gabriel Parish has been selected as a Charlotte Catholic High School nominee for the Morehead Scholarship to UNC-Chapel Hill.

St. Gabriel Parish member Tara Servatius received a letter of commendation for her outstanding performance on the Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test.

Michael Volponi, of St. Matthew, has received the 1991 Principal's Leadership Award given by The National Association of Secondary School Principals. He also has been selected as the 1991 Daughters of the American Revolution Good Citizen for leadership, dependability, service and patriotism.

William Bushman, of St. John Neumann Parish has been selected as a CCHS nominee for the Morehead Scholarship to UNC-Chapel Hill.

Heather McGee, of St. Peter, has received a letter of commendation for her outstanding performance on the Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test. She has also been selected as Charlotte Catholic High School's Carolina Carousel Princess.

Pop, Pop, Popcorn

GREENSBORO — St. Pius X School in Greensboro is participating in a fundraising project that involves collecting UPC labels from Orville Redenbacher popcorn.

The school will receive ten cents towards educational materials for each UPC label collected.

Send labels to: St. Pius X School, 2200 N. Elm Street, Greensboro, NC 27408.

Hay Ride

CONCORD — The senior high youth group of St. James in Concord are planning a hayride on Nov. 23 from 1 p.m. - 3 p.m.

For more information, call Denise Schweizer, (704) 786-0816.

The Catholic News & Herald welcomes youth news for the youth page. Send releases 10 days before publication to: Youth page, P.O. Box 37267, Charlotte, NC 28237.

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FAITH alive!

THE LOOK OF HATRED

By Father Eugene LaVerdiere, SSS
Catholic News Service

"Were you tortured? What do you think of the people who kept you in prison?"

Those questions were directed to Maryknoll Bishop James E. Walsh on his release in 1970 from prison in China. Recognizing material with potential for a good story, reporters descended on him from all sides.

Bishop Walsh's imprisonment lasted more than two decades. He was the first bishop of Jiangmen (Kongmoon) in China's Guangdong Province. He had ordained a number of Chinese priests who also suffered years of imprisonment. He had overseen the founding of a Chinese sister's congregation, which survived every effort to snuff it out.

Now reporters wanted to know what he thought of those who imprisoned him, who portrayed him as a foreign spy and did everything to break his spirit.

But Bishop Walsh was not an ordinary man, and he did not give the reporters an ordinary answer.

"What do I think of the people who did this to me? Why, I love those people."

Bishop Walsh went to China in the name of Christ. He devoted so much of his life to the people of China. He suffered many years for them. Of course he loved those people, including those who imprisoned him.

Love does not make very exciting news copy, at least not Bishop Walsh's kind of love. Expressions of anger, denunciation and hatred might have.

"Bishop Denounces Tormentors, Vows Eternal Hatred." Now that would have made a great headline.

> **"In the case of hate, the attitude is one of rejection. Hatred is destructive. Sustained over a long period of time, it tends to destroy the person who harbors it."**

The story of Bishop Walsh and his release from prison highlights two basic and different human attitudes, love and hatred.

Love is positive. Hatred is its opposite. Both are supported or driven by emotional energy.

In the case of love, the attitude is one of acceptance and of wanting to be close. Characterized by joy and happiness, love is creative and tends to transform the person who is loved. It even transforms the one who loves.

In the case of hate, the attitude is one of rejection. Hatred is destructive. Sustained over a long period of time, it tends to destroy the person who harbors it.

If Bishop Walsh had hated his persecutors, the hatred would have added to his suffering and might even have destroyed him. As it is, his love for them kept him sound of mind and heart throughout his long prison term.

The opposition between love and hatred can be seen from Jesus' teaching in the New Testament. We read, for example, in the Sermon on the Mount: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you" (Matthew 5:43-44).

■ ■ ■

Christian love leaves no room in the heart for hatred. It must be extended to one's enemy.

Again we read: "No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon" (Luke 16:13).

With love and hatred, it is clearly a matter of either-or.

To grasp Jesus' teaching in this matter, there is nothing like holding it up to the light of his own life, especially to his attitude in the passion.

If anyone had a right to be angry, it was Jesus. Just about everybody had turned against him.

But hatred does not fit the image we have of Jesus. Imagine what denunciations, recriminations, angry rejections and outbursts of hatred would do to Jesus' last words and the story of the passion.

Imagine Jesus confronting his disciples: "How could you run away like this and abandon me? I made you what you are!"

Imagine Jesus turning to his Father in prayer: "Why don't you do something? You're supposed to be my Father!"

And imagine Jesus addressing Judas: "You betrayed me. I trusted you. I hate you!"

Words like this coming from Jesus are quite unimaginable. Nor can we imagine such words coming from someone like Bishop Walsh.

■ ■ ■

To the very end, Jesus' attitude was one of love and compassion. Recall his words: "Father, forgive them, they know not what they do" (Luke 23:34); "Amen, I say to you, today you will be with me in Paradise" (Luke 23:43); "Father, into your hands I commend my spirit" (Luke 23:46).

There is not one ounce of hatred in any of those expressions. No rejection, no anger.

There is love, loving acceptance and joy, the kind that transforms both those who are loved and the one who loves.

Imagine a group of reporters at the foot of the cross: "Did you know that this was in store for you? What do you think of the people who crucified you?"

Jesus was not an ordinary person, and he would not have given an ordinary answer:

"What do I think of the people who did this to me? Why, I love those people!"

(Father LaVerdiere is senior editor of Emmanuel magazine.)

CNS photo from UPI

FAITH IN THE MARKETPLACE

What are the signs and consequences of hatred?

"As a prosecutor, I see a lot of hatred. People assault other people because they are big and have weapons and think they can get away with it — and often they do." — Vince Hauser, Waterford, Conn.

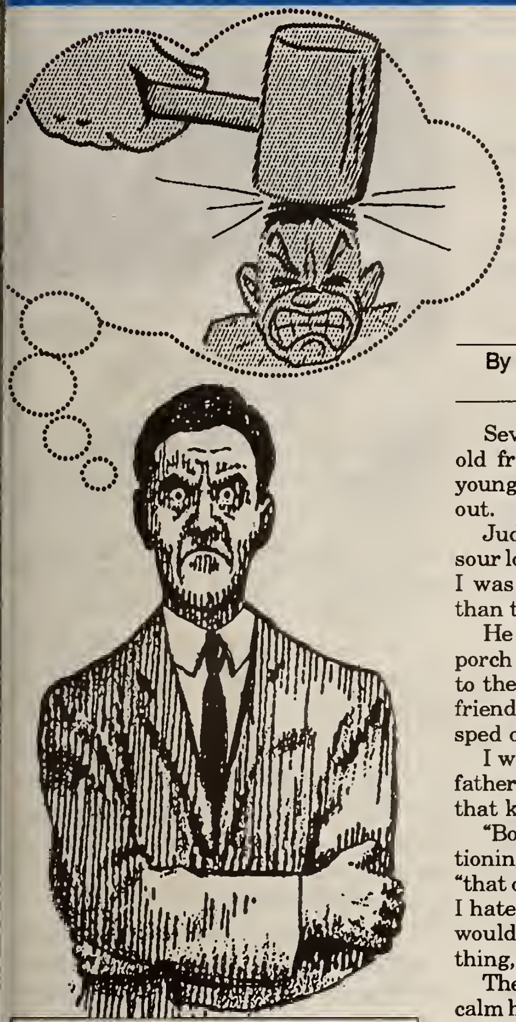
"Failure to give help — whether it is asked for or not — to those who need it. The absence of love." — Richard Romanowski, Amherst, N.Y.

"I would say racial discrimination is a sign of hatred in the world. The consequences are that human beings aren't able to live up to their potential as God created them." — Kathleen Cotter, Tucson, Ariz.

"Prejudice is a sign of hatred in the world today. Not just prejudice between races, but between religions, between cultures and between the sexes. The consequences are more barriers in a world that is filled with barriers already. The ultimate consequence is war." — Cassian Lewinski, Salt Lake City, Utah

"Lying, deceit. In the business world, people seem to lie and cheat their way to whatever they want." — Laura Mertes, Prairie Village, Kan.

An upcoming edition asks: Think about the many titles by which Jesus is known: Lord, Messiah, Savior, etc. What title most strikes home with you? Why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



"I hate that kid!"

By Father David K. O'Rourke, OP
Catholic News Service

Several weeks ago I dropped in on old friends. As I was going in, their youngest, to put it mildly, was coming out.

Judging by the grumpy "hlo" and the sour look he shot me as he stormed out, I was walking in on something other than the happy family at home.

He jumped the three steps from the porch to the walk, muttered something to the scruffy looking somewhat older friend in a car in front, and then they sped off.

I was only half in the door when his father exclaimed, "I simply cannot stand that kid. He is nothing but trouble."

"Bobby?" I asked in disbelief, mentioning their son's name. "No," he said, "that other kid. Larry, Harry, whoever. I hate that kid. He's trouble. I wish he would just go away, fall off a cliff, anything, but not come back."

Then to his wife, who was trying to calm him down: "He has more influence on Bobby than you and I put together — and it's all negative. Bobby's naive and young, and he needs protection."

Needless to say, we spent the evening talking about raising teen-agers. Eventually, we also began to discuss the distress caused by the father's strong feelings against his son's young friend. For the father really was troubled by the strength of his feeling, especially the dislike he felt.

"This is no 'hate the sin but love the sinner' business," he said. "I can't stand that kid."

That was the truth! It also is the truth for many other people, and sometimes those they can't stand are their own family members.

What does faith say to people in this situation?

To begin, let's look at the anger that so often is part of the situation. Anger is an emotion, and emotions are morally neutral. They are not good or bad.

Of course, anger can assume a moral quality based on the good or bad way it is focused. Anger put to the service of a bad cause, like racial hatred, becomes bad itself. Anger put to the service of a good cause, like speaking out against cruelty or injustice, becomes good.

Second, to say we love the sinner means we wish he or she would turn from sinful ways. But sometimes the person does not do so. The history of the 20th century has taught us that some people, thinking and plotting, can and do choose to do evil.

Nonetheless, wishing a person would turn away from evil ways — loving the sinner — differs from feeling that person has the right to walk all over you, which is destructive.

Finally, there is the desire we often feel to be free of bad influences. My friends did not want this other youngster around their son. Most of us have seen situations of equally destructive force — the abusive spouse, the manipulative friend or relative or the predictable con man.

We should want to be free from abuse, manipulation or conning by others. We might have to put up with the person for whatever reason, but we do not have to tolerate the actions.

As my friends said, "If we or Bobby could help that kid it would be one thing, but we can't. So here and now our job is to protect our son."

That, to me, is a conclusion right out of our moral tradition.

(Father O'Rourke is pastor of St. Dominic Church in Benicia, Calif., and a free-lance writer.)

"We spent the evening talking about raising teen-agers.... For the father really was troubled by the strength of his feeling, especially the dislike he felt" for his son's friend.

FOOD FOR THOUGHT

There are certain actions I more than dislike. I loathe them. For example, the abuse of drugs among some teen-agers.

The challenge when you loathe an action is to avoid conveying the impression that it is the person, not the action, that you loathe.

I wouldn't want to give a teen-ager who abuses drugs any reason to think I condone the abuse. At the same time, I would want the youth to be certain of my love, to know my commitment to him or her as a person is firm.

At times in such situations, people feel they are failing to communicate this distinction between action and person. Striking the right balance is a process that unfolds slowly.

But remember in this process that every person has good qualities. Communicate with the other person whenever possible about whatever goodness you see, so that hatred of the person's action doesn't appear to consume you.

Moreover, remember that every difficult situation — negative as it may seem — holds hidden opportunities for you to grow. Pray for the insight to understand how you are being asked to become a fuller person in this complex situation.

David Gibson, Editor, Faith Alive!

Good and bad hatred

By Father John J. Castelot
Catholic News Service

Immediately following the story of humanity's alienation from its Creator, there is a series of stories in the Bible about people's alienation from each other. The first story is that of Cain and Abel, blood brothers. For some strange reason Cain resented Abel's success. Resentment led to hatred and hatred to murder, fratricide!

But Cain destroyed not only his brother; in the process he destroyed himself. Consumed by mortal terror of the consequences, he ended up "a restless wanderer," cut off from human society.

Almost immediately thereafter we read of Lamech, a hateful character who actually boasts of his unbridled violence. He dehumanized and brutalized himself through hatred. Humanity was off to a bad start, and the corrosive power of hate has corrupted relationships ever since.

Saul's hatred of David ruined him. Poor Saul was pathologically insecure.

Saul's insecurity and fear drove him to desperation, to attempted murder and eventually to suicide.

In all these instances the hatred was directed not to evil but to good. The sight of innocence simply infuriates some people, maddens them.

Tragically, it is not only the object of the hatred who suffers. The one who hates becomes, in his turn, hated.

There is, on the other hand, a "good" hatred, one directed against evil. Such hatred can motivate people to eradicate an evil.

Unfortunately, only a thin line separates hatred for evil from hatred of the evil person, and it is easy to step over that line.

The prophets despised the evil that threatened to destroy their people. Yet they reached out with love and genuine concern to the perpetrators of that evil.

Amos, a shepherd from the South, was sickened by the social injustice and moral degradation of the sophisticated North. This did not deter him from bending every effort to save the people from their folly.

Hosea, who preached in the same deplorable situation, is known to history as the prophet of divine love.

Both prophets managed to distinguish the evil from the evildoers.

God is portrayed as "hating" the empty religious practices of his people. "Your new moons and festivals I detest" (Isaiah 1:14). But God's love for them as people remained unshaken, and he pleaded with them to change: "Come now, let us set things right.... Though your sins be like scarlet, they may become white as snow" (Isaiah 1:18).

Hating sin while loving the sinner is like walking a tightrope. For, destation of evil can engender smug self-righteousness; it is possible to be too "right."

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

CNS artwork from engraving of Cain and Abel.

FURTHER NOURISHMENT

Ethicist J. Giles Milhaven's book *Good Anger* explores what good, if any, is to be found in vindictive human anger, "the rage to wreak vengeance or punishment for its own sake." Discussing anger that is "essentially a passion for justice," he cautions: "Our anger, despite its goal of justice, moves us often to do what is unjust or otherwise wrong in the present situation." Included in his book is a discussion of the human tendency to lay blame on others. (Sheed and Ward, 115 E. Armour Blvd., P.O. Box 419492, Kansas City, Mo. 64141-6492. 1989.)

Cardinal James A Hickey (l) of Washington talks with Bishop Raymond J. Boland of Birmingham, Ala., during the fall meeting of the National Conference of Catholic Bishops in Washington. (CNS photo by Al Stephenson)

Bishops Urge Greater Attention To Needs Of American Children

WASHINGTON (CNS) — When they approved their statement on children and families by a wide margin Nov. 14, the U.S. bishops joined a chorus of voices in the Church and outside it urging greater attention to the nation's youngest citizens.

"Our children bring us special gifts, today, not just tomorrow. They are the sign of God's continual gift to the world," the bishops said. "Thus, we need to respect them and place their rights as a priority in our society and our church."

Addressing the same problem from a different perspective, the Children's Defense Fund Nov. 7 kicked off a campaign to "leave no child behind" with proposals designed to fight rising child poverty, hunger, homelessness and lack of health coverage.

"In the past year alone, another 840,000 children slipped into poverty," said Marian Wright Edelman, president of the Children's Defense Fund. Families with children, especially young families of all races, have been hardest hit, she said.

Nancy Wisdo, director of domestic social development for the U.S. Catholic Conference, said the new bishops' statement won't change the conference's longstanding interest in a wide range of issues affecting children and families but is rather intended to "put a face to the issues that we've been dealing with."

As the statement was being developed, many bishops said it would be "a great help to them in rallying the grassroots" to causes affecting children and families, she said.

The statement, *Putting Children and Families First: A Challenge for Our Church, Nation and World*, also may signal a new era of cooperation among offices of the National Conference of Catholic Bishops and U.S. Catholic Conference, Wisdo said.

Among the offices consulted on the document were domestic social development, international justice and peace, education, pro-life, black Catholics, general counsel, Campaign for Human Development, government liaison, Migration and Refugee Services, public affairs and Hispanic Catholics. Also consulted were Catholic Charities USA, Catholic Relief Services and the Catholic Near East Welfare Association.

Catholic Charities, whose 1,200 local agencies see families and children most affected by the current recession, has put a special emphasis this year on passage of the Mickey Leland Childhood Hunger Relief Act, which would raise food stamp benefits and allow more people to qualify for them.

The week after the bishops' meeting, Father Thomas J. Harvey, president of Catholic Charities USA, planned to present 10,000 letters supporting the Leland bill to the key House sponsors of the legislation, Reps. Leon Panetta, D-Calif., and Bill Emerson, R-Mo.

The bill is named for the former Texas Democrat who died in 1989 while on a fact-finding mission to Ethiopia. As a member of Congress, he made fighting hunger in the United States and abroad a special priority.

Sharon Daly, who preceded Wisdo in the domestic social development post and now works as director of government and community affairs for the Children's Defense Fund, has a unique perspective on the bishops' statement and the new campaign.

"I think the two are very, very similar and complementary," she said. The bishops' statement expresses hope that "by the year 2000 we will finally eliminate poverty among children in this affluent society and we will have a world where children will no longer die of hunger."

"That's exactly what the Children's Defense Fund's goal is," Daly said.

She also linked the document and the campaign in their calls for universal access to health care, for tax reform to aid families with children, for improved school readiness and expanded access to day care and for more affordable housing.

Daly said the Children's Defense Fund campaign, which features a booklet called *An Opinion Maker's Guide to Children in Election Year 1992*, calls on every candidate for public office in '92 to "take a look at children's needs and problems and tell the voters what they would do in very concrete terms to solve those problems."

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB-USCC president, said at a press conference following the Nov. 11-14 meeting that the bishops' emphasis on children's concerns is not just for the election year, although "we believe it's an issue every candidate ought to address."

"While others are campaigning for public office," the document says, "let us campaign for children. Let us insist the needs of our children, all children, but especially unborn children and poor children, take first place in the dialogue over the values and vision that ought to guide our nation."

Franciscan Brother Creates Icons From Pins, Gems And Beads

FORT PIERCE, Fla. (CNS) — Since 1954, Conventual Franciscan Brother Valentine Jablonski has been crafting icons out of pins, gems and beads.

For an elaborate image of Our Lady of Czestochowa, also called the Black Madonna, he used blue, green and red rhinestones, fake pearls, stones, some precious and some semiprecious gems, all held together on a foam board with gold-plated straight pins.

"I enjoy working for the Blessed Mother," said the 67-year-old friar, explaining how he began the work.

"There is some beauty I could see in her. I do it for the glorification of our mother," he told *The Florida Catholic*, newspaper of the Diocese of Palm Beach.

Between his pastoral ministry of caring for the sick and elderly in Fort Pierce area convalescent centers, hospitals and private homes, he has completed more than 65 such icons.

Brother Jablonski has lived at a Franciscan residence next to John Carroll High School in Fort Pierce since 1988.

Orders for the icons with their Byzantine appearance come from churches and individual buyers. He declines to say how much the pictures cost.

"Let's just say they are very expensive," he said, noting that the stones come from Brazil, Germany, Austria, China and Japan.

Some of the works are rather small, others large, such as the 4-foot by 5-foot icon commissioned by Sacred Heart of Jesus Church in South Amboy, N.J., his home parish.

Another large work hangs in St. Joseph Parish, Mount Carmel, Pa. He is reworking an icon, belonging to Ascension Parish in Bowie, Md., that was damaged by vandals.

Like those parishes, Brother Jablonski has Polish connections. His father was from Poland.

Conventual Franciscan Brother Valentine Jablonski demonstrates his technique of applying beads and jewels to an icon. He has completed more than 65 jeweled pictures in his spare time since 1954. (CNS photo by Susan McLain Sullivan, *The Florida Catholic*.)

"My dad used to tell us what it was like and oh, it was beautiful," he said. "The scenery, the country, the people, the devotion."

Brother Jablonski said that he and his brother had visited Czestochowa. They were from a family of 11 children.

The large pictures contain some 1,600 pins and require about 500 hours of work.

He had seen another friar creating similar works when he was at St. Joseph Cupertino Monastery in Baltimore, which he entered in 1951.

"When I was young I liked to put things together, like puzzles and things around the house," he added. "I've always done things like this."

"People don't need a handout, they need a helping hand."
–Father Carl Sutphin, Pastor

CAMPAIGN FOR HUMAN DEVELOPMENT

When their village of tenant shacks was scheduled to be demolished, the inhabitants of Cabrillo Village, California, didn't give up. They organized themselves as a cooperative housing corporation and bought their houses from the owner.

With a CHD grant, they made improvements that allowed them to qualify for federal and state funds for further housing rehabilitation.

Cabrillo Village, now a community of comfortable family homes, is one of many examples of what people can do when they are given a chance–and a helping hand from CHD and you.

Please give generously to the Campaign in your parish.

COLLECTION SUNDAY: NOVEMBER 24

For more information, contact your diocesan CHD director, or the national office:

UNITED STATES CATHOLIC CONFERENCE

Campaign for Human Development, United States Catholic Conference
3211 Fourth Street, N.E., Washington, DC 20017-1194
(202) 541-3210

Bishops Speak Out On Teaching Role, Dissent

500 YEARS
GELIZATION
149
THE
ICAS 1992

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, chairs the bishops' fall meeting in Washington. (CNS photo by Al Stephenson)

By JERRY FILTEAU
Catholic News Service

WASHINGTON (CNS)—The U.S. bishops Nov. 14 approved a statement on their teaching role as bishops and on their response to those who dissent from or do not accept some Church teachings.

Developed over a five-year period by the bishops' Committee on Doctrine, the highly theological 93-page text was titled, *The Teaching Ministry of the Diocesan Bishop: A Pastoral Reflection.*

It says the bishops are empowered to teach "not by their personal gifts, but by the Holy Spirit given in ordination."

The difference between a bishop's teaching and other kinds of teaching, it says, is that the bishop's teaching office "is actually part of the saving work of God in history," calling people "to respond in faith to the word of salvation."

It says the teaching ministry of bishops involves two responsibilities, to "declare authoritatively the faith of the Church" and to "judge whether what is presented as the content of faith is accurate."

Despite strong criticism by a few bishops, the document passed overwhelmingly in a voice vote, with only a few scattered "no" votes.

Bishop Raymond A. Lucker of New Ulm, Minn., opposed the document because of its "tone," which he described as "so grim, so juridical."

It focused too much on the bishops as the possessors of the faith, he said, and too much on faith as a set of propositions rather than a living response and conversion to Christ.

"Where's the life, where's the dynamism, where's the beauty?" he asked.

Auxiliary Bishop Austin B. Vaughan of New York also opposed the document sharply, but for different reasons. "I don't disagree with the first 62 pages," he said, but "I find the section on dissent well-intentioned but defective."

His major objection, he said, was that the dissent section "is unclear on the binding nature of some, not all but some, non-definitive teaching" of the Church.

Jesuit theologian Father Avery Dulles, who was a consultant to the committee in writing the document, told Catholic News Service that the statement "accents the fact that the primary responsibility of the bishop is to be a preacher and teacher of the word."

"This is central," he said, and that while it has been said in various ways in other Church documents, it was important for the bishops to study the issue and address it themselves.

He described the statement's complex, nuanced discussion of levels of Church teaching and responses to various forms of non-acceptance or disagreement with Church teaching as dealing "sensitively with relations between bishops and theologians."

"It does allow freedom for theologians to raise questions" in appropriate scholarly forums, he said. This does not contradict a recent document on theologians in the Church issued by the Vatican's Congregation for the Doctrine of the Faith, Father Dulles added, but it addresses the issue explicitly, which the Vatican document did not do.

The bishops' new statement also gives a fuller treatment and broader definition to dissent than the Vatican document did, Father Dulles said.

The Vatican statement sharply reproved theologians who engage in dissent, but it defined dissent only in terms of public, organized challenges to Church teaching aimed at bringing a change in the teaching.

The bishops' document covers more completely all the forms of dissent which the bishops are confronted with on a regular basis, Father Dulles said.

The new statement also makes an important distinction between dissent and "non-acceptance" of Church teaching, the theologian said. In the United States, the non-acceptance issue "is becoming an increasingly important pastoral problem," he said.

The document describes several "different forms" of "lack of assent" to non-definitive teachings of the Church:

— "A pastoral minister's silence about various teachings."

— "An individual's ignoring of an authoritative teaching."

— "The entertaining of persistent doubt about a particular teaching while taking no steps to resolve the doubt."

— "Refusal to admit that a particular teaching applies to an individual's life."

— "The reinterpretation of a teaching in opposition to its original significance."

"Clarification, dialogue, education, pastoral counseling and moral or spiritual formation are effective tools for countering these kinds of non-acceptance," the statement says.

It suggests that bishops have a variety of tools in the diocese, from the Catholic press to retreats and various formation programs, to address such issues.

If there is widespread non-acceptance of a particular teaching, the bishop may decide to use the mass media or write a pastoral letter to deal with the issue and clarify the teaching, it says.

It describes dissent as moving beyond have "difficulty" with the teaching to "a judgment that the teaching is false."

In America the idea of a right to engage in such dissent in the Church has been linked to U.S. political and intellectual values of "individual liberty and rights," it says.

Even when it is not public, the statement says, dissent "is unacceptable" if a person "conclusively rejects the ordinary, non-definitive teaching of the Church," substituting his or her own judgment.

The statement excludes from the realm of "public dissent" professional discussions by theologians "within the confines of scholarly meetings and dialogues" or through publication in scholarly journals.

It notes, however, that there is a presumption that scholars who engage in criticism or disagreement in those forums "are willing to take the necessary steps to overcome their difficulties and abide by an authoritative intervention on the part of the magisterium (Church teaching authority) should it consider one necessary."

It describes "public dissent" as taking place when "a judgment rejecting magisterial teaching is widely disseminated in the public forum ... such as may occur through popular religious journals or through books intended for mass distribution or through the press and electronic media."

It says that in deciding how to respond a bishop has to consider a number of factors such as the importance of the teaching at issue, its certitude, the context of the dissent, the attitude of the dissenter, the real or potential impact of the dissent, the means used, and the public stature of the dissenter.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

DLE, CK

Scripture

Readings For The Week Of November 24 - November 30

Sunday: Daniel 7, 13-14; Revelation 1, 5-8; John 18, 33-37.

Monday: Daniel 1, 1-6, 8-20; Luke 21, 1-4.

Tuesday: Daniel 2, 31-45; Luke 21, 5-11.

Wednesday: Daniel 5, 1-6, 13-14, 16-17, 23-28; Luke 21, 12-19.

Thursday: Daniel 6, 25-28; Luke 21, 20-28.

Friday: Daniel 7, 2-14; Luke 21, 29-33.

Saturday: Romans 10, 9-18; Matthew 4, 18-22.

Bishop Donoghue's Views On Meeting

By JOANN KEANE
Associate Editor

CHARLOTTE — Holy days were clearly the hottest topic at the bishops' Nov. 11-14 meeting. Extensive and at times impassioned debate took place before the balloting. Bishops from large Eastern dioceses led the fight for retaining all holy days and bishops of the Midwest and West were the chief proponents of change.

"I was convinced even before the vote took place that they would not be changed," said Bishop John F. Donoghue of the Diocese of Charlotte. Bishop Donoghue told *The Catholic News & Herald* on Sept. 6 that he opposed the proposals by the U.S. bishops' Committee on Liturgy which could have left U.S. Catholics with only two holy days of obligation. Bishop Donoghue thinks bishops in general saw the advantage of retaining holy days for the people. He points out that it would have required a two-thirds majority to change the holy days of obligation.

While the bishops voted to retain all six holy days of obligation currently observed by U.S. Latin-rite Catholics, a vote on eliminating the obligation of Mass for three holy days — Jan 1, Aug. 15 and Nov. 1 — when they fall on Saturday or Monday was inconclusive. "That, for me, would not create a problem," says Bishop Donoghue. Final results will not be known until bishops not at the meeting are polled by mail.

See **Views,** Page 13

Comunidad Hispana
Comuniquémonos

Familia Costarrisense de la Comunidad hispana de Lincolnton.
Foto por PADRE SILL RUEDA

Nuestros Hijos

Por CARMEN MA.CALVAR

En el mundo en que nos desenvolvemos, a menudo se nos hace conveniente olvidarnos de nuestras raices latinas e integrarnos por completo en el mundo americano que nos rodea.

He visto con alarmante regularidad que a muchos de nosotros se nos hace mas fácil comunicarnos con nuestros hijos en inglés que en nuestro idioma español. Como el mundo exterior nos bombardea con el inglés y nuestros hijos son a veces mas desenvueltos en ese idioma, nosotros optamos por seguir esa corriente antes de enfrentarnos a lo desconocido que puede traer nuestro propio español.

A menudo la opción del idioma de nuestros hijos es el resultado de cansancio de nosotros los padres, o del resultado de un matrimonio donde un padre es latino y el otro norteamericano, o que simplemente nuestros hijos se rebelan ante el reto que proporciona ser "diferente."

Ante todas estas situaciones deberíamos de reaccionar con paciencia y con amor pero con una meta en mano, la cual es que nuestros hijos participen activamente del ingrediente mas bonito que forma nuestra cultura latina que es: nuestro idioma.

Deberíamos de darnos cuenta que al mirar a nuestro alrededor, el español hoy forma el segundo idioma de este país y que con el influjo de personas hispano-hablantes creciendo por día se hace un don el nacer en un ambiente donde dos idiomas crecen en nuestros hijos simultáneamente. Así nuestros hijos crecen con el doble de oportunidades en su mundo exterior, ademas de que tienen el poder de comunicarse con el doble de personas.

Para el sentido de identidad de nuestros hijos, saber de donde vienen comienza con el idioma de sus antecesores. Crecer orgullosos de sí mismos, es crecer con la confianza de que aquello que es ser latino envuelve una historia rica y de orgullo que reside en los adultos que los rodean. Es afianzarlos en su idioma y su cultura no perdida dentro de sus hogares y entre las amistades cercanas de los padres. Es constantemente decirles con nuestros gestos, siguiendo nuestras tradiciones y practicando nuestro idioma que hemos sido bendecidos por Dios porque nos ha dado la maravilla, que es nuestro idioma español.

Y es, en esta cultura norte-americana donde vivimos, aquello que nos incluye y nos separa no por diferentes sino por dotados. Sigamos enseñándoles a nuestros hijos el desenvolvimiento de la vida en español. Brindémosles más. No cerremos sus fronteras con un solo idioma, démosles la oportunidad de usar los dos.

Noticias Breves

Obispos Piden Ayuda Adicional para Sacerdotes Hispanos Recién Ordenados

Washington (CNS) — Los presidentes de dos comités de los Obispos Estadounidenses han apelado a sus colegas Obispos para ayudar a los Sacerdotes hispanos recién ordenados que algunas veces se enfrentan a expectativas abrumadoras.

Monseñor Donald W. Wuerl, Obispo de Pittsburgh, presidente del comité Episcopal para la vida y el Ministerio Sacerdotal, y Monseñor Enrrique San Pedro, Obispo Coadjutor de Brownsville, Tejas, presidente del Comité Episcopal para asuntos hispanos, en una carta enviada en octubre último, pedián a sus colegas Obispos que: Tengan cuidado al seleccionar la primera asignación de un Sacerdote hispano recién ordenado y otros puntos mas.

Abogados Especializados en Derecho Canónico Estudiarán Inferencias de Sacerdotes Casados.

San Antonio Tx.(CNS) — Al mencionar "una crisis cada vez mayor en el ministerio y la celebración eucarística," la Sociedad de Derecho Canónico de los Estados Unidos acordó el 16 de Octubre último hacer que un grupo de trabajo estudie los asuntos canónicos relacionados con la Ordenación de hombres casados al Sacerdocio.

La decisión fué adoptada en la convención nacional de la sociedad entre los días 14 y 17 de octubre último en San Antonio, la cual atrajo a 500 especialistas en derecho eclesíastico de los Estados Unidos y El Canadá.

El grupo de trabajo presentará su informe a la sociedad en su convención de 1993.

En un taller de trabajo sobre los matrimonios hispanos el Padre Alfredo Olivas, de El Paso Tx. dijo que los hispanos tienen una tasa de divorcios menor que la de los negros o los blancos en los Estados Unidos.

Papa y Bush Recorren Lugares Difíciles del Mundo en Conversación..

Ciudad del Vaticano (CNS) — El Papa Juan Pablo II y el Presidente de los Estados Unidos, George Bush, en una reunión privada, hicieron "un viaje importante" por los lugares difíciles del mundo, dijo el Presidente.

Al final de la sesión del 8 de noviembre, el Papa dijo que se sentía agradecido por la oportunidad de haber tenido esta conversación muy extensa.

El Presidente y el Papa estuvieron solos más de una hora, sin intérpretes, antes de que se les unieran la Primera Dama Barbara Bush, el Secretario de Estado de los Estados Unidos y otros miembros de la comitiva.

Las Propuestas Mejicanas Reconocerían a las Iglesias.

Ciudad Méjico (CNS) — El Presidente de Méjico, Carlos Salinas de Gortari, en un discurso importante del 1 de noviembre, propuso legislación que podria llevar al reconocimiento legal de la Iglesia católica y otras Iglesias de Méjico.

Al mismo tiempo, no obstante, el Presidente Mejicano indicó que su gobierno podría no llegar tan lejos como hasta modificar una disposición de la Constitución de Méjico que prohibe a la Iglesia el tener propiedades directamente.

Locales

Revista Mensaje

Para el próximo mes de diciembre comienzan las suscripciones a la mejor revista católica de los Estados Unidos para hispanos. El costo es de $10 dólares al año. Recomendamos esta magnífica revista.

MENSAJE P.O.Box 1817, Kenner LA 70063. Tel: 504-443-4612.

Nuestra Sra. de Guadalupe.

El jueves 12 de Diciembre a las 8 de la noche en la catedal de San Patricio se celebrará la Sta. Misa solemne con desfile de banderas de paises hispanos y sus trajes regionales. Estan todos invitados. La Stma. Virgen de Guadalupe es la Patrona de las Américas.

Baile Latino

Comidas típicas y música con el Combo Latino. $10 dólares la entrada, el sábado 30 de noviembre, de 8:00 p.m. a la media noche, en National Armory Hwy 321, Lincolnton N.C. No se permitirán bebidas alcohólicas.

Catequistas

El sábado 14 de diciembre se dará instrucción para formar catequistas, en el Centro Diocesano de Hickory, de 10 a.m. a 5 p.m. Quien esté interesado llame al CCH al Teléfono : 335-1281.

Los Sacramentos
I - El Matrimonio

Por PADRE SILL RUEDA

Jesús hizo del Matrimonio un Sacramento. Lo hizo con el propósito de ayudar a dos personas a vivir unidas hasta la muerte, en las alegrías y en el sufrimiento, amándose fielmente y ocupandose del cuidado de los hijos que Dios les da a través de esa unión.

El Matrimonio fue instituido por Dios en el paraiso, como nos dice el primer libro de la Biblia, el Génesis, cuando Dios los creo hombre y mujer y les dijo: "creced y multiplicaos, enchid la tierra y dominadla," como quien dice que los dos tienen que trabajar unidos hasta el final, mejorando las cosas que han encontrado al llegar al mundo.

Este es otro Sacramento de unidad, porque el hombre y la mujer dejando a un lado su padre y su madre, se juntan en una sola unidad, para formar de allí un nuevo hogar, una nueva familia a imagen de la familia de Nazaret. Al hacer parte el uno del otro, Dios mismo bendice esa unión y El mismo proporciona los medios necesarios para acrecentar el amor entre los dos y entre los hijos que vendrán en el futuro, como fruto de ese amor. Asi pues, tanto el hombre como la mujer tienen que poner mucho de su parte para ayudarse y aceptarse tal como son con el fin de progresar todos los días.

El Matrimonio no es para todos, porque desde el principio hay que compartir y dar, antes que exigir. Hay que sembrar mucho para después recoger. Hay que mirar siempre las actitudes positivas del otro con el fin de ir paulatinamente cambiando las negativas y si estan convencidos que es un Sacramento por la Iglesia; de Jesús que lo instituyó, recibirán las gracias para llevar a cabo sus deberes el uno para con el otro y para con sus hijos.

Los esposos son los que administran este Sacramento al dar su concentimiento en la Iglesia católica delante de los testigos cristianos y de Jesús que a través del ministro bendice esta unión. De ahi la diferencia del Matrimonio católico con otros matrimonios que no tienen estos dones.

(continua)

Filar (From Page 6)

Here, an unfriendly interviewer, moving at the speed of a snail, decided a supervisor needed to review my file. The supervisor, in turn, determined I needed to supply more information. I was scheduled for a fact-finding interview the following week at a time I told them I would be out of town.

At my next opportunity, I returned to the office, waited for three hours to explain my missed appointment and told another scowling person exactly the same facts I had now provided eight different ways.

I was soon to discover that my ordeal was just beginning. Unfortunately, my ex-employer and I differed in our opinions about my departure, which set in motion a seemingly endless appeals procedure. Now 18 weeks into unemployment with my eligibility about to run out, I have yet to receive a penny.

Subsequent visits to the office, including an uncomfortable three-hour wait for a three-minute conversation to explain the one-week I was not "able, available and looking for work" because of a back injury from a car accident only confirmed my belief that this is an agency mired in nonsensical inefficiency. Somehow a program originally intended to temporarily assist those in need has become a marathon-like maze of ridiculous regulations favoring employers and making it as difficult and demeaning as possible to receive unemployment benefits.

Sadly, it is typical of a myriad of government programs on all levels that destroy, rather than bolster their clients' sense of self-worth and self-determination. I try to imagine what it must be like for the chronically un- or under-employed who must depend day in and day out on agencies that seem so insensitive and unresponsive to their needs.

I realize there will always be those who choose to abuse the system. But for every one of the abusers, there are hundreds who honestly want to work, provide for their families and make a better life for themselves. It seems to me that these very institutions, designed primarily to serve but in reality deprive people of their dignity, are part of the reason our poor are filled with such hopelessness.

Can we not give workers and their families, already the victims of such life-defeating situations, the benefit of the doubt?

I say "we" because so many people today are motivated by profit and power that each one of us can claim some responsibility for the sorry state in which we find ourselves. If we could simply find within our hearts the strength to want only what we need surely we could have enough to go around.

That is exactly the idea that Vatican Council II tried to instill in us more than 25 years ago when it wrote, "Every man has the right to possess a sufficient amount of the earth's goods for himself and his family ... Men are bound to come to the aid of the poor and to do so not merely out of their superfluous goods."

Pope John XXIII further explained in 1962, "It is the duty of every man, the compelling duty of Christians, to calculate what is superfluous by the measure of the needs of others and to see to it that the administration and distribution of created goods be utilized for the advantage of all."

The council's pastoral on work continues, "Faced with a world today where so many people are suffering from want ... individuals and governments ... are urged to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves."

My brief and far from dangerous adventure into unemployment has given me a greater understanding of and compassion for those who are suffering in a world a quarter of a century deeper into poverty and apathy from the time the council's words were written. I wish every elected official and employer, regardless of their politics, could experience the feelings churning in the unemployment offices of this country.

My prayer is that those who are so far from suffering will come to recognize and accept the responsibility to help the ones in need. And that our government institutions will come to respect and reflect on the inherent value of each person they were created to serve.

Kay Filar is a member of St. Gabriel Parish in Charlotte. This column will be continued next week.

Keeping The Faith...

Ukrainian Catholic women who retained their faith through decades of communist rule kneel in prayer. (CNS photo by John Carr)

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

In this season of recalling our blessings, as a staff person with Catholic Social Services, I felt I wanted to tell you about someone I've gotten to know this year.

Most of us have resources to purchase those things we need for our family and, at times, take what we have for granted. For more than a year, I have had contact with a single parent, a mother of two young daughters.

She has several health problems that fill some of her days with pain. She seldom complains, and is focused more on the ups and downs of parenting two children. The girls are active and, at times, try her patience. She has the added worry of dealing with her oldest child's seizure disorder. The family lives on a very limited income. The mother stretches every penny.

Recently, she called the agency to tell me she had to move, and in moving was thrilled with her new house, but distressed that in the move "somehow" the box with kitchen items got lost. She wondered if there were some used pots or pans available through CSS. She truly needed them for cooking.

I was aware of a possible source and, after I secured a donation of used pots and pans, I took them to her. She was like a little kid with a new toy. She was absolutely thrilled!

In the conversations that have followed (this only happened the other week), she has thanked me for them. She showed me how she hung them on the wall, where her girls cannot reach them, and where she can look at them, when not in use.

Views (From Page 11)

The bishops approved a 50-page statement calling on the Catholic community to become "a persistent, informed and committed voice for children and families." Bishop Donoghue says, "I think it's a wonderful statement, and am delighted that it was accepted and passed."

A statement aimed at highlighting the ethical dimensions of the environmental crisis was approved. With wide distribution of this statement, Bishop Donoghue feels people will come to understand what their obligation is. "I think we needed something for our people to understand that we are only stewards of the earth, and we have an obligation to preserve the earth for future generations."

The bishops rejected norms for lay preaching after some bishops called them unclear and others called them unnecessary.

They voted 165-5 for a statement pledging to be advocates for the concerns of Native Americans. Formal approval will come in a mail ballot of absentee bishops.

A new Lectionary for Masses with Children was approved. It will include translations for Scripture readings designed to be more understandable to children ages 5-9.

Bishops agreed to changes in how funds collected in a nationwide collection for retired religious are distributed to religious orders.

A 52-page statement was approved on the history, theology, Church law and practical, pastoral dimensions of dicoesan priests' councils.

They approved a statement on their teaching role as bishops and on their response to those who dissent from or do not accept some Church teachings.

Archbishop Robert F. Sanchez of Santa Fe, N.M., was elected as bishops conference secretary for a three-year term.

New social responsibility guidelines were approved for their conference's investment portfolio, worth about $105 million, and a 1992 bishops' conference budget of just under $40 million.

Catholic News Service contrubuted to this story.

Campaña para el Desarrollo Humano

LA IGLESIA LUCHANDO POR LA JUSTICIA

El programa para educación y acción de los obispos de los Estados Unidos lucha contra la pobreza en este país. Su contribución al CHD de su parroquia lo hace participar en esta lucha.

DOMINGO DE LA COLECTA:
24 DE NOVIEMBRE

Para más información llame al Director diocesano de la CHD
o a la oficina nacional:

UNITED STATES CATHOLIC CONFERENCE

Campaign for Human Development
United States Catholic Conference
3211 Fourth Street, N.E.
Washington, DC 20017-1194
(202) 541-3210

Diocesan News Briefs

House Of Mercy Benefit

BELMONT — The House Of Mercy is sponsoring its first benefit, A Christmas Memory, featuring David Wood on Dec. 1, 7 p.m. at Dana Auditorium on the campus of Queens College.

Part of the fundraiser will include the raffle of the recently replicated Charles Dickens desk upon which he wrote *Great Expectations*, *A Tale of Two Cities* and *Mutual Friends*. Countess Jeanne-Marie Dickens and her daughter, Kathleen will attend the performance

The House of Mercy, Inc. is a home for six persons living in the advanced stages of AIDS who do not have other housing options. Founded and sponsored by the Sisters of Mercy, the House of Mercy gives visible witness to God's merciful love, reverence, acceptance, and dignity to all Persons Living with AIDS.

For more information, contact the House of Mercy, P.O. Box 808, Belmont, NC 28012, (704) 825-4711.

Mozart's "Requiem"

FOREST CITY — In honor of the 200th anniversary of Mozart's death, the Isothermal Community College Singers will present Mozart's "Requiem."

The concert will be entirely in Latin, accompanied by a 15-piece orchestra. Selections will include: Requiem, Dies Irae, Lacry Mosa, Domine Jesu, Hostia, Sanctus, Benedictus, and Agnus Dei.

Two performances will be held, Nov 23 at 8 p.m. and Nov. 24 at 2:30 p.m.

Admission is free, and will be in the library auditorium of Isothermal Community College, Highway 74 By-pass in Spindale.

For more information, contact Betty Deviney, Isothermal Community College, (704) 286-3636.

Christmas Outreach

WINSTON — The Christmas Outreach program has some special client needs.

Some clients are in their houses for the first time, and are in need of bunk beds and mattresses, pots and pans, dishes and a dinette set.

If you have items to donate, or for more information about the Christmas Outreach program, call Helen and Dennis Dupuis, (919) 924-6282.

Tutors Needed

CHARLOTTE — Our Lady of Consolation Parish's education department is implementing a tutorial program and is seeking volunteers.

Active or retired teachers, school administrators or individuals with educational skills are needed to make the program viable.

To volunteer, call Ms. Dale Brown, (704) 344-0821.

Former NY Parishioners Sought

BRONX, NY — St. Raymond's Parish in Bronx, N.Y. is celebrating its 150th anniversary during 1992. They are trying to contact all former parishioners.

If you were once a member of St. Raymond's, please send your name and address to: Anniversary Committee, c/o St. Raymond's Rectory, 1759 Castle Hill Avenue, Bronx, NY 10462.

Toy Drive

CHARLOTTE — The Knights of Columbus ladies auxiliary's annual toy drive continues. Donations of new as well as good used toys (games, dolls, puzzles, tapes, jewelry, etc., no clothing) are requested for ages infant through 15. Items will be distributed through the Charlotte Christmas Bureau.

Toys should be left at any Charlotte fire station.

For further information, contact Dot Karasiewicz, (704) 536-3742, or Margaret Keenan, (704) 567-1936.

Christmas Journey

CHARLOTTE — St. John Neumann religious education is planning an afternoon of Advent themes and activities to help families recover the true meaning of Advent and Christmas. The afternoon sessions will be held on Nov. 24 from 2 p.m. until 4:00 p.m.

Workshops for parents are "'Tis The Season To Be Frazzled?", presented by Marilyn Marx of the Charlotte Presbytery, this workshop presents ways to de-stress and recapture the spirit; "What About Kids?" offering help for parents in guiding their children to reshape their response to the commercialism of the season will be presented by Dr. Giles Rediehs of Lutheran Family Services.

For more information, contact St. John Neumann, (704) 536-6520.

Dance Ministry

HICKORY — The Willing Spirit Dance Ministry extends an invitation to their celebration of "Prince of Peace." The free event will be held at the City of Morganton Municipal Auditorium on Dec. 8 at 3 p.m.

This is a beautiful way for all ages to begin this Christmas season in celebration of the birth of our Lord and Savior.

El Salvador Vigil

CHARLOTTE — St. PeterParish will observe the anniversary of the murder of four Church women commemorating the anniversary of their death on Dec. 2, at 7 p.m.

The community is invited to join in witness to the people of El Salvador.

Jesuit Father John Sobrino of the University of San Salvador writes: "Witness to life's most important things is never far removed from the daily realities of the poor of El Salvador. These people have learned to put their trust in something other than material things, to understand that the most important things in life is to be for others."

Meredith Paterson, of Burlington, who has led several youth and peace groups to Central America, will be the speaker.

The event also commemorates the murder of the six Jesuits and two women co-workers on Nov. 16, 1990, and all the victims of violence in Central America.

The event is co-sponsored by the diocesan Ministry for Justice and Peace.

For more information, contact St. Peters, (704) 332-2901.

Christmas Party

Spruce Pines — St. Lucien Parish will have its annual Christmas party on Dec. 6 (St. Nicholas Day) at the Pinebridge.

$5 per person covers the turkey dinner.

Reservations are requested at this time. Call Carol Hofschulz, (704) 765-2224, to reserve your place.

Third World Dinner

CHARLOTTE — In response to world hunger concerns, the Pax Christi adult education and outreach committees at St. Luke Parish are sponsoring a "Third World Dinner" at the parish center on Nov. 22, at 6:30 p.m.

This is an evening of world hunger awareness, education and sharing. Donations from the dinner will be given to the Handmaids of the Sacred Heart Jesus, who work directly in the Third World.

For more information, contact the outreach committee at St. Luke, (704) 545-1224.

Jesuit Retreat House

HOT SPRINGS — The Jesuits offer a weekend retreat in the mountains of western North Carolina Dec 6-8 as a preparation for Christmas.

Situated in the scenic mountains of western North Carolina, the Jesuit Residence, Hikers' Hostel, and House of Prayer offers a peaceful atmosphere for prayerful reflection. Private and directed retreats area available.

The directed retreats are scripturally based and filtered through the tradition of the Spiritual Exercises of St. Ignatius Loyola. The retreatant and director meet once a day to spare on the prayer experience of the retreatant. Arrangements can be made for a 30-day retreat based on the Spiritual Exercises.

Except for a few times, the House of Prayer is open year round.

For more information, write or call the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

Spiritual Retreat For A.A. Members

MAGGIE VALLEY — A weekend A.A. spiritual retreat will be held Nov. 29 to Dec. 1 at the Living Waters Catholic Reflection center. All A.A. members, men and women, are invited.

The $70 cost covers room and meals.

For more information, call Mac at (704) 687-2324, or Danny at (704) 689-9867 between 5 p.m. and 7 p.m.

Oratory Offering

ROCK HILL — The Oratory announces plans for a overnight retreat. "Parable Retreat," will begin at 8 p.m. Dec. 6, and conclude at noon on Dec. 7.

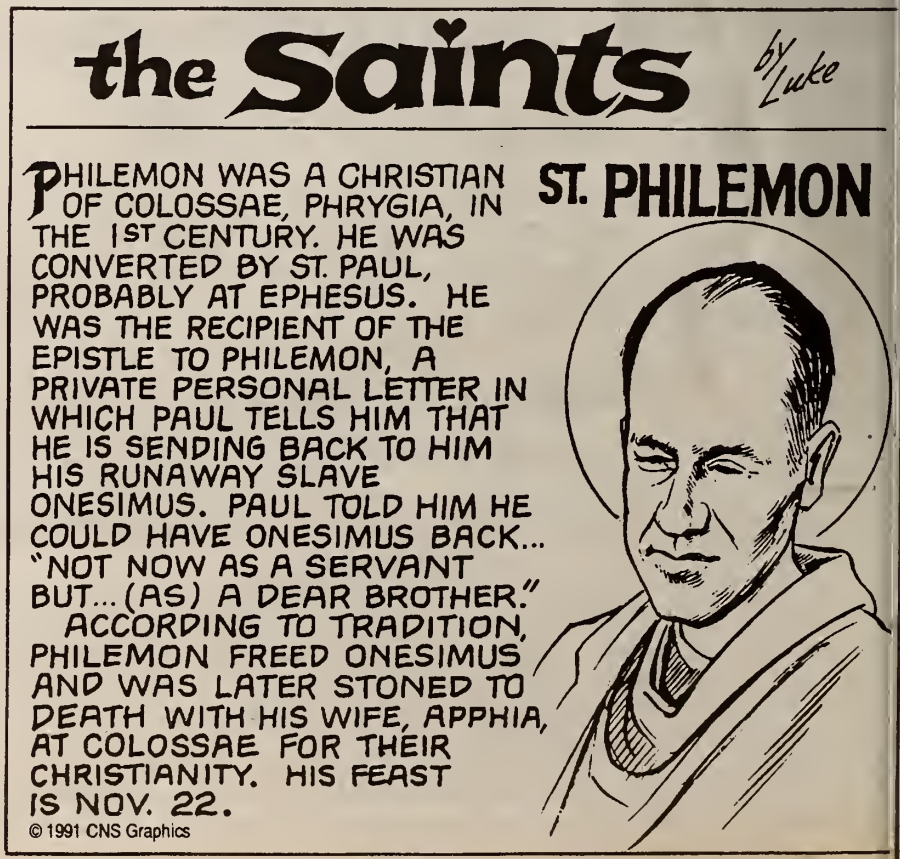
Joanna Case will lead this retreat designed for anyone with a desire to pray and reflect on the challenge of some of the parables of Jesus as well as the parables of one's own life. Please bring a Bible.

Workshop costs are $30 for overnight registrants, and $10 for commuters.

For registration, or more information, contact the Oratory, (803) 327-2097.

Knights Give Money For Tuition Aid...

St. Vincent de Paul Council 9560 of the Knights of Columbus recently presented a check for $1,250 to Bishop Donoghue to provide tuition aid for children of needy families at each of the five Charlotte area Catholic schools. Taking part in the presentation were (l-r) Don Dubois, state deputy of the Knights, Dr. Michael Skube, diocesan superintendent of schools, Grand Knight Steve Poutier of Council 9560, Bishop Donoghue and Tom Bryant and Joe Moore, members of Council 9560. Photo by JOANN KEANE


the Saints
by Luke
ST. PHILEMON
PHILEMON WAS A CHRISTIAN OF COLOSSAE, PHRYGIA, IN THE 1ST CENTURY. HE WAS CONVERTED BY ST. PAUL, PROBABLY AT EPHESUS. HE WAS THE RECIPIENT OF THE EPISTLE TO PHILEMON, A PRIVATE PERSONAL LETTER IN WHICH PAUL TELLS HIM THAT HE IS SENDING BACK TO HIM HIS RUNAWAY SLAVE ONESIMUS. PAUL TOLD HIM HE COULD HAVE ONESIMUS BACK... "NOT NOW AS A SERVANT BUT...(AS) A DEAR BROTHER."
ACCORDING TO TRADITION, PHILEMON FREED ONESIMUS AND WAS LATER STONED TO DEATH WITH HIS WIFE, APPHIA, AT COLOSSAE FOR THEIR CHRISTIANITY. HIS FEAST IS NOV. 22.
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World And National Briefs

Justice Scalia Counsels Restraint In Citizens' Urge To Sue

NEW YORK (CNS) — Supreme Court Justice Antonin Scalia told Catholic lawyers in New York Nov. 10 that Christians, called to be slow to anger, should be equally "slow to sue." Any judge, he said, can tell about cases where litigation has affected the souls of the embattled parties. Brothers and sisters become permanently estranged, he said, and neighbors are alienated over "inconsequential" boundary disputes. Scalia said moral confusion was introduced because the English language uses the word "right" in both the legal and the moral sense.

Vatican Financial Coordinator Says Catholics Not Giving What They Can

WASHINGTON (CNS) — Most U.S. Catholics do not give what they can or should to the church, the Vatican's chief financial coordinator told journalists in Washington Nov. 12 during a meeting of the U.S. bishops. The official, U.S.-born Cardinal Edmund C. Szoka, also said the Holy See's operating deficit climbed to $86.3 million last year and continues to grow. U.S. Catholics "are certainly in a position to contribute more than they have," Cardinal Szoka said, and he suggested that perhaps the bishops should devote more time and thought to fund raising.

Pope Thanks Farmers, Urges Protection For Rural Lifestyle

VATICAN CITY (CNS) — On the day the Italian church sets aside as Thanksgiving, Pope John Paul II thanked farmers for their dedication and asked government leaders to protect the rural way of life. "We want to thank the Lord for the fruits of the earth, which he does not fail to give men and women every year," the pope said Nov. 10, Thanksgiving Day for Italian Catholics. The Sunday celebration is a religious observance, not a public holiday.

Vatican Gives Money To U.N. Work For Refugees

UNITED NATIONS (CNS) — The Vatican reaffirmed its support for the work of the U.N. High Commissioner for Refugees by pledging gifts totalling $10,000 for 1992. The pledge included $5,000 for the general budget and an additional $5,000 for work in East Africa, where, the Vatican statement pointed out, the Catholic Near East Welfare Association and other Catholic agencies are active. Msgr. Andre Dupuy, a member of the staff of the Vatican nuncio to the United Nations, announced the pledge. Speaking in French at a "pledging conference" at U.N. headquarters in New York Nov. 12, Msgr. Dupuy acknowledged that the "annual symbolic contribution" of the Vatican "appears small indeed."

Pope Urges Shifting Arms Funds To Food Aid

VATICAN CITY (CNS) — The end of the Cold War should prompt governments to shift funds from their military budgets into food aid for the world's hungry, Pope John Paul II said. The pope, addressing members of the U.N. Food and Agriculture Organization Nov. 14, said continuing poverty in many places means that "the fight against hunger must be vastly extended." The recent reduction of world tensions and antagonisms, he said, should be matched by a decrease in the amount of money spent on the manufacture and purchase of weapons. The resources thus released can be devoted to development and food production, he said.

Salvadoran Church Accuses Army Of Massacre

SAN SALVADOR (CNS) — The Salvadoran church has accused an elite U.S.-trained Salvadoran army counterinsurgency unit of massacring nearly 800 peasants in a northeastern village 10 years ago. Auxiliary Bishop Gregorio Rosa Chavez of San Salvador presented an 81-page report on the killings Nov. 12 in which the church accused members of the Atlacatl battalion of perpetrating the massacre. The report, prepared by the archdiocesan human rights office and based on the testimony of survivors, listed the names of 794 men, women and children killed in December 1981 in and around the village of El Mozote, in the province of Morazan.

Vatican Opens Pro-life Meeting That Includes Operation Rescue

VATICAN CITY (CNS) — The Vatican, in an exploration of anti-abortion strategies, opened a meeting of pro-life movements that for the first time included representatives of the controversial organization Operation Rescue. Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, said Nov. 14 that pro-life groups needed to share experiences to better counter a "dangerous concentration of anti-life forces." The three-day meeting included 150 representatives from a variety of international organizations. Participating for the first time in a Vatican meeting was Randall Terry, founder of Operation Rescue, which blocks abortion clinic entrances in efforts to close them.

Croatian Cardinal Says Marxist Generals Key To Civil War

WASHINGTON (CNS) — Croatia's Cardinal Franjo Kuharic said the territorial ambitions of Yugoslavia's hard-line communist generals keep the war in his breakaway republic going. Take the military chieftains out of the picture and Croatians could live peacefully with their Serbian neighbors, he said.

People In The News

Pope Offers Prayers After Death Of Canadian Cardinal Leger

VATICAN CITY (CNS) — Pope John Paul II offered prayers and condolences after learning of the death of Canadian Cardinal Paul Emile Leger, who had been a member of the College of Cardinals longer than any of its current members. Cardinal Leger, 87, the retired archbishop of Montreal, was named a cardinal in January 1953 by Pope Pius XII. He was admitted to a Montreal hospital Nov. 7 after suffering an asthma attack and died Nov. 13 of respiratory complications. In a telegram to Archbishop Jean-Claude Turcotte of Montreal, Pope John Paul said, "I recall with emotion the long pastoral service he accomplished in Quebec, particularly in Montreal, the radiance of his open and charitable personality in the world and his collaboration with the Holy See in the College of Cardinals since 1953."

Bishop Untener Says He Thinks Church Should Ordain Women

WASHINGTON (CNS) — Bishop Kenneth J. Untener of Saginaw, Mich., made headlines in Detroit Nov. 12 when he told a Detroit Free Press reporter that he thinks the Church should ordain women priests. Bishop Untener later told Catholic News Service in a brief hallway interview between sessions of the U.S. bishops' fall meeting in Washington that he simply expressed his personal view when the reporter asked him about it. He said he believes the Catholic Church should be discussing the issue of women's ordination, "and if you ask me my opinion, I think we should (ordain women)."

Mozambican Rebel Leader Received At Vatican

VATICAN CITY (CNS) — As Mozambican government and rebel representatives continued their peace talks, the leader of the rebels was received at the Vatican for the first time. Afonso Dhlakama, head of the Mozambican National Resistance Movement, Renamo, met Nov. 11 with Msgr. Claudio M. Celli, undersecretary for relations with states at the Vatican Secretariat of State. "This is a very important step and I hope that soon I can meet the pope," Dhlakama told journalists after the meeting.

Give To Those Who Showed Us How.

Instead of building a retirement fund for themselves, they gave schools, hospitals, churches and countless services to all of us. And now, faced with old age, rising costs, and no retirement savings, thousands of men and women religious are depending on your help. Please give to their future. Just as they so selflessly helped to shape yours.

Retirement Fund for Religious

Contact: Sr. M. Oliver Hudon, SSND, Retirement Fund for Religious, 3211 Fourth Street, N.E., Room 339, Washington, DC 20017-1194.

the WORD of the LORD

© 1991 CNS Graphics

From a reading for Sunday, November 24, 1991

"I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

(Revelation 1:8)

Charlotte Catholic Tennis Team Collects Another State Title

ELON COLLEGE — Charlotte Catholic continued its domination of high school girls' tennis last week with a 7-2 victory over Roanoke Rapids for the 1A/2A dual team tennis state championship. It was the second straight dual team crown for coach Mary Ann Dey's Cougars.

Paced by Laura Cowman, who had won her third straight state singles championship the previous week in Raleigh, Catholic won five of six singles matches and two of three doubles against Roanoke Rapids in the Nov. 12 finals.

"It's exciting to win again," said Dey. "They have worked hard. We practiced hard and worked hard to get to this point and they had to play their very best to win."

Cowman had an easy time in the finals, downing Emily Curto, 6-0, 6-0. Teammate Rennie Rice had almost as easy a time in her 6-1, 6-0 victory over Mikki Garner. But the keys may have been the victories by Jaime Schwartz and Jenny Szany. Each lost the first set before rallying to win. Schwartz beat Susan Patton, 6-7, 7-4, 6-2, while Szany downed Nicole Clarke, 4-6, 6-2, 6-4. In the other singles matches,

Dey said the "real pivotal match" was Schwartz's victory. "We really needed that win. And Szany's three-set match was an important win for us because we came very close to splitting the singles."

Marisa Mahoney of Catholic downed Leslie Waring, 6-4, 6-4, and Gin Watson of Roanoke Rapids beat Catholic's Becky Greene, 6-3, 6-3.

Cowman and Rice opened the doubles with an easy 6-0, 6-0 victory over Clarke and Sarah Stephenson. Greene and Mahoney had to go to three sets before beating Garner and Patton 6-3, 4-6, 6-3. In the final match, Watson and Waring beat Catholic's Szany and Christy Sullivan, 6-3, 7-5.

Cougar Booters Defeated In State Soccer Quarterfinals

MOORESVILLE — Mooresville used a strong defense to down Charlotte Catholic, 1-0, in the quarterfinals Nov. 14 and end the Cougars' hopes for a state 1A/2A soccer championship.

The victory was a measure of revenge for the Blue Devils who had lost to Catholic in the semifinals of the 1990 state playoffs.

The match was 15 minutes old when Mooresville scored the only goal on a direct free kick by Rick Layton. The Blue Devils then blanked the usually high-scoring Cougars the rest of the way.

"Getting the first score, getting on top early was the key to our success," said Mooresville coach Steve Stith. "We knew we weren't going to score a lot of goals on them."

The one goal was enough as Mooresville turned away all 16 of the Cougars' shots. Blue Devil goalkeeper Rob Hancock had 15 saves.

The Cougars ended their seson with a 21-3-1 record.

Retired Archbishop Believes Catholics, Minorities Beat Duke

NEW ORLEANS (CNS) — Catholics, blacks and Jews were responsible for the defeat of David Duke in Louisiana's Nov. 16 gubernatorial runoff election, believes retired New Orleans Archbishop Philip M. Hannan.

Duke, a former grand dragon of the Ku Klux Klan and at one time a proponent of Nazism, was defeated by 61-39 percent by Edwin Edwards, a former governor whose three previous administrations were the source of criminal indictments and scandal.

Although the Catholic Church took no partisan stand in the election, the Louisiana bishops issued a statement in early November urging voters and candidates to "take the high ground" in the election.

Archbishop Hannan told the *Arkansas Catholic*, newspaper of the Little Rock Diocese, the election results showed "the people of Louisiana voted their consciences."

An ABC News exit poll reported 62 percent of white Protestants voted for Duke while the white Catholic vote for him was 48 percent. The Associated Press estimated 96 percent of black voters and 45 percent of whites supported Edwards.

Archbishop Hannan believes Catholic opposition to Duke was even stronger than the poll showed. He noted Duke lost by a large margin in his home parish (county) of Jefferson, which is more than 60 percent Catholic and nearly 100 percent white.

"It was Catholics and blacks and Jews who carried this," Archbishop Hannan said.

The attention to both candidates' past records made the choice a difficult one for many Louisiana voters. But Archbishop Hannan believes the shadow cast during Edwards' previous administrations, will force the new governor into running a clean office.

"I think he'll be under the gun," Archbishop Hannan said. "Many people will be watching him."

Although the bishops' Louisiana Catholic Conference has a policy against endorsing any candidates, Archbishop Hannan was outspoken in his opposition to Duke because, he said, the governor's race was not merely political but "a moral problem."

"When you find someone who has been violently anti-Jewish and anti-black, then it becomes a moral problem," he said. Archbishop Hannan now heads a New Orleans Catholic television station. He openly criticized Duke in broadcasts from the station as well as in sermons.

The bishops' pre-election statement brought a rush of phone calls — many supporting Duke — to the Archdiocese of New Orleans.

Tom Finney, archdiocesan spokesman, said one concern the bishops had about the statement was that it might cause some people to vote for Duke as an anti-Catholic reaction.

"Don't think there isn't an anti-Catholic sentiment out there, just as there is an anti-Semitic group," Finney said.

The letter was the bishops' fifth statement on racism released during a Duke political campaign. It called on Louisianans to vote prayerfully.

A professor of political science at Loyola University in New Orleans, Stan Makielski, said it was particularly noteworthy that "for all practical purposes, the Catholic hierarchy here in Louisiana has come out against him (Duke)."

In Makielski's opinion there was no denying that Duke had a significant amount of Catholic support and that he always has picked up "a fair chunk of Catholic voters." But by and large "I don't think Catholic voters are particularly comfortable with his brand of demagoguery, although a lot are attracted by his economic message," he told *The Texas Catholic*, newspaper of the Dallas Diocese.

Charlotte Catholic High School senior Linda Heer helps Tracee Brodie, 8, cheer for her brother, Tee Brodie, a halfback on the Cougar football team.

Thomasville Blanks CCHS, 40-6, To End Cougars' Playoff Hopes

THOMASVILLE — Thomasville scored early and often Nov. 15 to down Charlotte Catholic, 40-6, and knock the Cougars out of the state 2A football playoffs.

The Bulldogs went ahead late in the first quarter of the first-round game when linebacker Terrell Canty returned a Catholic fumble 71 yards for a score and built up a 26-0 halftime lead. They had a 40-0 lead before the Cougars managed to score on Chris Healy's nine-yard pass to Chuck Wittman with just 19 second left in the game.

Running back Lamont Pegues led the Thomasville offense with scoring runs of four, 52 and 56 yards. He carried the ball 17 times for 229 of the Bulldogs' 257 rushing yards. Derick Marion completed nine of 16 pass attempts for 195 yards, including scoring tosses of 63 and 56 yards to Shane Ross.

Healy completed 11 of 29 passes for 127 yards and had two interceptions. The Cougars managed only 66 yards on ther ground, 48 of them on 17 carries by Tommy Landers.

Coach Jim Oddo's Cougars ended with a 6-5 record as they came back from last year's 1-9 mark, Oddo's first losing season at Catholic.

Parishes Plan Joint Holiday Services

CHARLOTTE — Several diocesan parishes will take part in ecumenical Thanksgiving services.

In Winston Salem, St. Leo will join with Highland Presbyterian, Knollwood Baptist, Temple Emanuel, St. Timothy's Episcopal, Greek Orthodox Church of the Annunciation, First Christian, New Philadelphia Moravian, Augsburg Lutheran and Unitarian Universal Fellowship. The celebration will be held in St. Leo's new activity center on Nov. 26 at 7:30 p.m.

In the mountains, St. Barnabas Church in Arden will be part of the South Buncombe Community Thanksgiving service, hosted by Arden Presbyterian Church on Nov. 27 at 7 p.m. A joint choir, directed by Carol Whitfield, director of music at The Lutheran Church of the Nativity, will lead the congregation in songs of Thansgiving.

St. Gabriel in Charlotte will host a Thanksgiving community service on Nov. 27 at 7:30 p.m. Guest speaker will be Reverend Jay Casey from Providence Baptist. Other participating churches are Providence United Methodist and Trinity Presbyterian.

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 13 • November 29, 1991

First Sunday Of Advent...

Sunday is the First Sunday of Advent and Catholic families across the diocese are preparing for the lighting of the first candle of their Advent wreaths. Photo by JOANN KEANE

Researcher Applauds Results Of Lutheran/Catholic Dialogues

By CAROL HAZARD
Associate Editor

HICKORY — "In terms of ecumenical discovery and overcoming deep divisions, I would not hesitate to say that the Roman Catholic/Lutheran dialogue has been the most fruitful," said theologian and guest speaker H. Harding Meyer at a Nov. 22 dedication of a Center for Theology at Lenior-Rhyne College.

"The results have been astounding," said Meyer, researcher and past director of the Institute for Ecumenical Research in Strasbourg, France. "I don't think there have been such breakthroughs in the history of theological research in the last four centuries in terms of theological results, thinking and insights."

Meyer warned, however, against "false generalizations and over simplifications. Growth is never fast, rarely spectacular and it always takes time ... There's a different degree of affinity and estrangement between individual churches."

Meyer's speech on "Ecumenism: From Dialogue to Full Communion" drew about 180 clergy from Lutheran, Catholic, Baptist, Methodist and Episcopal churches.

Bishop John F. Donoghue of the Diocese of Charlotte speaks at the dedication of a Center for Theology at Lenoir-Rhyne College in Hickory. Photo by CAROL HAZARD

The center is intended to be a resource for the academic community to foster scholarship and discourse centered upon the revelation of God and the classical Christian tradition. It is directed by Dr. Michael C.D. McDaniel, former bishop of the North Carolina Synod of the Evangelical Lutheran Church in America.

Meyer, in his presentation as the center's first speaker, said the Reformation in the 16th century — Martin Luther's split from the Roman Catholic Church — resulted in "formal condemnation still buried in both churches."

During the last three decades, the two churches have reconciled many of their past differences, he said. They have reached, for example, some agreement on the Eucharist.

Yet, despite this "enormous" progress, the relationship between Catholics and Lutherans "remains on the level of theological results and proposals," he said. "On the one hand, there has been astounding theological agreement; on the other, there is almost a total lack of acceptance in the individual churches."

The ecumenical movement has progressed from the initiation of dialogues in the 1960s to consensus or agreement in the 1970s to reception at the local church level in the 1980s, said Meyer. In other words, it has moved in theory from "dialogue and consensus to fellowship or full communion," he said.

Individual churches, however, have been slow to receive other faiths, he said. "They seem to shy away from full communion, justifying their reticence by claiming that the agreements are not consonant with their heritage ... that they betray their heritage."

In responding to Meyer's address, Bishop John F. Donoghue of the Diocese of Charlotte acknowledged the reticence. "We are still a long way from the full communion we are all searching for and we all desire .. but I am encouraged by what is taking place," he said.

With the encouragement of then-Bishop

See **Center,** Page 3

Operation Rescue Blocks Abortion Center; 19 Protesters Arrested

By JOANN KEANE
Associate Editor

CHARLOTTE — Members of Operation Rescue staged rescue attempts in Charlotte on Nov. 23, part of nationwide plans that targeted abortion centers in 50 cities for rescue operations.

The demonstration came less than 10 days after pro-life organizations met at the Vatican to tell about their work and debate strategies in the final fight against abortion.

Representing cities across North Carolina, more than 120 protesters gathered at the Metroview Building, home of Charlotte's Carolina Women's Clinic, hoping to redirect abortion-seeking women to alternatives available for pregnant women.

"We give alternatives and tell her (women seeking entrance to the clinic) we are there for her. Then, I really believe the rest is up to God," said Diane Hoefling, respect life coordinator for St. Vincent de Paul Parish. She is a firm believer in rescues. "We lose a lot, but we are standing up for the killing. We are saving little by little, a few at a time. It's certainly worth it."

Nineteen demonstrators — 10 women and nine men — were arrested as they blocked abortion-seeking clients from entrance to the Carolina Women's Clinic.

Arrested protesters were jailed on second-degree trespassing charges. They were released after signing written promises saying they will appear in court.

Father Conrad Kimbrough, pastor of St. Benedict in Greensboro, was one of the arrested protesters.

Blocking the entrance to the medical building, protest organizers captured the undivided attention of those seeking entrance. Those tactics landed the demonstrators in jail.

Distressed by the blockade were patients trying to enter the building for appointments with a dermatologist and a pediatrician, or to pick up prescriptions at the open pharmacy. Patients trying in vain to enter for medical treatment, were waylaid by the blocking protesters. One young woman with a small boy in tow, cried out to the protesters, 'In God's name, you call yourselves pro-life? Let me get my child to the doctor.'

Less obtrusive methods of reaching women in the parking lot were also used. Pro-life representatives fanned out as cars pulled into the parking lot.

Two volunteers approached a car. Inside, a young black woman and her male companion listened patiently. "Hi, can I talk to you a for a minute?" said an unidentified volunteer to the two in the car. "We're here because we want women to get good information before they go inside, about the development of your baby." The volunteer passed literature on alternatives through the open car window.

The young woman and her companion drove away.

"I don't know if they'll call the clinic, I don't know what they are going to do, but at least they didn't go in," said the unidentified volunteer. "She listened, both of them did. They took literature. We gave them a map to Catholic Social Services."

Hoefling says that Planned Parenthood's own statistics show that 20 percent of women who don't make their first appointment do not come back. "We believe that with those 20 percent, their babies will live."

Karen Graham, director of Charlotte's

See **Rescue,** Page 6

Charlotte police load an abortion protester into a van for a trip to the Mecklenburg County Jail during an Operation Rescue demonstration blocking the entrance to a building in which an abortion center is located. Nineteen people, including a diocesan priest, were arrested.
Photo by JOANN KEANE

Jesuit Father Eugene McCreesh (l), pastor of St. Peter in Charlotte, socializes with Pastors Dave Amidon (c) of A Mighty Fortress Lutheran Church and George Gilbert of Redeemer Lutheran Church following a prayer service at St. Peter in thanksgiving for a covenant between the three churches. Photo by CAROL HAZARD

Catholics, Lutherans Worship Together To Mark Covenant

By CAROL HAZARD
Associate Editor

CHARLOTTE — St. Peter parishioners welcomed their Lutheran brothers and sisters in Christ in a prayer service during the week before Thanksgiving at the uptown Catholic church.

Clergy and lay people gave thanks for a covenant between St. Peter and Redeemer Lutheran and A Mighty Fortress Lutheran Church, all of Charlotte. The churches had met with each other, but this was the first time they had worshiped together.

The covenant is one of several springing up across the diocese in response to 15 years of dialogue between Catholics and Lutherans and the official signing earlier this year of the Catholic/Lutheran agreement to mend a 400-year rift.

"It's amazing the unity we have between the two churches," said Jesuit Father Gene McCreesh, pastor of St. Peter. "Now, 400 years later (after Martin Luther split from the Roman Catholic Church), the doctrinal differences are few."

The purpose of the covenant is not to merge into "one big bureaucratic organization," said Father McCreesh. But rather, "to grow in knowledge, love and understanding."

The shared worship service is a "blessed scene, a blessed happening," he said during the homily. "May it (the covenant) grow in the years to come."

Father McCreesh's homily was based on gratitude:

"To dedicate yourself to thankfulness, that's a pretty big order: It's not taking two or three minutes a day, but dedicating your lives to being grateful, to thanking God ... We can do nothing apart from the grace of God. All our good works, to share what we have, to reach out to each other; that is God's grace ... The more we reflect and give thanks to God, the deeper the peace."

After the homily, people from both faiths shared their feelings about the covenant before the congregation of about 50 Catholics and Lutherans.

"It's hard sometimes to see the differences," said Monica Erb from A Mighty Fortress. "Difference don't have to be negative. We can look at them in a more positive way ... We all have the same basic belief."

Said St. Peter's parishioner Helen Flemming, "I get a sense of family. We are all one in the body of Christ. Because of our joy, I think other people will join this group and it will become a very large group and a family in the body of Christ."

Sustained Veto Clears Way For Ban On Abortion Counseling

WASHINGTON (CNS) — No immediate barriers were seen to enforcing a prohibition on using federal family planning funds to counsel about abortion, after the House Nov. 19 sustained a presidential veto of a bill that would have blocked the ban.

The 276-156 vote was 12 short of the two-thirds necessary to override the president's veto of the appropriation bill that would have stopped enforcement of the administration's restriction on counseling for abortion in clinics operated with federal family planning funds under the Title X program.

Although the regulation was imposed under the Reagan administration, the Department of Health and Human Services has refrained from enforcing it while supporters of abortion rights pursued judicial and then congressional efforts to get around the ban. In May, the Supreme Court upheld the government's right to dictate how funds it provides may be spent.

"I think enforcement is literally right around the corner," said Rep. Chris Smith, R-N.J., leader of the Congressional Pro-Life Caucus and principal organizer of House opposition to efforts at overturning the regulation.

The assistant secretary of Health and Human Services, James O. Mason, told *The Washington Post* that implementing the rule would involve a lengthy process including requests for letters from Title X recipients affirming their

See **Veto,** Page 11

Want The Word On Holidays? Kids Have All The Answers

By JOANN KEANE
Associate Editor

CHARLOTTE — How do you celebrate Thansgiving? Go to church? Give thanks for our bounty? Shave a turkey? Eat cornbread and peas?

Whoa. Shave a turkey? To fully understand our Thanksgiving celebrations, you have to go to the experts for explanation. And that, of course, means turning to the children. Six-year-olds, in particular.

First graders are, after all, experts on virtually everything. Their infinite wisdom is simply locked in six-year-old bodies, and they are always eager to share what they know.

Take Thanksgiving. When Susan McManus' first grade students at St. Patrick's School were asked why we celebrate Thanksgiving and how they celebrate, they were not the least bit shy about sharing their answers.

The class collectively tossed their arms in the air, anxious to answer what we are thankful for. "God," Michael Zito volunteers. "He gave us everything." Turkey, home, animals, moms and dads are high on the thankful list for the class. Brothers and sisters? Sometimes.

Family, togetherness, thankful prayers and celebration are what its all about. And for the 30-plus students in McManus' class, there are equally as many ways of celebration.

Lauren Graham says they "usually go to Ohio, to my cousin's house." Their dinner will be really fresh, because, she points out, her grandfather is a hunter. "He usually catches a turkey for us," she says. "I think he kills it...shaves it or something, and puts it in the oven." Once the turkey is ready, "my Aunt Claire fixes other nice food for us and we eat."

Catherine Mobley must have overheard Lauren's story, as she too, says "hunting for turkey" is part of the Thanskgiving celebration. When asked if she hunts turkeys, she turns a quick smile and says "no."

Catherine Mobley, a first grader at St Patrick's School in Charlotte, puts a little glue on her Thanksgiving project. Photo by JOANN KEANE

If you're not fortunate enough to have a hunter stalk a wild turkey for your dinner, you can always buy one The question then, is where do you get a turkey? Chloe Russell says "New York." Then, she says "you take it to the Pilgrims and Indians, cook it and eat it."

But, how do you cook a turkey Matthew Garbark says, "Put it in the oven, turn the oven on to medium, and cook it for one-half hour. Take it out carve it, say the blessing and eat."

Chloe suggests that a 50-pound turkey would "cook 12 minutes in a warm oven."

Emily Jarrell says she will "go to the mountains and see my grandma and grandpa." They'll have turkey, which she likes, and "that's all."

But what about our forefathers Abby Lewis says we celebrate because "the Indians and Pilgrims made a big feast." Why did they feast? "Because it was Thanksgiving Day," she replies.

Simply put, Robbie Ferrin says, on Thanksgiving Day, "we celebrate."

Unemployment Means Change In Lifestyle For Charlotte Family

By KAY FILAR

(This is the lsecond of two articles describing the author's experiences with unemployment.. She is a parishioner of St. Gabriel in Charlotte.)

Dealing with bureaucracy is only one of the issues surrounding the plight of the unemployed. Competing with literally dozens of people for each job means having to accept that employers can eliminate me from consideration for the slightest deficiency.

Possessing a willingness to learn, which usually is a strong attribute, in today's market more often means being passed over for someone who already knows what I'm willing to learn. Needless to say, my self-confidence and usually cheerful outlook have taken a few nose dives over the weeks.

The change in our financial status has had far-reaching effects, too, in everything from public schools for our children to making do with well-worn clothing, home cooked meals, a car pushing 100,000 miles, and a TV that can't be fixed until next pay day. Our meager savings are depleted and the upcoming holidays cannot be the near excessive celebrations they sometimes were in the past.

Simplifying our lives is one of many positive changes that have taken place I now feel. We have been so enriched by the support we have received from family and friends old and new. At the bus stop, in the grocery store, at my continuing education class; it seems unemployment and the recession are on the lips and minds of everyone I meet. As more lives in our own neighborhood are touched by economic need, I am uplifted by and proud of the folks who show they care.

In our family, the constant demands and distractions of jobs, activities, home, TV and VCR have given way to thoughtful conversation, simple meals, relaxing reading, and enjoyable, inexpensive entertainment. Everyone seems more sensitive to each other's needs when tensions run high and frazzled nerves are exposed.

Compromises are more easily reached and family togetherness is at an all-time high. We are no longer taking

See **Filar,** Page 11

Marie Mauney of St. Mark's Lutheran Church in Asheville shows 6-year-old Corey Gasperson and 3-year-old Julia Gasperson how to make Advent wreaths during an alternative Christmas program sponsored jointly by St. Mark's and St. Eugene Catholic Church. Photo by MATT DOYLE

Asheville Churches Teach Kids What Christmas Really Means

By MATT DOYLE

ASHEVILLE — Christmas came early to the mountains this year. And it was heralded not with commercial fanfare or gaudy displays, but with the gentle sounds of children's voices as they took part in a subtle teaching of what Christmas is truly about.

The smell of spices filled the halls of St. Mark's Lutheran Church Nov. 16 as an Alternative Christmas was offered to Asheville.

The event was co-sponsored by St. Mark's and St. Eugene Catholic Church. It was an outgrowth of the covenant recently signed between Roman Catholics and Lutherans in North Carolina.

Alternative Christmas programs have been held in Asheville in the past, and Catherine D. Ball, the St. Eugene coordinator of this year's show, said she missed the yearly pageants and wanted them revived. When the covenant was signed, she thought it would be great to work with St. Mark's and after a series of meetings, the project came to fruition.

Ball said the Alternative Christmas was not planned to downplay the idea of gift giving, but rather it was intended "to give people some good ideas ... tangible ideas ... for celebrating the season in a spiritual way."

The Alternative Christmas had to be held before the height of commercialism takes over. Ball said she hoped to "offer gift ideas and alternatives that children can make."

"We wanted to open people's minds to good ideas for Christmas giving, while keeping Christ at the center," said Ball.

Mary S. Dudde, who handled preparations for St. Mark's, said an alternative to the usual Christmas gift-giving is something she has been working on in her family for a few years.

After attending a showing of alternative ideas, Dudde said she was inspired. "A lot of the activities we are now using help others in the community."

Dudde said she and her daughter, now 11, helped one year by preparing gift bags for prisoners and by singing carols at the jail.

Many of the suggestions offered at the fair were along the lines outlined by the two women. There were booths where the children could make tree ornaments from potpourri, clothespins or construction paper.

The children were also offered the chance to make their own wrapping paper. Cookie cutters were used to make designs on white paper. Both parents and children were given an opportunity to show their creativity no matter how much frosting they had to lick from their fingers.

Gingerbread-style houses were built from graham crackers, canned frosting, animal crackers and assorted candies. It was tough work, but a good many people were willing to expend the energy.

In stories of Christmas celebrations, such as those written by Charles Dickens and Washington Irving, there are grand feasts that range from goose to plum pudding as well as simple meals lavishly prepared with love.

The place of food in the Christmas celebration was not lost at the Alternative Christmas. The youth groups from both churches prepared a meal for visitors.

People were offered a simple fare of soup, a cheese sandwich and fruit to reflect on the simpleness of the day. The meal was also to be a reminder that there are those who will have little or no food on Christmas Day.

Dudde said she was pleased with the fruits of her labor. She said people had said they were taking home ideas that will change the way they celebrate Christmas.

She said she hoped everyone would try to learn "what we can put into Christmas rather than what we take out of it."

Need Seen For New Ways To Strengthen Family Structure

By CAROL HAZARD
Associate Editor

CHARLOTTE — The family structure has changed so drastically in the last 30 to 40 years, it's time to take a fresh look at ways of strengthening the basic unit not only of society but also of the Church.

One approach may be to undo some of the changes that have emerged in the last several decades, says Trinitarian Sister Miriam Fiduccia, Family Life coordinator for the Charlotte area.

Bring back the family meal, for example.

Put religious education back where it belongs, and restore to parents their rightful role of being educators.

If parents don't know how to teach their children religion, the Family Life Ministry will help, says Sister Miriam.

Sister Miriam is working at the parish level in a new role as family life advocate. Family life is defined broadly as the family of God, including those who are single, separated, divorced, widowed, elderly as well as married couples with or without children and blended families.

She and Father Joe Mulligan, diocesan director of Family Life Ministry, are looking at ways to alleviate stress on the families.

Stresses include widespread secularism, two-income families, materialism, divorce, drugs and street violence; all of which fracture instead of build family community.

"There's a whole host of agendas that wouldn't have been likely even a few years ago," says Father Mulligan, pastor of St. Luke Church in Charlotte. "As a Church, we need to find creative and compassionate ways to respond."

Father Mulligan and Sister Miriam were among 500 clergy, religious and lay people who attended The National Association of Catholic Family Life Ministries annual convention this fall in Long Beach, Calif. A decade or so ago, the convention was attended only by a handful of clergy.

The attendance revealed the importance of enhancing and enriching family life, a concern shared by all people in the Church.

"There was a sense of hope and enthusiasm that families can be strengthened," says Sister Miriam.

One way to reach families is to be involved at the parish level, encouraging Christian values in the home with an emphasis on activities that bring family members together, build relationships and foster faith, she says.

The strain of hectic schedules with everybody moving fast and going in different directions can be isolating and framenting, she says.

Consider, for example, that even the family meal is becoming a tradition of the past. The implications go beyond the shared meal, since the Eucharist uses the family meal as a symbol. Without that, the Eucharist loses its punch, says Sister Miriam.

Parishes could support family harmony by sponsoring family night at home one day of the week, instead of scheduling a plethora of activities nearly every night of the week for different age groups and interests, says Sister Miriam.

Another tactic could be to re-evaluate parish activities to make sure they are not exclusive or too focused on a particular age group or segment of parishioners. "We need to look at who is forgotten," says Sister Miriam.

The Eucharist, worship, religious education; all can be family sensitive.

The question that can and should be asked is, "Is this family friendly?" she says.

Father Joe Mulligan, diocesan director of Family Life Ministry, and TRinitarian Sister Miriam Fiduccia, Charlotte area Family Life coordinator, discuss possible ways of strengthening family stucture. Photo by CAROL HAZARD

Center (From Page 1)

McDaniel, the Dioceses of Charlotte and Raleigh entered into a formal covenant agreement last May — at Pentecost — with the Lutheran Synod, said Bishop Donoghue.

"On a grassroots level, we are doing more to promote unity," he said. "Unless we have collaboration on a grassroots level, it's not going to work. We have to understand that we all belong to the body of Christ."

The Roman Catholic Church became involved in the ecumenical movement as the result of Vatican II, said Bishop Donoghue. Cosequently, Catholics were directed to "respond to ecumenism, to search for unity not only in their own churches but also with other denominations."

In another formal response, Rev. Charles Taylor of the Western North Carolina Diocese of the Episcopal Church said the dialogues have resulted in friendships that have been enormously important in fostering ecumenism.

Rev. John Christy of the First United Methodist Church in Hickory responded by saying common actions were essential to achieving full communion. Lutheran Bishop Mark Menees pointed out the importance of shared worship services.

"All four are avenues toward unity," said Meyer.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Operation Rescue

In a recent column which appeared in *The Catholic News & Herald*, Father John Catoir took issue with the wisdom of the methods used by Operation Rescue in the fight against abortion.

He noted that, if Roe vs. Wade is ever overturned by the U.S. Supreme Court, "the battlefield of the pro-life struggle will revert back to the state legislatures. Here, the conscience of the community will be crucial. To influence voters and thereby bring about legislative reform, we need to win the majority to our point of view.

"Operation Rescue is hardening undecided Americans against the pro-life movement. If we are to persuade our fellow citizens of the righteousness of our cause, we had better appeal to reason than to intimidation," Father Catoir said.

He concluded, "Operation Rescue may save a few lives today, but in the long run millions of babies will be aborted if we fail to mount a more credible campaign of persuasion."

What happened in Charlotte on the Saturday before Thanksgiving is a case in point. By blocking the entrance to an office building, volunteers for Operation Rescue kept several women from keeping appointments for abortions at the Carolina Women's Clinic. They believe they may have saved at least some of those yet-unborn children. We hope they are right.

However, the abortion center is not the only tenant in that office building. Even on a Saturday, it was not the only office in the building which was open and the would-be patients of the abortion center were not the only ones denied access to the building.

When the time comes that the pro-life movement needs public support to influence the North Carolina General Assembly, how many of those others who were denied entrance to the building are going to be supportive?

The pharmacist whose store was blockaded or his customers who were unable to pick up needed prescriptions? The patients attempting to visit a dermatologist in the building? The mother who begged to be allowed to take her child to a pediatrician?

We doubt it.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Nov. 20.

Dear brothers and sisters,

St. Paul frequently refers to the Church as the "body of Christ." This image highlights both the unity and the multiplicity which characterize the life of the Church. Though they are many, all the Church's members form "one body in Christ."(Rom 12:5). As Paul told the Corinthians, "just as the body is one and has many members, and all the members of the body, though many, are one, so it is with Christ. For by one spirit we were all baptized into one body." (1 Cor 12:12-13).

In the body of Christ, the variety of members and functions helps to build up the unity of the whole, while that unitycontinues to preserve the multiplicity of its component elements. A real solidarity thus exists among all the members of the Church. As the Apostle Paul says: "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor 12:26).

The analogy of the body brings out in an especially vivid way the gift of life in the Holy Spirit, which is shared by all the members of the Church. For "by the communication of his Spirit, Christ constituted His sisters and brothers, gathered from all the nations, a His own mystical body." (*Lumen Gentium*, 7).

Jesus Christ enjoys full power over the Church His body; He fills it with his divine life and binds it members together in unity. The Church thus grows u "in every way into Him who is the head, into Christ from whom the whole body ... upbuilds itself in love (Eph 4:15-16).

The doctrine of the Church as the body of Christ i closely connected with the mystery of the Eucharist As St. Paul reminded the Corinthians, we who ar many are one body, for we all partake of the one brea (1 Cor 10:17). The Eucharist, the sacrament of th body and blood of Christ, thus forms the Church, th social body of Christ, for it builds up the unity of all th members of the ecclesial community.

I am pleased to welcome the participants in seminar sponsored by the Center for Economic an Social Justice in Washington. I pray that your discussions of the Church's social doctrine will be inspire by the deep conviction that there can be no genuin solution of the "social question," apart from the Gospe of Jesus Christ (cf. *Centesimus Annus*, No. 5). M cordial greetings go to the participants in the International Conference on Social Psychiatry. May you discussions of the ethical aspects of psychiatric treatment contribute to an ever more humane and dignifie care of those suffering from mental illness. I wish als to greet the Christian Brothers taking part in a renewa program in Rome. Upon all the English-speakin pilgrims and visitors at today's audience, I cordiall invoke the grace and peace of our Lord Jesus Christ

Letters To The Editor

Vatican Finances

To the Editor:

This is in reference to the article, "Vatican Forecast $86 Million Deficit, Seeks More Contributions" (Nov. 15.) As nearly as I can interpret the limited data therein, the laity are expected to accept nothing more than the following as the Vatican's Income/Expense Statement for 1992, and on that basis, to cough up another $16 million over and above the projected Peter's Pence collection.

Income (in millions): undisclosed sources, $94.1; Peter's Pence, $62.0; City-State Surplus, $7.9; for a total income of $164.0 million. Expenses: Undisclosed expenses, $180.0; total expenses, $180.0. Projected deficit, $16.0.

Any respectable profit-making entity would never get away with presenting such a sketchy and secretive statement to its stock-holders, nor would any non-profit entity get away with delivering such a statement to potential donors. I find it hypocritical that the Church, the alleged source of light, is so lacking in openness in matters financial. It's also a mystery to me why the Vatican seemingly fails to consider Peter's Pence and the City-State surplus as sources of income, thereby claiming an $86 million deficit instead of only $16 million.

The 1992 projected deficit is nothing unusual for the Vatican. A large deficit has apparently been an annual phenomenon since at least 1979 when the hierarchy first dared to acknowledge one — all without any detailed itemization of actual income or expenses, of course. If canon law has long obliged the parishes of the world to rescue the Vatican from its excesses, it would seem about time to amend canon law to require annual audits of the Vatican by independent accounting firms with detailed findings to be presented to the laity who have to pay the bills.

I feel that the Vatican is still failing to set a Christ-like example in its expenditures, and especially in its pronounced lack of financial openness. My extra cash for evangelization will continue to go to a Jesuit missionary in Ecuador who has labored for almost 30 years in conditions far removed from the splendor and luxuries of Rome.

Sincerely,
James B. Way, Jr.
Hendersonville, NC

Likes Crosswinds

To the Editor:

I have liked the Crosswinds articles, and the las two about the young man who died from throat cance really impressed me. I have thought so much about i since then, and hope that you can write another articl telling how he reached such a depth of faith in such short time, perhaps by describing his prayer time. H certainly is an inspiring example to follow.

It might not be possible to write such an article, bu at least I can thank you for writing what you have abou him. It helped me a lot.

His family and friends were fortunate to know suc a person.

Sincerely,
Anita Andrews
Dugspur, Va.

Likes Paper

To the Editor:

Our new diocesan paper, *The Catholic News Herald*, is deserving of accolades in just about ever department.

Clearly, you have taken great pains to give us newspaper we can be proud of.

Of special interest is the entire editorial section an the Faith Alive section.

A special thank you for the readable size print, an if the print color could be made a bit darker, I think th readability would be further enhanced.

I believe this fine paper deserves the enthusiasti support of every Catholic in the diocese.

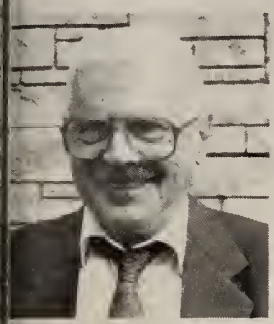
Very sincerely,
Edna M. LaVecka
Hendersonville

Letters Policy: *We welcome letters on current issue Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing fo brevity, style and taste and must not contain persona attacks on any person. Opinions expressed in letters o in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

When Charlotte Catholic High School football coach Jim Oddo received some long-overdue recognition by being named an assistant coach for the North Carolina Shrine Bowl football team, I indicated in this space that maybe — just maybe — it was a possible sign that one of his players would be named to the team. I must have been daydreaming at the time.



The North Carolina squad for the annual charity game between all-star teams from both Carolinas has been named. What Cougar player or players made the team? As usual, nobody. Of course, there is still a slight chance that one of them might make it as a replacement for a player whose team reaches the state playoff finals. Anyone playing in the finals will be ineligible for the Shrine Bowl because of the NCHSAA rule limiting games played in a week.

Like I said, there's a chance that one of the Cougars might make it. But, I'm not going to hold my breath.

I've been watching with interest the tragedy being played out in the Caribbean where hundreds of Haitian boat people seeking to flee from their impoverished and chaotic homeland are being held aboard U.S. Coast Guard cutters while the government fights in the courts to try to send them home.

Many of the Haitians fear for their lives if they are returned to the island nation. But the powers-that-be in Washington say they are in no danger; they're merely economic refugees. And that's a no-no. Only political refugees — and preferably refugees from left-wing governments — are welcome.

If a ban on refugees from poverty had been in effect during the first 100 years or so of U.S. history, an awful lot of us would not be here today. Many of the poeple who came to the United States during the 19th Century were refugees from political oppression. But many others were simply fleeing from poverty or - as was the case with may ancestors -- from probable starvation during the potato famine in Ireland in the 1840s.

I'd hate to think that what makes the Haitians ineligible for asylum is the fact that they are black and black Catholics at that.

Did Jesus Rise Bodily From The Dead?

By FATHER JOHN DIETZEN

Q. A recent column in our local paper I find hard to believe. In speaking of a coming seminar by Bible experts, the author says that most New Testament scholars do not believe that Jesus rose bodily from the dead.

According to him, "One Catholic seminary instructor says he does not know of any credible Bible scholar who would hold for a bodily resurrection of Jesus."

I can't speak for others, but I believe many people would like to know if this is true. Whatever you could do to clarify this for us would be appreciated. (California)

A. People who make these kinds of accusations may be operating out of thoughtlessness or a superficial knowledge of the subject, but they are certainly totally mistaken. Sometimes they have not even read the writings they condemn.

Any Christian is aware that the resurrection of Jesus from the dead is the core of our faith. As St. Paul says, if Jesus has not risen, we Christians are to be pitied.

On the other hand, any thoughtful reader of the Gospels is aware of several major puzzles presented by the different stories we are given of the resurrection and events which followed.

Clearly, our Lord's resurrection was not simply a "return to life" as He possessed it in human form before His death. He was seen and not recognized by His closest friends, and then recognized (Jn 20:14).

He appeared and disappeared instantaneously (eg Lk 24). And the Gospel stories themselves differ considerably with each other on many details of the events on the first Easter Day and the days following.

St. Paul himself, who tells us he had seen the risen Lord, in comparing our resurrection to that of Jesus says that what dies is a physical body, but what is raised is a spiritual body, imperishable, glorious and undying (1 Cor 15).

One of the obvious tasks of biblical scholarship is to compare and analyze in every way possible all of this New Testament information and theology, and develop possible explanations of that information in the context of traditional Christian faith.

With very rare exceptions, those solutions in our century do not include denying the bodily resurrection of our Lord.

As one of numerous possible illustrations, we might refer to what is probably the most prestigious and scholarly one-volume English commentary on the Scriptures, the New Jerome Biblical Commentary, compiled by major Catholic Scripture scholars in the English-speaking world.

In a brief but weighty section on the resurrection of Jesus, four of these theologians, whose names are familiar to any serious student of the Scriptures, clearly defend the bodily resurrection of Jesus.

They strongly reject the rationalistic and liberal criticism of the 19th century which in one way or another attempted to discredit the resurrection.

Their own position is obvious throughout, perhaps most explicitly in the context of these various "qualities" of the risen Lord.

"If the New Testament," they write, "stresses that what was seen was a radically transformed Jesus, it was Jesus who was seen," the Jesus with whom the disciples had walked, talked, ate and lived during His public life.

Among some circles it is considered cute and with it these days to discredit genuine scholarship of any kind, including biblical studies. Unfortunately, sometimes honesty and truth get buried in the process.

When you see these extravagant kinds of statements, don't panic. Try to check them out at least a bit. Does the author really know what he is talking about? And does he want to honestly convey the facts?

"Don't believe everything you read" is still good advice.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Light One Candle

By FATHER JOHN CATOIR

Names are intriguing. We all respond to the sound of our own name. God Himself calls us by name. Your name is a special gift from those who have gone before you.

Each name is part of a family history and some of those histories are complicated. People like to know about your name. They ask questions and spell it out to remember it more easily. With some names like Tomcyk or Skydt, spelling is of little help.

The names we hear, slip from memory so easily, almost as quickly as the memory of the ancestors who gave them to us. Can you name your eight great grandparents? I can't.

I've spent a good part of my life explaining the history of my own name. "Is it pronounced CAT-WA?" they ask.

"No, we don't use the French pronunciation," I reply apologetically. (Everyone has a right to mispronounce their own name.)

"It's CUH-TORE," I explain, "rhymes with store." (Rhymes with store! Ugh! Did I say that?)

"But CAT-WA sounds so much nicer. Are you French?" they press on.

"My father's father was French but his mother was a McGuigan from Ireland, and my mother's parents, Michael Caslin and Anna Horan, were also both from Ireland, so I'm only one-quarter French."

Opening introductions are so predictable.

Does a similar ritual happen when you're introduced? It's no wonder so many people change the spelling of their names, or even adopt an entirely new name. Sometimes I wish my name was simpler to live with, but changing names is not something I'd care to do.

However, I've always been interested in the real names of the movie stars. Cary Grant, for example, was once Archibald Leach. Some Hollywood executive must have concluded that he couldn't be a romantic lead with a name like Leach. But why not? Arnold Schwarzenegger muscled his way to fame and glory with his strange, unromantic name. It really isn't the name itself that is important, it's what you bring to it.

Whether your name is Nemchuk, Gannon, Kaiser, Morales, Dobronski, or Barbarini, the important thing is to honor it. Honor your name and you will honor the family that gave it to you.

Father John Catoir is director of The Christophers

Personal Approach To Catechesis Urged

By CHRIS NEWNAN

This is the last in a series of three columns on a recent national catechetical conference.

Author and lecturer Francoise Darcy Berube recommended a pastoral approach to catechesis, an approach calling for a major shift in vision, at the conclusion of the National Conference on Alternative Models of Cathechesis and Youth Ministry.

Berube said a more comprehensive, integrating approach inclusive of all ministries and structures at both the diocesan and parish levels would lead to new directions in creativity.

The pastoral concerns in the vision she shared are:

— Providing diverse and flexible support for families.

— Personalizing spiritual care for each child, adolescent and adult in the parish.

— Developing small groups for personal inter-generational relationships.

—Rediscovering the Kingdom through spiritual experiences in home, school and parish communities.

— Rediscovering Scripture and tradition in home, school and parish communities.

—Developing a shared community vision on both diocesan and parish levels through diocesan and parish leadership programs.

A good resource she recommended to enlighten us in this endeavor was *Re-Imagining the Parish* by Father Patrick Brennan (Crossroads Publications).

The conference provided an excellent opportunity for listening, sharing and talking with committed catechetical leaders who are answering these challenges by providing opportunities for "living into our baptism" through conversion to the Christian way of life in parish catechetical expressions modeled on the goals presented.

We ended our time together singing, "It's a long road. It's a long walk. We're all going home." (*It's a Long Walk* by Ed Gutfruend)

Chris Newnan is director of the Office of Religious Education of the Diocese of Charlotte.

Lutheran/Catholic Update

By JIM and MARLENE HUGHES

GREENVILLE — Imbued with unifying zeal by the signing of the Lutheran/Catholic Covenant last May, the Greenville contingent set out to build community.

In June, representatives from Our Redeemer Lutheran Church and from St. Gabriel and St. Peter Catholic Churches met together with their pastors to explore ways of growing fellowship, service and worship.

Our projected goals were two: To bring our Christian faith communities closer that we might better understand and appreciate each other's traditions, theology and faith; To find ways of building community through faith sharing, fellowship, service, study groups and worship.

To keep the cause of Christian unity before the parishes, we proposed six steps:

— That each church prominently display a calligraphic copy of the Covenant.

— That members of the three congregations gather regularly for fellowship.

— That the respective pastors share pulpits, i.e. invite counterparts to speak as guest homilists.

— That a shared service project be identified. We opted for Habitat for Humanity.

— That specific groups be encouraged to discuss common challenges, e.g. parenting skills, young adult topics.

— That each church host a three to four week study program annually.

In early October, the local committee sponsored an "Information Night" at St. Peter Church. After enjoying a covered dish supper, the 53 attendees were updated on Lutheran/Catholic activities thoughout the state and area. To promote the upcoming study program on Bonhoeffer's "Life Together," a powerful video "Dietrich Bonhoeffer: Memories and Perspectives" was viewed. Consequently, each of the stimulating discussions of "Life Together" were well attended.

The November dinner meeting welcomed the new pastor of Our Redeemer, Reverend Eddie Elkins, and featured the unveiling of the calligraphed copies of the Covenant. These will be presented to each of the three churches.

For Advent, participation in the weekly Ecumenical Scripture study at St. Peter is encouraged and a pre-Christmas Fellowship with caroling at Our Redeemer is anticipated.

Greenville was proud to be designated as the site of one of the three Lutheran/Catholic Regional conferences planned for the spring of 1992. These conferences are both to commemorate the signing of the covenant and to draw us closer together.

Jim and Marlene Hughes are parishioners of St. Peter in Greenville and are representatives of the Diocese of Raleigh on the North Carolina Lutheran/ Catholic Covenant Committee.

Pope Urges Pro-Life Groups To Cooperate, Respect Each Other

VATICAN CITY (CNS) — Pope John Paul II told representatives from a wide array of pro-life groups that they should cooperate and respect their different approaches in the battle against abortion.

The pope made the comments Nov. 15 in a meeting with some 150 anti-abortion activists, who were invited to the Vatican for three days of strategy sessions.

Participating for the first time at such a meeting was Randall Terry, founder of the controversial activist organization, Operation Rescue.

"Your greatest strength is in the quality of your witness for human dignity, for the family and for life, in mutual collaboration and in respect of legitimate differences," the pope told the activists.

The basic pro-life task is to "help people reflect on the fact that every life has inestimable worth" because it is a gift of God, he said. It is a message that should be proclaimed at all levels of society, he said.

The pope spoke about abortion in the same dramatic terms that he has used increasingly over the last year. He condemned the practice as one of the many "growing threats and attacks on life, which are causing exterminations at a rate never seen before in the history of humanity."

See **Strategy,** Page 16

Rescue (From Page 1)

Action League for Life said "There may have been some people who have come (to the clinic) this morning saying 'God, I don't know if this is right or wrong. Send me a sign.' And they got here and there was a sign. Maybe their children are going to live because of this."

Graham was pleased with Saturday's turnout of protesters. "We've been able to keep all the clinics closed except this one. I think there are a lot of people who turned away...at least they had some more time to think about it...their children received a stay of execution."

On Nov. 20, one longtime abortion center operator asked a court to stop Operation Rescue protesters from blocking his clinic over the weekend.

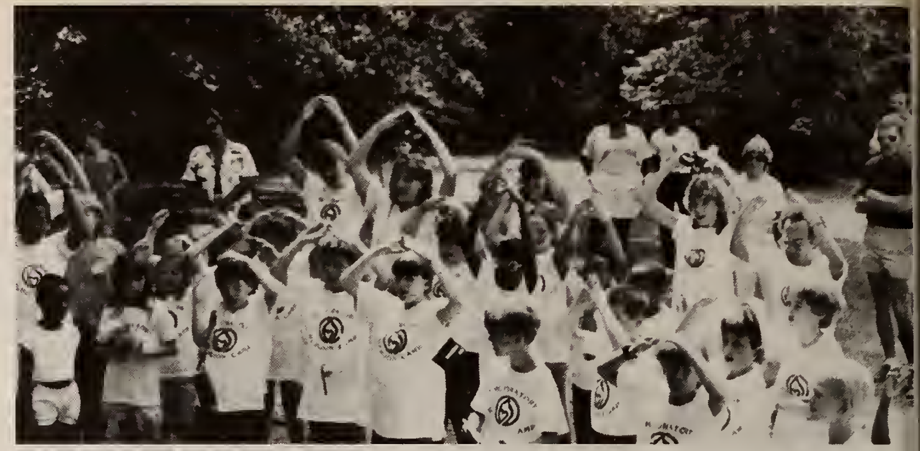
Dr. Harold Hoke, operator of the Hallmark Clinic, filed his complaint in U.S. District Court against Operation Rescue. His complaint accused Operation Rescue of "terrorist and other illegal tactics" that threaten the safety of women seeking abortions and other medical treatment.

U.S. District Court Judge Robert Potter set a hearing on Hoke's request for a preliminary injunction on Nov. 27, four days following the rally. Potter's office said the hearing could not be scheduled sooner.

Operation Rescue planned their strategies carefully. They met Friday night for a prayer vigil at United Wesleyan Methodist Church. The location for the Saturday rescue would not be disclosed until early the next morning.

At 5 a.m. on Saturday, protesters gathered at St. Gabriel. Proceeding to Hoke's clinic, only to find it closed for the day, they moved to Carolina Women's Clinic in the Metroview building.

By 8 a.m., the protesters were in full stride, lining the sidewalk, singing and praying, waiting for a clinic patient to pull into the parking lot. At 8:47 a.m., the first two protesters were arrested for refusing to heed police warnings to stop blocking the doorway.



Campers at the Oratory Religion Camp near Kings Mountain gather for prayers before meals.

Despite What Calendar Says, It's Time To Think About Camp

By JOANN KEANE

Associate Editor

KINGS MOUNTAIN — As the frost turns to snow, it's unlikely that thoughts of summer camp spring to mind.

But Dominique May, a perpetual volunteer for the Oratory's Religion Camp, says now is the time to start making plans for young children to attend the one-week camp. The spirituality-based camp holds two sessions each summer.

Run entirely by volunteers, the Oratory Religion Camp serves youth in a way that brings them closer to the Lord, combining faith and fun.

"The Camp is a fine example of the laity coming together in prayer and service for the good of the Church under the leadership and service of the congregation of The Oratory," says camp coordinator, Oratorian Father William Prentis. "It follows our charisms."

The 1992 summer session will be the twenty-second season for the camp. The campers consist of about 75 boys and girls in grades two through seven. Campers stay overnight for the week-long experience at the Camp York campsite at Kings Mountain State Park.

May has been a counselor at the camp on and off for most of the 22 seasons. She began her summer volunteering at the camp in junior high school, returning for six or seven years. The 36-year-old "stopped for a while and started back up about five years ago." She loves working with the children at the camp. "The kids," she says, are "so fantastic...they surprise you at every turn, they don't hold back."

As one of the religion teachers at the camp, she spends a portion of each day propagating the faith to youthful ears. But what she gives is returned many times over. "Some of the things the kids teach you is fascinating," says May. "The numerous responses they give in learning about God."

Coming to the camp is a family affair for May. Her mother, Collette Truesdale, is the camp nurse. May says her mother has been at the camp for 21 of the 22 years.

Longevity of volunteers seems prevalent. Camp cook Christine Polombi will celebrate her twenty-second season of cooking for the children this summer.

The campers don't just spend their days in prayer circles. There is ample time for activities, sports, fun and games. While they spend their mornings focused in faith, after lunch, the children are broken into grade groups for stringently supervised activities, including swimming, crafts, sports. "They do different things," says May. Faith, however, is a strong thread woven throughout the day.

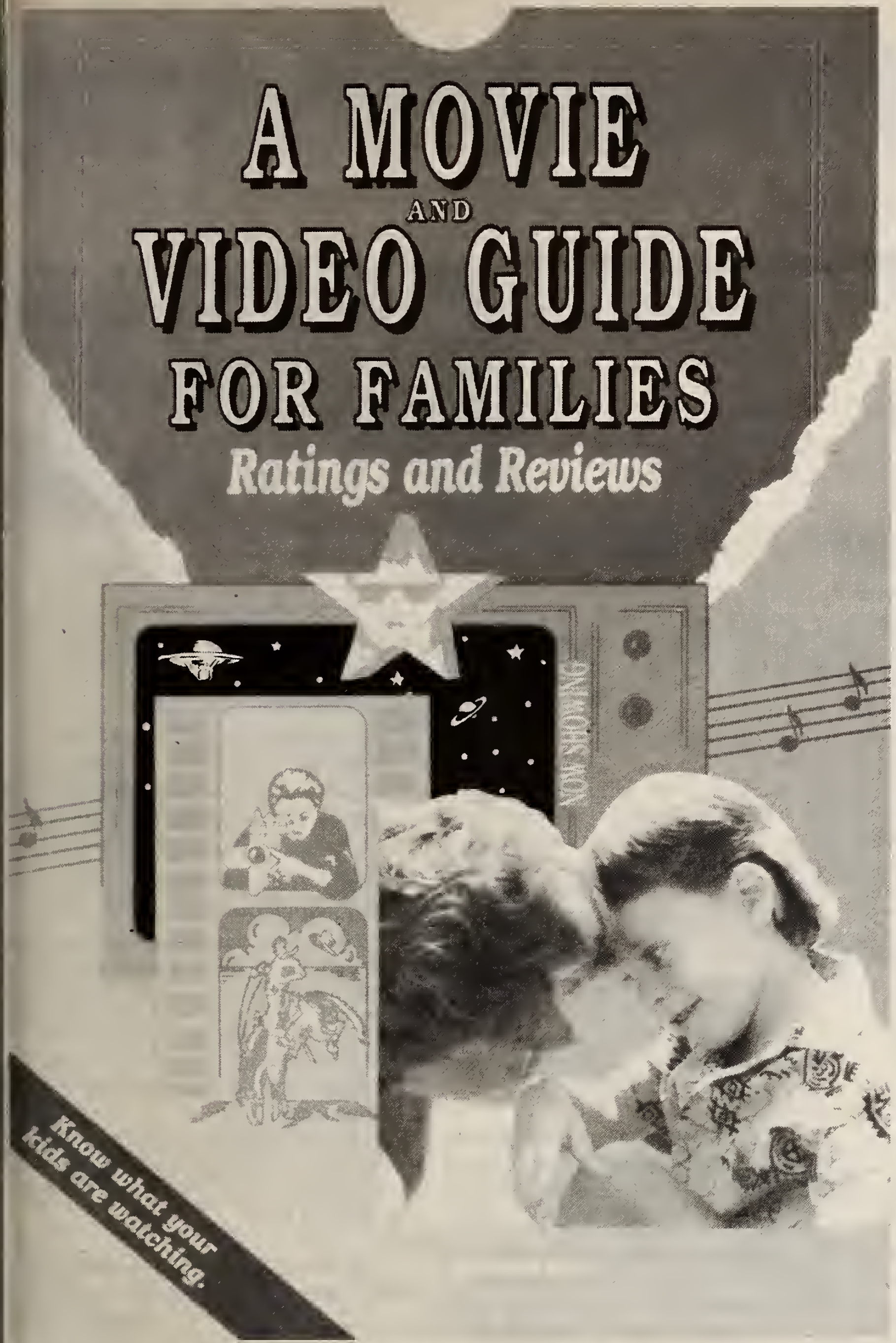
Father Prentis uses dinner time to reiterate the religious theme of the day. As the campers wind down their day's activities, "he lets the children think about God, and what good He has done throughout the day," says May.

The Oratory Religion Camp is designed for boys and girls entering grades two through seven in September 1992, and campers are all under 13-years-old. The 1992 sessions will be from July 12-18 and July 19-25. Information on the camp can be obtained through The Oratory, P.O. Box 11586, Rock Hill, SC 29731.

ABORTIO
KILLS
CHILDRE

Abortion protesters block the entrance to a Charlotte building in which an abortion center is located. Police arrested 19 persons taking part in the Operation Rescue demonstration.

Photo by JOANN KEANE



Value-oriented reviews of movies and other works on videocassettes are included in *A Movie and Video Guide for Families*, edited by Henry Herx of the U.S. Catholic Conference Office for Film and Broadcasting. the book sells for $9.95 and may be ordered by calling (800) 235-8722. (CNS photo)

Writer Offers Some Suggestions For A More Meaningful Advent

By DAN MORRIS

So, you ask, what does losing 10 pounds have to do with Advent? You asked the right person.

I have tried to lose 10 pounds so many times that you might call me the Don Quixote of the diet set. I lose three pounds, sometimes even five, then become incredibly impatient or bored (or psychologically hungry). Then I fail.

Summary: I resolve, I try, I fail, I quit, I feel guilty. It's the whole (as opposed to skim) truth.

The Advent connection? Too often I do the same thing with Advent. I want to do all the spiritually nurturing things I know should be done. I do a few. Yet typically I cave in along the line somewhere.

I become so remarkably caught up in preparations for the pagan aspects of the feast that preparation for the spiritual feast becomes catch as catch can.

My resolution this Advent is not to become paralyzed by past inadequacies or numbed by guilt. I am not going to be demoralized (right hand in air, typing left-handed) because my past Advents have not been what they could have been.

And I am going to be on the lookout for ways to help prepare me and my family for Jesus' birth.

Resolved: We will set aside time for family prayer that may not be missed because of football games, last-minute shopping,Christmas parties, baby-sitting jobs or TV specials.

Resolved: I will not let my teenagers get away with subtle intimidation when they emit "this is cornball" vibes.

Resolved: I will give priority to reading my younger children Bible stories over writing perfunctory Christmas notes.

Resolved: I will begin each Advent day with a simple prayer for the wisdom to see Jesus in the faces of my wife, my children, my friends — and in the faces of people it seems hard to like or who do not like me.

Resolved: I will thank Mary's son every day of Advent for loving me as I am and for being there to pick me up no matter how many times I might stumble.

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Holiday Video Fare

CHARLOTTE — As the beginning of Advent signals the Christmas season, this week's videocassette reviews reflect the holiday spirit. Reviews chosen this week represent some classic holiday fare, along with newer videos appropriate for family viewing.

The reviews come from Henry Herx's book, *A Movie and Video Guide For Families: Ratings and Reviews.* Published by the United States Catholic Conference, the book contains descriptions and evaluations of virtually all motion pictures in national release to American theaters from 1966 through he first half of 1991. "The Bell's of St. Mary's," included in this column, was reviewed after the book's publication.

We recommend "*A Movie and Video Guide*" for families and video buffs. The book is a welcome addition to home ibraries.

"Though the classifications serve busy parents as an instant means of identifying the age suitability and moral quality of a particular movie, they are only labels to be applied in terms of the level of maturity of their own youngsters," said Herx, director of the Office for Film and Broadcasting, Department of Communications, United States Catholic Conference. "The capsule comments attempt to provide enough information to enable parents to decide for hemselves what is suitable for their family's screen fare."

"A Christmas Story" (1983)

Adapted from Jean Shepherd's nostalgic piece of whimsey, *In God We Trust, All Others Pay Cash*, the movie re-creates what it was like to be a boy (Peter Billingsley) yearning for a genuine Red Ryder air rifle for Christmas in the Midwest of the 1940s. Director Bob Clark gets some good performaces from Darren McGavin and Melinda Dillon as the Understanding parents and the period atmosphere is nicely conveyed with what is essentially a awarm celebration of a more innocent, less sophisticated America. A few vulgar syllables. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America.**
Rating is PG — parental guidance suggested; some material may not be suitable for children.

"A Christmas Carol" (1951)

This Brittish version of the Dickens classic has worn well over the years principally because of Alistair Sim's zestful performance as Scrooge, the old humbug whose transformation into a loving human being is a pleasure to behold. Director Brian Desmond Hurst's period piece does well with its 19th-century London setting and the ghostly visitations are done simply but with considerable flair. The result is dandy family viewing. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"It's A Wonderful Life" (1946)

Seasonal favorite about the joys and trials of a good man (James Stewart) who, facing financial ruin on the eve of Christmas, contemplates suicide until his guardian angel (Henry Travers) shows him how meaningful his life has been to those around him. Director Frank Capra's unabashingly sentimental picture of mainstream American life is bolstered by a superb case (including Lionel Barrymore as a conniving banker) and a wealth of good feelings about such commonplace virtues as hard work and helping one's neighbor. Young children may find the story's dark moments unsettling. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Bells of St. Mary's" (1945)

Director Leo McCarey's sequel to "Going My Way" (1944) pulls out all the emotional stops in a sugary confection that takes happy-go-lucky Father O'Malley (Bing Crosby) to a poor parish with a crumbling school run by overworked Sister Benedict (Ingrid Bergman). Though their conflicting views on education have less to do with the plot than the chasm between their personal relations, Bergman's shining performance as the idealistic nun is still worth watching. Sentimental yet warm pircure of Catholic life in an age of innocence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Babes in Toyland" (1961)

Disappointing Disney adaptation of the Victor Herbert operetta in which Mary Quite Contrary (Annette Funicello) is saved from the clutches of the villainous Barnaby (Ray Bolger) by a silly pair of apprentice toymakers (Gene Sheldon and Henry Calvin). Directed by Jack Donohue, the live-action musical works hard to create the fantasy of a fairy-tale world, but the result lacks the fun and charm of the 1934 Laurel-and-Hardy version. The nursery-rhyme characters and special effects will keep children entertained but hold only sporadic interest for their elders. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"A Time to Remember" (1989)

Young boy and erstwhile opera singer (Ruben Gomez) regains his voice when he has a vision of the Madonna during Christmas Midnight Mass. Directed by Tom Travers, the well-intended but inept and saccharine melodrama offers some wholesome, if shallow, entertainment for undemanding viewers. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Scrooge" (1970)

This Brittish musical version of Charles Dickens' *A Christmas Carol* concentrates on poor old misanthropic Scrooge (Albert Finney), a thoroughly craven humbug whose disagreeableness is never believable and hence all the more fun to watch. Directed by Ronald Neame, it is a light, intelligent, and very amusing effort that wisely concentrates on the plot, using song and dance sparingly but well. The acting by the ghosts (Alec Guinness, Edith Evans and Kenneth More) is especially imaginative and the mood of the film is closely tied to Ronald Searle's delightful caricatures appearing with the credits. It's a movie for those who still have enough of the child within them to be able to relax and enjoy an old-fashioned bit of make-believe. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

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FAITH alive!

What would you do if you had God's power?

By Father Eugene LaVerdiere, SSS
Catholic News Service

We all have heard it, and we may even have thought it.

"If God is so powerful, and if he is so good and if he loves us besides, why does he allow these terrible things to happen?"

These "terrible things" might refer to natural disasters such as earthquakes, hurricanes, typhoons, floods, volcanic eruptions and landslides. They might also refer to degrading poverty, homelessness, child abuse, suicide and drug-related homicide.

The thought often comes as part of adolescent rebellion, as youths attempt to make sense of God. But the thought can come anytime in life, whenever we feel overwhelmed with meaningless violence or great suffering and we think of God.

It is very hard for us to reconcile the idea of a good, loving and almighty God with the terrible things that keep happening all around us.

Often a second reaction follows, but we do not dare formulate it: "Now, if I were God, I would ...!"

That thought actually came to me recently when I read in a New York newspaper about a young mother kissing her 12-year-old daughter before being strapped to a bed and shot by men who burst into the woman's apartment.

My first reaction was shock: "How can this be?"

Then came a series of "why" questions: "Why couldn't something be done to stop that kind of thing? Why does God allow something like this?"

Finally it surfaced: "If I were God ..."

But I am not God, and God knows a lot more about power than I do.

■ ■ ■

God's goodness, love and power are those of a creator who respects what he has created far too much to keep interfering. What is at issue involves the nature of creation itself.

Creation was bound to be messy. The alternative was for God not to create anything at all.

"God's restraint reveals what it means to be almighty.... It takes real power to restrain power. That is when we see how creative it can be."

Wind is wonderful, and so is water, but sometimes the wind blows the water upon the land, or intense rains cause rivers to flow far beyond their banks. If there were no human beings on the land, the water would be good for it. But with human beings there, along with their houses and cars, their schools and office buildings, what might have been nature's irrigation becomes a disaster.

God created human beings in his image and likeness to share in his creative power, and he respects our fumbling efforts to exercise it.

God does not interfere with human creativity and the human exercise of power, however misguided and destructive it might be. Instead God shows restraint.

God's restraint reveals what it means to be almighty. As human experience shows, the easiest thing to do with power is to release it. That is when we see how destructive it can be.

Power unleashed shows little or no sign of goodness and love. In a human being, we can it rage.

It takes real power to restrain power. That is when we see how creative it can be.

We find an excellent example of divine power in Chapter 40 of the Book of Isaiah.

The chapter begins with words of comfort for God's people: "Speak tenderly to Jerusalem!" A war is ended, and Jerusalem's iniquity has been pardoned. God is coming to visit Jerusalem and its people. They must prepare the way of the Lord.

We hear that God is coming wit might, and he will rule with a stron arm. God is about to reveal his power All will see what it means for God to b almighty.

Then comes a most surprising description of divine power:

God will come like a shepherd feeding the flock. He will gather the littl lambs in his arms and carry them in hi bosom. Gently he will lead the ewe who are with young.

Divine power is expressed in gentleness and loving care. That takes enormous restraint.

It is something we human being have a hard time learning. It is the onl way power can be combined with goodness and love.

■ ■ ■

Those who tied a young mother to bed, taped her mouth closed and sho her as her 12-year-old daughter looke on showed what power can do withou goodness and love. It is quite obviou they knew nothing about restraint o the qualities of divine power.

"If only I were God," I thought. Bu then I would only have added to th violence, to the unleashing of powe without goodness and love. I woul have compounded the destruction.

The almighty's loving restraint i the use of power is something all human beings, including law enforcemen agencies and even armies and nation need to learn.

But it must begin with me.

(Father LaVerdiere is a Scriptur scholar and senior editor of Emmanue magazine.)

FOOD FOR THOUGHT

God's power should be easy to understand. We know what power is, don't we?

The problem is that when we think of powerful persons, we readily conjure up images of those who, in fiercely independent ways, exercise control over others, people who manipulate situations as they wish out of self-interest. Is this what God is like?

Jesus mixed things up when it comes to understanding the meaning of power. For he suffered and died, having become a victim.

The wisdom of our own day mixes things up here too. In the 12-step programs associated with Alcoholics Anonymous, Al-Anon, Families Anonymous, and other such groups, the first step toward healing calls not for fierce control of someone, but for recognition of one's powerlessness over the problem at hand.

What was Jesus like? He was a healer, a nurturer. He sacrificed for others—giving up any temptation to center in on his needs alone. His goodness was palpable.

Is this what power implies?

The risk when speaking casually of God's power is, in effect, to confine God to our specifications, to reduce the reality of God.

God's power is a mystery— a reality worthy of contemplation.

David Gibson, Editor, Faith Alive!

Are temptations to power all that bad?

By Father David K. O'Rourke, O.P.
Catholic News Service

Someone I once worked with came to ee me recently about her son who had ad a brush with drugs. She wanted me o start a crusade in the area where she ived and stir up people against casual rug users, which was how her son had ade his first contacts.

If in the process we burned down a few f their businesses that would be OK too.

In one form or another I hear this kind f request frequently. But those making he requests are not just hoping to see he troops whipped into line.

What they are looking for is far more ymbolic: an image of God as power. hey want a religious display of righeous power, and they see this as a holy hing.

How is a Christian to look at the idea f God and power? That question is sked and answered at the very begining of Christ's ministry.

Recall that at the beginning of his inistry Jesus goes into the desert and s tempted. He is asked by Satan to turn tones into bread, to seize control of orld powers and to throw himself from he pinnacle of the temple.

These temptations have a symbolic imension that is not as clear to us as it ight have been to people 2,000 years go, but we can still grasp them. For the orld they were set in has not changed ll that much.

■ ■ ■

In the ancient world there were three reat evils: famine, war, plague. Those ld enough to recall the litany of the aints we used to recite in churches four imes a year will recall one of the petiions: "From famine, plague and war, ree us O Lord."

What Jesus is asked to do at the beinning of his ministry is to allow his diine power to end these three great evils.

— If you can turn stones to bread you an end hunger.

— If you seize control of the kingdoms f the world you can end war.

— If you take control of the forces of ature you can end disease.

Some might wonder, then, how could hese possibly be temptations. If this is hat Satan wanted couldn't it have een his one good idea?

They are temptations because they epresent an end run around the human ondition. Satan asks Jesus to be a God f power, not a suffering Messiah who akes on the human condition in all its eaknesses.

And the Christian tradition says it is recisely in taking on the human condiion and suffering the worst it has to offer that Christ redeems the human state.

Equating God with power is common in the religions of the world. But it is characteristic of the teachings of Christ that, in this area, he turned from the expected to the unexpected.

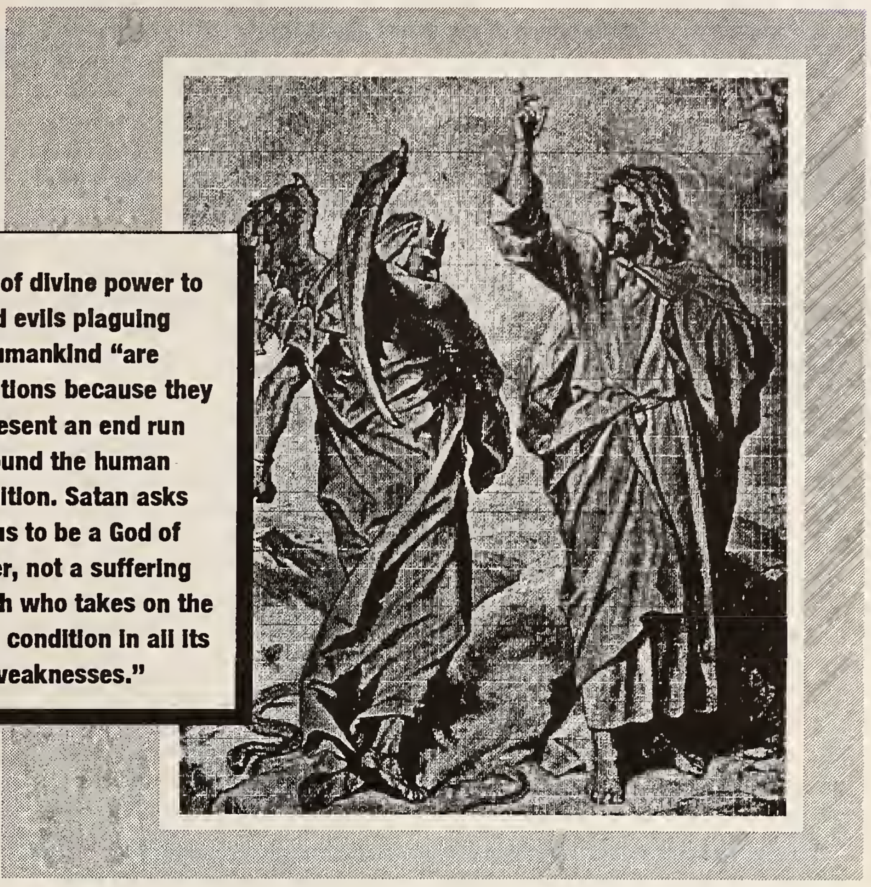
So for Christians to look for a thundering God is to miss the point of their own religion.

Still, it is common. Something in the human spirit wants to see not just a powerful God, but a God of power.

I think we can make a good argument that this comes not from Christian faith but from what religious writers used to call our fallen nature. What we are called to do as part of our Christian living is to have this yearning for displays of power transformed by the teachings of a gentle Lord.

(Father O'Rourke is pastor of St. Dominic Church in Benicia, Calif., and a free-lance writer.)

Uses of divine power to end evils plaguing humankind "are temptations because they represent an end run around the human condition. Satan asks Jesus to be a God of power, not a suffering Messiah who takes on the human condition in all its weaknesses."



FURTHER NOURISHMENT

Franciscan Father Patrick McCloskey, author of *Naming Your God, The Search For Mature Images*, asks, "If my images of God have been quite satisfactory for some time but are now called into question by my present circumstances (If God is good, why is this happening to me!), why should I refuse to consider that my images of God may be too confining — for God and for me?" (Ave Maria Press, Notre Dame, Ind. 46556. Copyright 1991 by St. John the Baptist Province of the Order of Friars Minor. Paperback, $7.95.)

FAITH IN THE MARKETPLACE

What is one reason that God's power makes a difference for you or the world around you?

"My daughter has been wanting children for a long time. She was expecting twins. Unfortunately, they came 10 and one-half weeks early. It has been very rough but the Lord has brought them through each crisis. I feel the Lord guiding them, giving them peace and stamina." — Arlene Newer, Amherst, N.Y.

"I went through an illness and was taking medication that gave me nightmares. One night it was so bad that I thought I was going to die in my sleep. I tried to wake up but couldn't. I called out to Jesus and I could feel him pulling me out of that nightmare." — Lynn Chrysler, Clearwater, Fla.

"It is so awesome to comprehend someone with the power ... to make no two flowers, no two clouds, no two stars, no two snowflakes alike." — Virginia Patterson, Prairie Village, Kan.

"It makes life easier.... (God) doesn't do everything for me, but he offers his powers to help me make the right decisions." — Tammy Skidmore, Baker, Ore.

An upcoming edition asks: What does the phrase "Let go and let God" mean to you? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

What is an almighty God like?

By Father John J. Castelot
Catholic News Service

The ancient Israelites viewed power the way other people viewed it: as a means of getting what they wanted.

The Canaanites had land the Israelites wanted and so, under Joshua's military leadership, they invaded and conquered. The book of Joshua glorifies his exploits.

After gaining control of the territory, they needed power to keep it in the face of constant attacks from neighbors. David, their ideal king, warded off the Philistines, subjugated them and extended the national boundaries to their fullest extent.

In all this, later historians saw the hand of God. They projected their militarism onto God, portraying a warrior God.

However, there were other writers who possessed a more refined theological sense. For them God transcended history and its ugliness.

In their stories of creation they gave a different interpretation of divine power — the awesome power to bring the whole vast universe into being.

It was creative, not destructive, power. Everything God produced was good. A recurring refrain is that "God saw how good it was."

It was in this context that God created people. They were to share God's own creative power, to be positively creative, not destructive.

God blessed them, saying, "Be fertile and multiply; fill the earth and subdue it." They received the power, not just to procreate, but to create, to control creation in a constructive way.

God's power was empowering: the power to enable other creatures to achieve their full potential.

This is the God-intended purpose of human power: to create, not to destroy. To create, to enable, is to be Godlike.

God's power, which is shared with others, is the power to love. Power used for any other purpose is dehumanizing, depersonalizing, brutalizing.

The author of Psalm 8, meditating on the effects of God's creative love, expresses this truth. He begins, "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place ..." Then he breaks off in stunned amazement, and exclaims:

"What is man that you should be mindful of him, or the son of man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet."

However, God put all things under human feet not to be stomped upon, but to be directed, developed, creatively and lovingly.

The psalmist contemplates God's creative power and marvels that God deigned to share this power, this creative love, with human beings, to create them "in his own image."

This kind of power is the only power worthy of the name: the power to create, not to destroy, the power to control, but to control constructively for the good of all creation.

(Father Castelot is a Scripture scholar, author and lecturer.)

"This is the God-intended purpose of human power: to create, not to destroy. To create, to enable, to be Godlike."

FAITH alive!
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Gratitude Of The Heart

By SISTER CECILIA TONG

Once I walked along the wet sand on the seashore, I let my feet sink in the sand and my eyes caught the mountains of waves running into the horizon, the immensity of ocean overwhelmed me and I said to God: "Lord, you are absolutely magnificent!" and suddenly I felt happy. I wanted to say a lot to God but I was speechless.

Another time, during the Autumn, I felt a gentle breeze, and looking up into the sky I saw thousands of leaves like glowing flames swirling down at me, I looked at my feet and behold they were being burried under the golden carpet of leaves, in a dizzy spell I felt I was being held tightly by an unknown embrace and I was deliriously happy. I said to God: "Dearest One You must be here, thank You!" This is enough for me. With all the vivid feelings that God gave to me I knew then all were gifts. Gifts given to be enjoyed and to be shared and further I, too, am a gift to me and to others. A gift cannot be hidden. If it is then, the receiver is ungrateful to the giver.

As I was writing this article, the telephone rang and a warm voice on the other end said: "Hello!" This voice reminded me of a speaker whom I know quite well — a voice of a friend. My heart rose with deep gratitude for a moment of clarity. Immediately I understood that: "No man is an island" and that we are all connected with one another.

All these incidents reveal to me the beautiful encounters with the Beyond. Apart from Him things lose their true meaning. And yet, when we do not capture what a thing REALLY IS or WHO A PERSON REALLY IS, we loose the beauty of the ESSENCE of SOMETHING or SOMEONE. We have lost the awe and the respect or the nature of a person, and of course we do not hold God — their Creator — in high esteem. Things are like plastic; they can be duplicated and thus can be thrown away without any regret because we can duplicate, we can make copies. I was so impressed when I arrived in America. It seemed to me that everything is made with plastic, with styrofoam. I saw children and grown ups throw away paper cups, paper towels, plastic flowers in quantity. Why ? Because things can be produced easily. They are non-persons. They are THINGS. But nature is not plastic, people are not robots, nor machine made toys, etc. They cannot be thrown away or destroyed. God created each person with infinite tenderness and love.

Just watch a mother who carries her child nine months with so much care and love. She continues to nurse her baby for years to come with her very life. When I think of this I cannot but feel overwhelmed by deep thankfulness to the Almighty who still creates me moment by moment with long suffering and patient endurance. What a monumental task life is! And yet am I being thankful to Him? When I watch a beautiful sunset, a bright dawn or stand in front of the ocean, or bend to kiss a rose, what feelings do I have to the Almighty? I keep asking myself and I am surprised that I have taken so much for granted. No wonder that I am upset when things do not go my way, when I demand that others should do what I like. All the time it is ME...ME... I told God how sorry I am. Indeed I am just an ungrateful child!

Have you ever stood still to watch a beautiful sunset outside your window? I did many times. I remember standing with the Sisters in my convent at OLC watching the gorgeous sunset just outside our window which is for us a real treat of the Almighty, a riot of colors thrown into the vast sky making it a zig zag pattern of incredible beauty. I can appreciate this masterpiece by thanking Him for such a vivid and lavish gift of imagination! Seeing this I understand that all colors are needed to make a masterpiece. All colors have roles to play and each color is indispensable to the painting. At times, we think that the colors of brown or black are not needed, or perhaps it might spoil the bright red or pale blue but, in this case,they serve as a foundation for other colors to display their brightness or sharpness. In fact I can see the INTER-CONNECTEDNESS of all the colors. They need and complement each other. Not one beauty can take the luster of the other. In the same way I thought of human beings: the white, black and brown men and women who are supposed to connect with one another and not be opposed to each other. All colors are created by God thus all colors are equally important before Him. In Him there is no race or sex discrimination. Thinking about this infinite wisdom of God when He created us, I am thankful and very contented.

Grateful people are always happy and peaceful. They never DARE to complain because they know that all are pure gifts. They will never place high expectations on others not even on themselves because they understand their human nature. Thus they will live peacefully with other human beings. They will respect the earth and conserve energy. All are gifts of God to be given and shared. They will never monopolize the natural resources that are meant for all. They will appreciate the beauty.They will not complain about the giftedness of others because they know that the more gifts they are given the more sharing they will have to do. God is the God of justice and peace and He does not set people up in competition with one another because He knows that ALL ARE HIS CHILDREN and HE LOVES THEM ALL.

Speaking about a contented mind, I remember a good story which I read in a Catechism book. It said that there was a man who lived happily and accepted everything that came to him with contented mind even when he did not have money enough to take care of his family. His relatives were in a lot of trouble. A friend asked him what made him so contented? He answered "I know of three ways of looking at things."

"What does that mean ?"

"First, I look up to the sky and remind myself of my most important task here on earth I must achieve; that is I must go to God when my time comes. And then I look down at my feet and envision a hole that one day someone will place me in when I die. It is pure truth — a little lump of dirt, that is all. And then I look around. I see many men, women and children who are my brothers and sisters and perhaps they suffer more than I. Can I complain about anything? Those three gazes make me happy and contented. They eradicate all the complaints and envy."

Reading this story I cannot help but make this conclusion: That if I want to love God with my whole heart and whole soul as He commanded, then I must say a wholehearted YES to life and all that life brings with it. To accept, without reservations, all that God has ordained for one's life. To have the attitude that Jesus had when He said:" Not my will,but yours be done" — to love God with one's whole heart is to make one's own the words made famous by Dag Hammarshkjold : "For all that has been, THANKS. To all that shall be, YES."

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

News Of The Vietnamese Apostolate

Oct. 18-20, Sister Cecilia was invited to St Louis, Missouri, for consultation on the draft of *A National Plan and Strategy for Catholic Evangelization in the U.S.* More than 100 delegates from different ministries and ethnic groups were invited. Members of the bishops' Committee on Evangelization were present.

Nov. 16 was a big day for the Emmanuel Vietnamese Youth group because it was a celebration of one year since the group was established. There were Liturgy, music, food and social hour. The event at St Thomas Aquinas Church drew a big crowd of young Vietnamese. Best wishes from the Vietnamese Catholic Ministry to the group.

Nov. 17, Le tinh Thong and Quyen Di from California were here to discuss the possibility of having Vietnamese Cursillo in the diocese. For information please contact Trieu Le (704) 549-1525.

Nov. 24 will mark the third annual celebration of the canonization of 117 Vietnamese Martyrs. There will be Liturgy, an exhibition and covered-dish for the entire community at OLC from 5 p.m, to 8:30 p.m. All are welcome.

Vietnamese Mass for the Vietnamese in the Triad area will be celebrated on Dec. 15 instead of Dec. 8 as it was arranged. Contact person is Le Kien Thay (919) 852-5908.

Dec. 22 at OLC there will be reconciliation for all Vietnamese-speaking persons from 2:30 to 5 pm, followed by Liturgy. Christmas gifts to the children of the new arrivals will follow after the Mass by Vietnamese Emmanuel Youth group. Those who wish to donate gifts please contact Kim Anh (704) 333-5029.

TRÁI TIM RUNG NHỊP CẢM MẾN

Một lần, tôi đi dạo dọc theo bãi cát lầy của bờ biển, tôi để đôi chân lún dần xuống bãi cát ướt và thình lình những núi sóng đánh dồn dập, chạy tận chân trời, lòng biển đại dương trùng trùng điệp điệp nuốt gọn hồn tôi, tôi bất giác thưa cùng Chúa: "Chúa ơi, Chúa diễm lệ nhường bao ~" và lòng tôi dâng tràn hạnh phúc. Tôi muốn thân thưa thật nhiều với Chúa nhưng tôi hình như nghẹn ngào!

Lại lần khác, cũng vào Thu, tôi cảm thấy một làn gió nhẹ mơn man, bất giác nhìn lên khoảng trời, tôi hoa mắt thấy cả ngàn chiếc lá vàng rơi như những ngọn lửa quay cuồng trước mặt tôi, tôi bất giác nhìn xuống chân mình và này đôi chân tôi đang chôn vùi giữa thảm lá vàng, tôi cảm thấy như bàng hoàng, như đang được ôm chặt bởi một cánh tay vô hình nào đó và tôi như say sưa nói với Chúa rằng: "Chúa yêu quý, Chúa đang ở đây phải không? cảm ơn!" Như vậy đã đủ rồi! Với bao cảm giác du hồn mà Ngài cho tôi, tôi biết ngay tất cả vũ trụ là quà của Ngài. Quà mà Ngài cho là để được hưởng, để được chia sẻ và còn hơn nữa, tôi cũng là quà của Chúa cho tôi và cho những người chung quanh tôi, quà không được giấu cất ích kỷ, nếu tôi giữ khư khư cho mình, thì tôi đối đãi vô ơn với người cho.

Khi tôi đang đánh máy bài này, chuông điện thoại reo mời và một giọng nói ấm áp trên đầu giây kia "Hello" một giọng nói quen thuộc của một người mà tôi quen biết từ lâu-tiếng nói của một người bạn. Tim tôi mừng vui cảm mến vì biết rằng tôi không phải là một hòn đảo, và vì thế tất cả đã được ràng buộc bởi một sợi giây vô hình nào đó.

Những sự kiện trên hé mở cho tôi một chân trời mới, một viễn tưởng mà tôi có thể gặp ĐẤNG TỐI CAO. Trừ Ngài ra, mọi sự đều mất hẳn ý nghĩa nguyên thủy của nó. Lại nữa khi chúng ta không sờ mó được những gì thật của nó hay bản chất thật của một người nào chúng ta đánh mất vẻ đẹp nguyên thủy của sự vật hay người. Chúng ta đánh mất sự chiêm ngưỡng và quý mến dành cho thiên nhiên hay loài người và dĩ nhiên chúng ta không còn tôn trọng thật sự Đấng Tạo Hóa của chúng.

Những sự vật được làm bằng nhựa, người ta có thể sản xuất nhiều vô kể và vì thế người ta vất chúng đi không hề nuối tiếc, bởi vì họ sản xuất ra dùng khuôn một cách dễ dàng. Tôi rất bỡ ngỡ khi tôi đặt chân lên đất Hoa Kỳ. Cái gì trước mắt tôi cũng được làm bằng nhựa hay phồm rẻ tiền. Tôi đã được chứng kiến trẻ cũng như già vất đi rất nhiều nào giấy, cốc, thậm chí cả hoa nhựa, họ hủy hoại quá nhiều một cách phung phí và bừa bãi. Tại sao thế? Một lý do hiển nhiên là người ta có thể sản xuất ra nhanh chóng. Nhưng thiên nhiên không phải bằng nhựa, con người không phải là người máy hay là đồ chơi giả tạo v.v Vì thế họ không có thể vất đi được hay bị phá hủy. Thiên Chúa tạo dựng nên từng người một với một tình yêu dịu dàng vô bến vô bờ. Bạn hãy nhìn ngắm một người mẹ, bà ta cưu mang con mình chín tháng mười ngày với quá nhiều thương yêu và săn sóc. Và bà vẫn tiếp tục lo lắng cho con trẻ cả bao nhiêu năm trời với cả cuộc đời của bà. Khi tôi suy nghĩ về điều này tôi không khỏi cảm ơn Thiên Chúa vì Ngài vẫn tạo dựng nên tôi từng ngày một trong cuộc sống của tôi với quá nhiều kiên nhẫn và chịu đựng. Thật là một kỳ công lớn lao chưa từng có! Và nữa tôi có cảm mến và biết ơn Ngài không? Khi tôi chiêm ngắm hoàng hôn, bình minh rạng chiếu hay đứng trước một đại dương lai láng, hoặc cúi mình hôn chiếc hoa hồng, những cảm xúc nào mà tôi có với Thượng Đế? Tôi vẫn tiếp tục hỏi mình và tôi rất ngạc nhiên khi khám phá ra rằng tôi đã chấp nhận mọi sự do tay Ngài một cách quá ư vô tình. Vì thế tôi không ngạc nhiên khi biết mình khó chịu vì không được làm theo ý mình, hay bẳn gắt khi người ta không làm đúng ý tôi muốn, thực tế ra cái tôi quá trọng vì lúc nào tôi cũng chỉ nghĩ tôi tôi ...tôi mà thôi! Tôi thổ thế cùng Chúa và xin lỗi Ngài. Thực ra tôi chỉ là một trẻ vô ơn bất hiếu mà thôi.

Bạn đã bao giờ đứng yên lặng chiêm ngưỡng hoàng hôn khi chiều tắt nắng chưa? Tôi đã đứng như vậy nhiều lần. Tôi còn nhớ đã bao lúc đứng nhìn hoàng hôn cách say đắm với các chị em Dòng tại OLC, chiêm ngưỡng hoàng hôn khi chiều về bên cạnh khung cửa thật là một chiêu đãi của Thượng Đế quá rõ ràng. Nhìn da trời với trăm màu trăm sắc được vẽ thành một bức họa với những nét chấm phá dọc ngang tạo nên một bức tranh đẹp khôn tả. Tôi đã say sưa hưởng trọn và cảm ơn Ngài đã cho con người, tạo vật một trí tưởng tượng vô cùng tuyệt tác. Nhìn bức tranh trời chiều, tôi hiểu ngay rằng màu nào đi nữa cũng cần thiết cho bức họa. Đôi khi chúng ta tưởng rằng màu đen hay màu nâu không cần thiết, có thể những màu đó làm hỏng các màu khác như màu đỏ tươi, hoặc màu xanh nhạt, nhưng thực ra chính màu đen và nâu là những màu cần thiết để làm tăng vẻ đẹp của những màu khác và nhờ vậy những màu khác có thể khoe vẻ tươi mát hay nét độc đáo của mình. Sự thật thì các màu đều liên hệ với nhau chặt chẽ. Chúng nhờ có nhau để tô điểm thêm cho vẻ đẹp của vũ trụ, màu sắc đẹp này không thể làm lu mờ màu sắc đẹp khác là thế đó. Cũng tưởng tự như những màu sắc này, tôi liên tưởng tới những con người với những màu da: những người da trắng, da đen hay da vàng, họ không thể cạnh tranh nhau trái lại họ phải bổ túc cho nhau. Thiên Chúa tạo dựng nên mọi dòng giống và màu da và vì thế tất cả mọi màu sắc đồng đều nhau và quan trọng như nhau. Trong Ngài không có kỳ thị chủng tộc hay phái tính. Khi tôi suy nghĩ về sự khôn ngoan tuyệt đối của Thiên Chúa khi Ngài tạo dựng nên con người, tôi vô cùng biết ơn Ngài.

Người biết ơn thì luôn luôn hài lòng và mãn nguyện. Họ không bao giờ dám phàn nàn vì biết rằng tất cả là ơn huệ, là quà của Chúa. Họ không dám kỳ vọng quá nhiều về người khác ngay cả đối với họ cũng thế, vì họ hiểu bản tính con người. Và vì thế họ sống rất bằng an với mọi người. Họ sẽ quý trọng mọi loài, mọi vật và họ sẽ không dám phí phạm nguyên lực. Tất cả là quà của Chúa đã ban cho để chia sẻ cho nhau. Họ không bao giờ muốn làm chủ các nhiên liệu mà Chúa đã ban cho muôn người. Họ sẽ biết chiêm ngưỡng vẻ đẹp của thiên nhiên và sẽ không bao giờ dám phàn nàn vì những người khác có nhiều thiên tài hơn mình vì họ biết rằng càng có nhiều thì càng phải trách nhiệm nhiều. Thiên Chúa là Thiên Chúa của công chính và bình an và Ngài sẽ không muốn con cái người cạnh tranh nhau vì Ngài biết rằng tất cả là con cái của Ngài và Ngài yêu mọi người như nhau. Khi nói về người hạnh phúc tôi không khỏi quên một câu truyện đã đọc được trong sách Giáo Lý. Câu truyện diễn tả như sau:

Một người bao nhiêu năm đã vui vẻ chấp nhận cuộc sống với những thiếu thốn tiền bạc và rắc rối trong gia đình. Người ta hỏi ông: "Làm sao mà có thể an vui vậy?" Ông trả lời: Tôi biết sử dụng ba cái nhìn với đôi mắt sáng suốt.

- Như thế có nghĩa là gì?

- Trước hết tôi nhìn lên trời và nhớ rằng công việc chính yếu của tôi là đạt tới trời. Rồi tôi nhìn xuống đất và cố hình dung một nắm đất tôi sẽ nằm xuống sau khi chết thực bé nhỏ. Và sau cùng tôi nhìn đến biết bao nhiêu người đàn ông đàn bà cũng như trẻ thơ ở bên cạnh tôi trên khắp trái đất này và họ là anh chị em tôi có khi còn cực khổ hơn tôi nhiều... Ba cái nhìn đó làm tôi sung sướng và bằng lòng, nó khử trừ mọi than vãn trách móc. Khi đọc câu truyện này tôi không khỏi kết luận như sau:

Nếu tôi muốn yêu Chúa với hết lòng tôi, tôi sẽ phải đáp lại tiếng XIN VÂNG với cuộc sống của tôi với trọn tâm hồn và chấp nhận cuộc sống như ý Ngài muốn. Để có một thái độ như Chúa Giesu đã nói: "Không phải ý con một theo ý Cha" Nếu tôi yêu Chúa với trọn tâm hồn như thế tôi sẽ phải thân thưa với Ngài những câu bất hủ của nhà văn Dag Hammarskjold : "Tất cả những gì đã qua xin CẢM TẠ NGÀI. Và tất cả những gì sẽ đến XIN VÂNG Ý NGÀI."

Filar (From Page 2)

for granted what we have materially, emotionally or spiritually as a family. All of us are learning first-hand what we might not have been able to understand any other way; that life is sometimes unfair, that money isn't everything, that God does provide.

These lessons have translated into some practical changes in our daily life, which might be beneficial to others. We've learned to:

— Use the "energy saver" dishwaer selection or, better still, take turns washings dishes by hand, and use cold water in the washing machine.

— Set the thermostat at 65 degrees day and night and layer clothes for warmth.

— Buy wardrobe basics and little-used necessities (hats, mittens, boots, etc.) second-hand at clothing thrift stores or consignment shops, and use them to sell or donate our no-longer needed items.

— Center meals around vegetables and starches (rice, pasta, potatoes, beans, breads) instead of meat.

— Eat soup, home-made or fancy canned soups with leftovers.

— Stock up on bread and bag lunch items at bakery thrift stores, where prices are often half what they are in the grocery store.

— Talk with our creditors explaining our situation and find most of them very willing to work with us.

— Remember the importance of entertainment and family fun by discovering free events (lectures, exhibits, recitals, etc.), going to the park, playing card and board games, seeing a $1 movie or eating out with coupons from a favorite fast-food restaurant.

Hard times have a way of bringing out the best and most creative in us, and of returning us to the importance of spiritual roots in our lives. Two families in our neighborhood are wonderful examples.

In the first family, the husband lost his job of four years about six months ago. While his wife continues to bring in a steady income, he has taken on the typical home responsibilities, cooking, cleaning, small fix-it jobs, gardening (they're still eating tomatoes from his spring planting!), sewing torn backpacks and buttons, packing school lunches and chauffeuring children.

"For the first four months, it was hard to stay focused," he says. "I went through what I now know was a grieving process over the loss of my job. I felt it all; denial, anger, utter sadness and finally, acceptance. I questioned myself a lot and it really affected my self esteem to be out of work."

During that time, he found communicating with his wife strained and often sensed her frustration with his lack of direction and goals. "The focus of our relating to each other was the latest unemployment statistic, which I really used as a crutch and an excuse not to do more; and the hottest topics from Donahue and Povich, which seem to haunt you to turn on that TV."

He continues, "I was really stuck on finding another career job. I wanted to do only what I had been doing. But by the end of the summer, I realized I had to go after anything that would help pay the bills and put food on the table."

He became a part-time waiter at banquets. "I've made some good friends who have been out of work one to two years; guys who made $50,000 a year and now are waiting tables."

He learned to make himself feel better by "attending a seminar on praise, how to give and receive it; a place where I could heal my lack of self esteem by pouring all my feelings out on the table."

But the biggest transformation in his life has been in social values. "I will be serving food at the soup kitchen and be more involved in church because of this experience," he says.

He recently began RCIA classes, something he had considered for many years. "I found I needed something to accomplish, to climb on and finish. Now I am praying regularly and I know for certain that I have turned the corner in my religious feelings. I needed to grow spiritually and this, I guess, was the way God got my attention."

The second family's story has many common themes. He spent 18 months out of work. During that time, he — also a non-Catholic — attended RCIA classes, which he had thought of doing for years. At Easter, he joined the Church, and last Sunday, he proudly stood as a Eucharistic minister for the first time in front of his church and his equally proud family. But getting to that point was a struggle.

Living through unemployment is a nightmare, sometimes physically, always emotionally. His wife's blood pressure skyrocketed. She had vague aches and pains, and she cried a lot. "Each day, you hope this might be the day the job comes," she says. "And it's heartbreaking when day after day, it doesn't happen. Some days, you don't even feel like getting out of bed."

At their lowest point, they had to try to sell the home they had worked so hard to fix up and make comfortable. They reluctantly asked their families for financial assitance. For a while, he even moved in with his sister who lives in another state, hoping to find a job there. They just didn't see any other way of making ends meet or of building a future they could depend upon.

Dealing with such uncertainty helped them learn in their hearts what they already knew in their heads. "Life can only be lived one day at a time," she says. "When we projected into the future, it made us crazy." They realized they had to rededicate themselves to doing things God's way.

"It was our faith that got us through the rough times," she says. "We read the Bible and prayed a lot. One Bible verse became especially meaningful — Matthew 6:26 — where Jesus reminds us that God takes care of every living thing, including the birds and flowers that don't work for their living; so, of course, God will take care of us."

She continues, "We came to believe that if we could trust that God knows what's best for us, just take each day as it comes, and be thankful for what we do have, God would look after us. And God came to us in the form of tremendous support from some very special people, friends and many others we don't even know."

She shares a valuable lesson learned during this time. "A Christmas basket from the church truly made our holiday last year. I can't tell you how hard it was to get that basket. We have always been on the giving end, which is really so much easier. By taking that basket, we finally accepted that we needed help. I now know that being able to receive something with gratitude is just as important a gift from God as being able to give. And that's a gift I could only claim after living through unemployment."

Veto (From Page 2)

compliance. Clinics also will be given further details about what the rule means, he said. Those guidelines have not yet been written, according to Mason.

Other legislative efforts to set aside the rules are in the works, but Smith told Catholic News Service it seems unlikely they will make it out of committee until after the first of the year. Even then, there are not likely to be the votes in Congress to withstand the veto Bush promises to any law that makes abortions easier to obtain.

In a rare speech on the floor Nov. 18, House Speaker Thomas S. Foley, D-Wash., said the veto was based on a "mistaken principle" and he predicted he had the necessary votes to overrule Bush.

"This was their best shot," Smith said, because the appropriation bill included funds for a variety of popular health programs and because of intense pressure exerted by Foley and the House Democratic leadership.

"This was our low-water mark. Clearly we will go up (in number of supporters) from here," said Smith.

When the $205 billion spending bill is re-introduced without the change in Title X, opposition will disappear, Smith predicted.

Representatives of National Right to Life, the American Life Lobby and the U.S. Catholic Conference called Bush's veto and the House vote a victory.

The bill would have allowed federally funded family planning clinics to become referral centers for the abortion industry, said Richard Doerflinger, associate director of the Secretariat for Pro-Life Activities for the National Conference of Catholic Bishops.

"The vote also reaffirms the federal government's consistent policy of declining to subsidize abortion activities," he said.

Douglas Johnson, legislative director for the National Right to Life Committee, issued a statement calling on Foley to stop "holding hostage" the health appropriations bill as a challenge to Bush on abortion.

Separate bills seeking to nullify the Title X regulation were passed by the Senate and a House committee more than three months ago, Johnson said. "The House leadership sidetracked those bills in order to piggyback on the popular human services funding bill. Now it's time for Speaker Foley and Planned Parenthood to stop holding this critical bill hostage."

Johnson reported that Health Secretary Louis Sullivan sent a directive to his administrators to follow guidelines set by Bush Nov. 5. The order would allow physicians at clinics that receive federal funds to discuss abortion with clients, but prohibit non-physician counselors from engaging in such discussions.

"Patients and doctors can talk about absolutely anything they want," Bush said of the directive at a Nov. 8 press conference.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

LK

Scripture

Readings For The Week Of December 1 - December 7

Sunday: Jeremiah 33, 14-16; 1 Thessalonians 3, 12-4, 2; Luke 21, 25-28, 34-36.

Monday: Isaiah 2, 1-5; Matthew 8, 5-11.

Tuesday: Isaiah 11, 1-10; Luke 10, 21-24.

Wednesday: Isaiah 25, 6-10; Matthew 15, 29-37.

Thursday: Isaiah 26, 1-6; Matthew 7, 21, 24-27.

Friday: Isaiah 22, 17-24; Matthew 9, 27-31.

Saturday: Genesis 3, 9-15, 20; Ephesians 1, 3-6, 11-12; Luke 1, 26-38.

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

Over the years at Catholic Social Services, we used to have a "special lady" who came to our door weekly. She always needed something; her electricity was being cut off or her water was being turned off. Sometimes, she only needed food.

She had an artifical leg and had to wear special hose. We were able to replace her special stockings at times when she needed that help. Other times: "Honey, a 'five' would be just right!"

She could be assertive to the point of aggressive, sometimes she just really tried one's patience. However, all of us were saddened to find out she had passed away due to a heart attack. We had gotten attached to her and realized, even knew, that we were her family here on earth. At times, we were treated as a "family member," particularly on her bad days.

We often wonder how she has fitted into her new family in heaven, and if she's been able to get to St. Peter's purse strings, as she sure could tell a good story!

Employment Opportunities

DRE for parish of 700 families. Responsibilities include coordination of religious formation program Pre-K through 12, youth ministry, adult education and sacramental preparation of children and parents. Degree in religious education or comparable experience desired. Send resume to: Search Committee, St. Pius X Church, 2210 N. Elm St., Greeensboro NC 27408.

Comunidad Hispana
Comuniquémonos

Acción de Gracias

Por PADRE SILL RUEDA

El día de Acción de Gracias que celebran cada año en los Estados Unidos, en la última semana de noviembre, con comidas y reuniones familiares, nos tiene que enseñar también a nosotros hispanos, a ser agradecidos con Dios, con nuestra familia y con todos los que nos rodean.

Dar gracias al Señor por su inmensa grandeza y por su misericordia, como nos dice el Salmista, es alabar y bendecir su nombre por todos los beneficios que de El recibimos diariamente.

Han sido muchas las oportunidades que nos ha dado este país a muchos de nosotros. Son muchas las cualidades que tenemos como hispanos y como Cristianos. Es mucho el amor que recibimos a diario de nuestros hermanos. En la mayoría de los casos, las familias hispanas viven unidas compartiendo sus necesidades. Y estoy seguro que uno por uno tendrá mucho de que agradecerle al Seño todos los años.

La vida misma es un don maravilloso de Dios, la salud, el trabajo, la comida, la vivienda, el estudio y muchas cosas más, son producto del amor de Dios para con nosotros y tenemos que sentirnos agradecidos con El, sabiendo que hay muchos hermanos y compatriotas nuestros que carecen de todo y muchas veces no tienen las mismas oportunidades que nosotros tenemos.

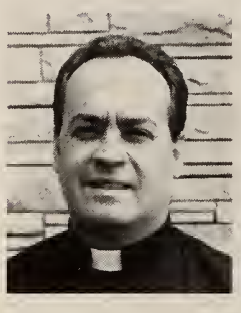
El día de Acción de Gracias no es de unos pocos o solamente un día en el año. No. Tiene que ser nuestra alabanza diaria hacia el Señor y a todos los que nos hacen el bien. Tiene que ser el reconocimiento de las cosas buenas, sencillas y ordinarias que Dios nos regala a través de nuestra familia y de nuestros amigos. Tiene que ser también la oportunidad para compartir lo mucho o poco que tenemos con los más desposeídos.

Acción de Gracias es pués, un canto de alegría a la creación y a su Creador. A la naturaleza misma que nos ofrece a diario sus frutos, al sol que nos calienta y al agua que nos refresca. A la tierra que hace germinar la semilla, al árbol que nos es útil para todo, a los pájaros que vuelan, a los peces que saltan. Al aire que llena nuestros pulmones de vida y al fuego que nos calienta y más aun al niño que nos sonrie, al anciano que nos enseña con su experiencia. A la mujer que pone ternura en nuestro mundo, al hombre que con su esfuerzo construye y piensa y al amigo que cuando lo necesitamos nos extiende su mano.

Acción de Gracias es alabanza y en una sola palabra, reconocimiento a Dios que es nuestro Padre, por todo lo que tenemos y nos ha dado con su infinito amor.

Los Sacramentos
II - El Matrimonio

Por PADRE SILL RUEDA



Cuando un hombre y una mujer se unen en matrimonio católico, ya no son dos, sino uno; en una misma fe, en una misma esperanza, en un mismo amor. El amor ante todo es compartir. Y si hay en este Sacramento, bendecido por Dios, la entrega generosa de, el uno al otro y el servicio mutuo, desapareceran los celos, el egoismo, la envidia y otras actitudes negativas que no dejan progresar a la pareja.

Los esposos cristianos de hoy, consientes del amor de Cristo y de su propio amor, tienen que buscar una santidad conyugal, es decir una santidad que se elabore en las penalidades, en la paz y en las pruebas de la vida común. Pero tienen que comprender esa santidad y vivirla.

Si el matrimonio contiene algo divino y es un lazo entre Dios y el hombre, es por consiguiente un misterio. E imposible comprenderlo del todo. El matrimonio es mas rico cuando cada uno de los dos se respetan sus propias cualidades y principios, se ayudan mutuamente y se esfuerzan en superar unidos las dificultades que tengan. De ahi la importancia del diálogo.

Detrás de los objetos, ritos y fórmulas que se digan y detrás del Sacerdote que oficia, es Cristo quien bendice la unión y la robustece con su gracia. El Sacerdote es un testigo, representante de la Iglesia, pero quienes efectuan el matrimonio, son los mismos novios, ya lo hemos dicho varias veces, cuando publicamente se acepta el uno al otro, tal cual es y se juran fidelidad para toda la vida.

Cristo viene para sellar la unión de estas dos criaturas. Todo matrimonio como todo Sacramento, es conferido por Crsito. El Señor casa a los jóvenes esposos y ellos mismos le sirven de ministros. Desde entonces todo cambia. El Señor toma a su cargo esa unión humana, esa unión legal y les acompañará todos los días de su vida durante las luchas y fracasos que tengan, durante las fuerzas del mal que les amenacen, durante las dificultades que se les presente y solo el amor de El, estará con ellos para siempre.

Este es un compromiso divino y Dios cumple lo que promete.

(continua)

Crecimiento Espiritual

Por SONIA E. PEREZ

Después de haber tenido el Seminario de la Vida en el Espíritu dos veces, el grupo "Buen Pastor" de la Renovación Carismática del CCH decidió ofrecer a sus miembros un retiro de crecimiento espiritual. Los dirigentes: Mercedes Jones, Denise Hernandez, Rafael Torres y Micki Cazares escogieron el tema y pidieron a la Hermana Pilar facilitara la organización del mismo e invitara a un predicador. La Hna. consiguió al Diácono cubano Jorge González, quien recide en Atlanta GA y gustosamente aceptó la invitación.

Unas 25 personas nos reunimos en el CCH, el primero de noviembre por la noche, después de la celebración de la Misa de Todos los Santos. Comenzamos con oración y cantos de alabanza al Señor, animados al compás de la guitarra que tocó Micki Cazares. El Diácono González en su primera charla inició el tema de cómo llevar el mensaje de Cristo a los demás con nuestro ejemplo de vida, más que con palabras. Jorge enfatizó que nuestro prójimo más cercano son los hijos y esposos, o sea la importancia que tiene la familia. Para presentar su tema desde el punto de vista bíblico, leyó y explicó I Timoteo 3: 1-7. Además comentó como el mundo de hoy ha diluido el poder de la palabra escrita debido al diluvio de información recibida a través de revistas, priódicos, televisión, anuncios etc.

Para ilustrar el tema, el Diácono compartió con nosotros su testimonio de vida. Nos hizo ver como Dios lo ha transformado y a su vez esto ha servido de ejemplo a otras personas que han cruzado su camino, logrando la renovación de sus vidas con el poder de Dios. El primer paso para la conversión es admitir nuestros errores y pedir perdón o sea el arrepentimiento. Jorge fue capaz de perdonar a su padre, después de muchos años de lucha y de ceguedad, hasta que un buen amigo lo ayudó a admitir la luz de la verdad.

Al día siguiente 2 de noviembre, unos 45 hispanos participamos en el retiro, acompañados de visitantes de las comunidades de Reidsville, Lincolnton, Kernersville, Statesville etc. En la primera plática destacó el papel primordial del ejemplo de María en nuestra vida espiritual. Explicó el simbolismo de la imagen de la Virgen de Guadalupe, quien presidía nuestra reunión y cómo esos símbolos comprendidos e interpretados por los indios de Méjico, permitieron la conversión de 2 millones de Aztecas al cristianismo, desde 1531 fecha de su aparición.

Jorge González desarrolló el tema de la Misa durante el resto del día, explicando como la Misa es la oración más perfecta y el medio más poderoso para el crecimiento espiritual, si nos aprovechamos de su profundo contenido y participamos conscientemente, no sólo por rutina y obligación. El Diácono fue deteniéndose en cada parte de la Misa, comparando su riqueza espiritual con situaciones sencillas de su vida diaria en el hogar y en e trabajo. Este método realista y al alcance de todos los presentes nos hizo comprender el valor de la Misa a nivel insospechado y descubrir las riquezas inagotables que Dios nos ofrece con tan grande amor.

Lo que más me impresionó a mí, fue el significado de la liturgia eucarística: cuando el Sacerdote consagra la Eucaristía, nosotros como bautizados también nos consagramos al Padre con Cristo. Jesús se hizo pan para nosotros y nosotros nos hacemos pan para los demás. La eucaristía es el Sacramento para la sanación espiritual.

Todos salimos entusiasmados, agradeciendo al Diácono lo que habia compartido con nosotros en este retiro. Pensamos que sería ideal invitarle otra vez para un Encuentro Familiar, puesto que el ejemplo de su vida en el hogar ayudaría a muchos en nuestra comunidad.

Para mi fue una experiencia muy valiosa y me anima a participar en las reuniones del grupo "Buen Pastor" los martes, a las 7 :30 p.m. en el CCH. La Renovación Carismática es una manera de llegar a conocer a Dios personalmente y a aceptarlo en nuesras vidas. El Señor a través de su Espiritu, nos transforma, nos llena de felicidad y nos da la paz verdadera.

Noticias Locales

Clases en Español

A partir del mes de enero el CPCC ofrecerá clases en español para completar los estudios de la escuela secundaria. Para mas información pueden llamar a María Kraft al tel: 545-1654 por la noche.

La Palabra entre Nosotros

Contiene meditaciones bíblicas para cada día, basadas en las lecturas de la misa diaria y además artículos que explican el año litúrgico. La suscripción anual es de $12 dólares. Si esta interesado dirigirse a: La Palabra entre nosotros, P.O. Box 826, Gaithersburg MD 20884.

School Closings, Consolidations Planned in Boston Archdiocese

BOSTON (CNS) — The Archdiocese of Boston will close at least five high schools and merge or consolidate several elementary schools in June 1992, when the current academic year ends.

Cardinal Bernard F. Law of Boston announced the decision Nov. 19 at a press conference at his residence. The announcement came with release of a study on "Catholic Schools in the Archdiocese of Boston: Reaffirmation, Renewal and Collaboration."

"The driving idea of this plan," Cardinal Law said, "is to provide quality Catholic education for as many students as possible."

The study was begun in 1986 when an archdiocesan synod asked that "a comprehensive study of the present system of Catholic schools in the archdiocese be conducted" to strengthen the system.

The current fiscal year budget for archdiocesan schools is $96.2 million for 53,000 students in 198 schools — 44 high schools, 138 elementary schools, 12 kindergarten/Montessori schools and four special schools.

The completed study presents an overall plan on how Catholic schools can best meet the needs of students and parents, on both the fiscal and academic levels. "This plan is a form of crisis management for five to 10 years from now," said a consultant to the study, John Convey of The Catholic University of America.

Convey pointed to a decline in enrollment as an example of the problems facing the archdiocese. "When school enrollment is down," he said, "it must be addressed because of the burden that the decline can place on academics and on parents."

In spite of long-range recommendations in the study, the cardinal said he knows people will initially focus on those schools being closed or consolidated.

Cardinal Law called the decision to close the schools "regrettable," adding that "each of these schools has a noble history, a dedicated faculty and student body and loyal parents and alumni."

Of the five high schools, three are in urban areas. A sixth is to be merged with another high school, but if a merger is not possible, it too will close.

Another proposal is to create six new interparish grade schools, probably in the suburbs, where there is a larger Catholic population. Some have criticized the idea, saying the archdiocese is abandoning urban and inner-city areas.

But Cardinal Law said, "We're not abandoning the inner cities. It has been a principle of this study that we could not abandon the inner city. Our intent is to bring the schools together and provide a higher quality of education on a single campus rather than have the schools competing for a diminishing pool of students."

"What determines the areas in which we think schools can be established is not a financial consideration but a population consideration," the cardinal said.

Archdiocesan officials estimate that in the six high schools affected by the plan, the combined enrollment is under 700 students.

Declining enrollments have led to financial difficulties for a number of schools. The just-released study says enrollments at Catholic schools are down by 28 percent for high schools and by 23 percent for elementary schools.

"Our intent and desire is not to withdraw from an area," Cardinal Law said.

Contribuya a los que le mostraron el camino.

No crearon un fondo para su jubilación, sino que nos dieron escuelas, hospitales e innumerables servicios para todos nosotros. Y ahora, en su vejez, enfrentándose a costos elevadísimos, y sin ahorros, miles de religiosas y religiosos dependen de su ayuda. Contribuya a su futuro de la misma manera que ellos contribuyeron tan generosamente al futuro de usted.

Fondo Para la Jubilación de Religiosos

Infórmese con: Sr. M. Oliver Hudon, SSND, Retirement Fund for Religious, 3211 Fourth Street, N.E., Room 339, Washington, DC 20017-1194.

Cindy and Greg Platko of St. Luke Parish in the Charlotte suburb of Mint Hill where they lead a folk music group. Photo by MARION CARDOZA

Welcome
Saint Luke

Participation In Church Music Brings Renewed Faith To Couple

By MARION CARDOZA

MINT HILL — "I never really rebelled at the Church," says Greg Platko of Charlotte, a parishioner of St. Luke Church in Mint Hill. "I accepted it blindly because that's how I was taught."

That wasn't the case with his wife, Cindy, however. She had been angry with the Lord for several years after both her brother and father were diagnosed with incurable cancer within a short period of time of each other, she says. Her brother was 16 at the time.

A spiritual renewal began to take place in both their hearts after they moved to Spartanburg, S.C., from Cleveland, Ohio, where they were born and raised.

Soon after joining the parish of Our Risen Savior, the couple was asked to help with the music. "Greg plays the guitar and I sing reasonably well, so it made sense," says Cindy Platko. "But I was full of anger at that time and was only attending Mass to please Greg."

The music brought the Platkos closer to God, however, and a transformation began to take place. "It was through music that I found myself able to pray again and really connect with God," says Cindy Platko.

She says the healing in her heart came about during the music portion of a Good Friday service. "Suddenly, I felt all the anger go away and somehow I knew I was where I was supposed to be, doing what I was supposed to be doing."

Platko nodded in agreement. "A renewal took place in my heart through the music, too," he says. "That's when I first began to really get involved and my faith took on a new meaning ... before that, I just participated by rote."

After spending seven years in Spartanburg, the couple moved to Charlotte four years ago. They attended parishes much larger than the one they had left, and settled on St. Luke, which was just starting up at the time. Once again, they became involved with the music and today, they lead a seven-member folk group.

Their marriage as well as their relationship with the Lord was strengthened through their parish involvement, the couple says. Parishioners became like

See **Platko,** Page 16

DESCUBRE LA FE

1. ¿QUE ES LA SERIE DESCUBRE LA FE?

Son temas claros y breves sobre las enseñanzas de la Iglesia. Intentan responder a la preocupación de que en nuestros tiempos hay confusión sobre las enseñanzas de la Iglesia y de que se han perdido muchas cosas bellas sobre la vida de la Fe.

Esta renovación de nuestra Fe es una forma de responder a la solicitud del Santo Padre de que, al observar el Quinto Centenario de la llegada del Evangelio a este hemisferio en 1992, nos comprometamos a vivirla y compartirla.

El Santo Padre piensa que en nuestros tiempos hay una nueva urgencia y hay nuevas oportunidades de llevar el Evangelio al mundo por el ejemplo y la palabra. Él ve el amanecer de "un día radiante que trae una cosecha abundante."

Al revisar los tesoros de la fe católica con ustedes, la serie intenta enriquecer y animar su propia vida espiritual, así como ayudarles a enriquecer la vida de los demás.

Diocesan News Briefs

Basketball Tourney

WINSTON SALEM — Bishop McGuinness High School and Forsyth Country Day in Winston Salem are co-hosts for the first Basketball Shoot-Out, to be held Nov. 29-30 at the Lawrence Joel Memorial Coliseum on the Wake Forest University campus.

Tip-off begins on Nov. 29 at 7:15 p.m. with boys basketball competition. On Nov. 30, girls will take to the court at 11 a.m., and the boys continue at 2:30 p.m.

A two-day pass for the tournament costs $12.50. An additional $2.50 will cover the cost for a ticket to see Wake Forest play Fairfield College.

For more information, contact Dan Stainhour, (919) 725-4247.

Advent Reflection

BELMONT — All parishioners in Charlotte area churches, 50 and over, are invited to an Advent day of reflection on Dec. 5, from 10 a.m. until 2 p.m. at the Motherhouse Chapel, Sacred Heart Convent, Belmont.

Msgr. Thomas Burke will serve as retreat director.

A lunch will be served, and $6, payable at the door, will cover the meal.

For more information, call Ruth Carlisle, (704) 333-7078.

Ham and Turkey Raffle

MONROE — The Columbian Squires (young men of the Knights of Columbus) are sponsoring a ham and turkey raffle at Our Lady of Lourdes.

Tickets are $1 and will be available after Masses the weekend of Nov. 30-Dec. 1.

Proceeds from the raffle will assist the Columbian Squires' efforts to raise funds that will help the group attend the Pro-Life March in Washington, D.C., in January.

Light Up A Life

GREENSBORO — Hospice of Greensboro will hold the "Light Up A Life" service on Dec. 8 at 5 p.m. at St. Pius X Church.

This yearly event remembers those loved ones who have died and were cared for in their final hours by Hospice. It is the afternoon when the tree on the corner of Cornwallis and North Elm Streets is lighted; each light in memory or honor of someone who has died.

For more information, contact St. Pius X Parish office, (919) 272-4681.

MADD

GREENSBORO — From Dec. 1 through Jan. 1, MADD (Mothers Against Drunk Driving) will participate in a holiday awareness campaign. Its purpose is to serve as a constant reminder to be responsible and NOT drink and drive during the holiday season or any other time.

On Dec. 1, red ribbons will be available for anyone interested in participation. MADD asks that the ribbon be tied to the left door handle (or any other visible location) of your car. The red ribbon is a symbol that the vehicle owner has chosen to "Tie one on for safety."

Advent Program

HICKORY — The Family Life Commission of St. Aloysious Parish is planning an Advent program on Dec. 8.

The plans call for a covered dish social for all parishioners with the Supreme Timers and Singles as parish guests.

The festivities will be held from 1p.m. until 4:30 p.m. at St. Lukes United Methodist Fellowship Hall.

For more information, call St. Aloysious Church office, (704) 327-2341.

25th Anniversary Celebration

CHEROKEE — Our Lady of Guadalupe will celebrate its 25th anniversary on Dec. 12, beginning with Mass at 5 p.m. followed by a buffet dinner at Tsali Manor at 6:30 p.m.

Members of St. Joseph in Bryson City and Our Lady of Guadalupe are asked to bring salads of all kinds, everything else will be provided.

For more information, call Maggie Weichel, (704) 497-2490.

Women's Guild Christmas Luncheon

HENDERSONVILLE — The Women's Guild of Immaculate Conception Church will host their Christmas luncheon on Dec. 6 at the Cedars beginning at 11:30 a.m.

Luncheon-goers are asked to send their $9.50 reservation to Helen Webb, 401 Scarlet Oak Lane, Hendersonville, NC 28739.

For more information, call (704) 697-2212.

Greensboro Singles Party

GREENSBORO — The Greensboro Single Catholics annual newcomers party will be held Dec. 6 from 8 p.m. until 12:30 a.m. at St. Paul the Apostle Church.

Single newcomers and current members are invited to come and enjoy hors d'oeuvres as a disc jockey spins tunes for their entertainment.

For more details, call John Sullivan, (919) 454-5350, or Laurie Kennedy, (919) 282-3137.

Grotto Pilgrimage

BELMONT — The next monthly pilgrimage to the Lourdes Grotto at Belmont Abbey will be Dec. 7

It will begin with the Rosary at 9:30 a.m. Confessions will be at 10:45 a.m., and Mass will be celebrated at 11:30 a.m.

For information, call Terri and Phil DeLuca, (704) 568-5118.

House of Mercy Benefit

BELMONT — The House of Mercy is sponsoring its first benefit, A Christmas Memory, featuring David Wood on Dec 1 at 7 p.m. at Dana Auditorium on the campus of Queens College in Charlotte.

Part of the fundraiser will include the raffle of the recently replicated Charles Dickens desk upon which he wrote *Great Expectations, A Tale of Two Cities* and *Mutual Friends*. Countess Jeanne-Marie Dickens and her daughter, Kathleen, will attend the performance.

The House of Mercy, Inc. is a home for six persons living in the advanced stages of AIDS who do not have other housing options. Founded and sponsored by the Sisters of Mercy, the House of Mercy gives visible witness to God's merciful love, reverence, acceptance, and dignity to all persons living with AIDS.

For more information, contact the House of Mercy, P.O. Box 808, Belmont, NC 28012. (704) 825-4711.

Catholic TV

CHARLOTTE — Catholic Viewpoint, a half-hour weekly interview program produced by CTNA can been seen on Saturdays at 8 p.m. on Cablevision of Charlotte on cable channel 33 and on VisionCable on channel 14.

Catholic Viewpoint seeks to serve the general viewing audience by providing clear, concise analysis of current events and contemporary issues. Guest experts discuss current topics and each program includes the answers to what, why and how in the Church's response to the issue and how that response can be lived out in the lives of Catholics today.

Franciscan Center Offerings

GREENSBORO — The Franciscan Center provides opportunities for personal and spiritual refreshment, challenge and renewal in a setting of prayer, reflection and community. Programs are open to the public and are ecumenical. The center also offers one-on-one spiritual direction of guidance by appointment only.

On Dec. 9, the Center will offer "Loneliness and Aloneness." Franciscan Father Louis Canino will instruct on the topic. "We all need to be alone but not lonely. The difference between the two impacts on our spiritual and psychological growth." The session will be held from 12:10 p.m. until 1 p.m.

Dec. 16 will be "Prepare The Way Of The Lord," an Advent prayer experience to discover the Christ of Bethlehem through art. The session will be from 12:10 p.m. until 1 p.m.

Jesuit Retreat House

HOT SPRINGS — The Jesuits offer a weekend retreat at Hot Springs Dec. 6-8 as a preparation for Christmas.

Situated in the scenic mountains of western North Carolina, the Jesuit Residence, Hikers' Hostel, and House of Prayer offers a peaceful atmosphere for prayerful reflection. Private and directed retreats are available.

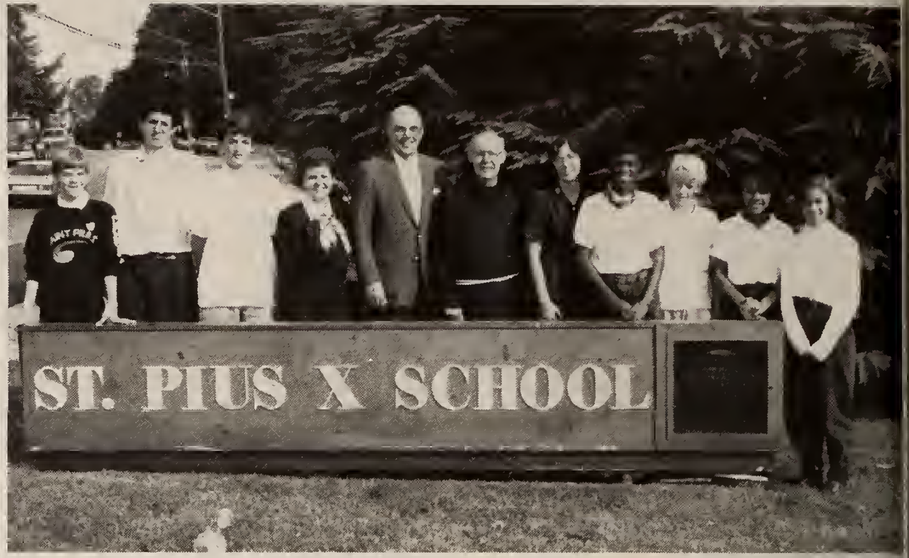
The directed retreats are scripturally based and filtered through the tradition of the Spiritual Exercises of St. Ignatius Loyola. The retreatant and director meet once a day on the prayer experience of the retreatant. Arrangements can be made for a 30-day retreat based on the Spiritual Exercises.

Except for a few times, the House of Prayer is open year round.

For more information, write or call the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

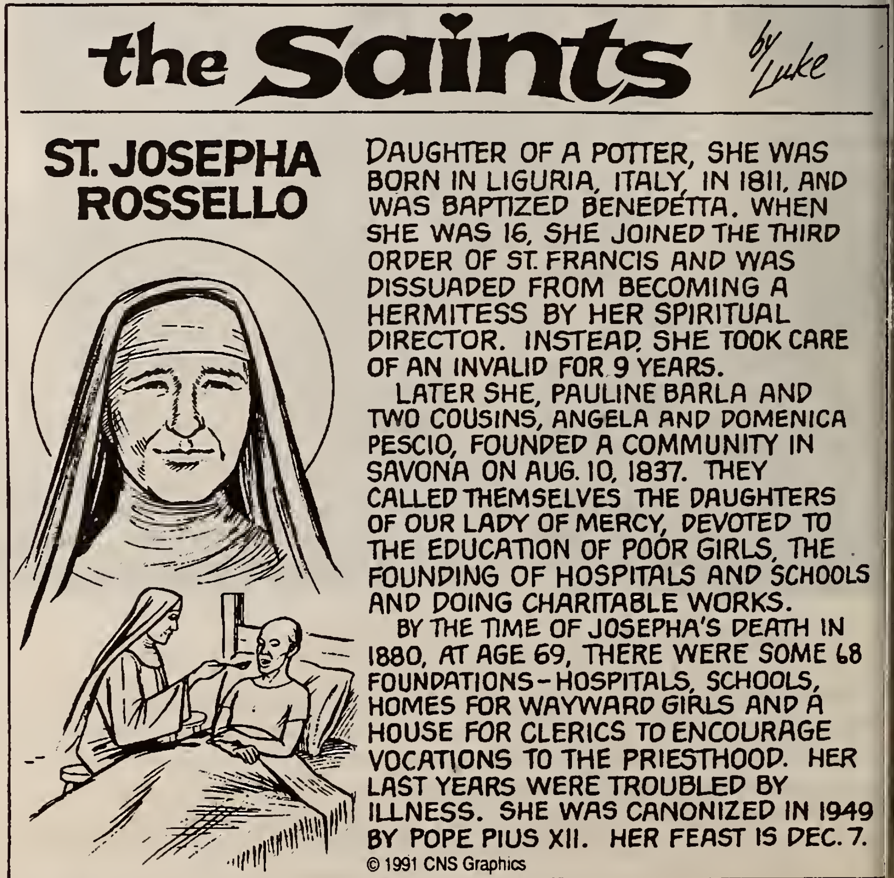
The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.

Mayor Helps Install Officers...



Greensboro Mayor Vic Nussbaum was the speaker at the inauguration of student government officers at St. Pius X School.Pictured following the ceremony are (l-r) Ben Risser, religious affairs representative; Matt Phillips, athletic representative; John Robichaux, student government president; Principal Sue Geraghty; Mayor Nussbaum; Franciscan Father Hugh Hines,paastor of St. Pius X; Daughters of Charity Sister Ann Claire Rhoads, student government moderator; Lee Avent, school spirit representative; Mike Hassell, treausrer; Parae Avent, vice president; and Courtney Hammock, secretary.

Photo by LUCY MYERS



ST. JOSEPHA ROSSELLO

DAUGHTER OF A POTTER, SHE WAS BORN IN LIGURIA, ITALY, IN 1811, AND WAS BAPTIZED BENEDETTA. WHEN SHE WAS 16, SHE JOINED THE THIRD ORDER OF ST. FRANCIS AND WAS DISSUADED FROM BECOMING A HERMITESS BY HER SPIRITUAL DIRECTOR. INSTEAD, SHE TOOK CARE OF AN INVALID FOR 9 YEARS.

LATER SHE, PAULINE BARLA AND TWO COUSINS, ANGELA AND DOMENICA PESCIO, FOUNDED A COMMUNITY IN SAVONA ON AUG. 10, 1837. THEY CALLED THEMSELVES THE DAUGHTERS OF OUR LADY OF MERCY, DEVOTED TO THE EDUCATION OF POOR GIRLS, THE FOUNDING OF HOSPITALS AND SCHOOLS AND DOING CHARITABLE WORKS.

BY THE TIME OF JOSEPHA'S DEATH IN 1880, AT AGE 69, THERE WERE SOME 68 FOUNDATIONS - HOSPITALS, SCHOOLS, HOMES FOR WAYWARD GIRLS AND A HOUSE FOR CLERICS TO ENCOURAGE VOCATIONS TO THE PRIESTHOOD. HER LAST YEARS WERE TROUBLED BY ILLNESS. SHE WAS CANONIZED IN 1949 BY POPE PIUS XII. HER FEAST IS DEC. 7.

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World And National Briefs

Catholic Immigrant Aid Office Opened In Miami

MIAMI (CNS) — The Miami Archdiocese and a national agency established by the U.S. bishops have opened a new legal aid office for immigrants in Miami. The local office, like the national agency, is called CLINIC — an acronym for Catholic Legal Immigration Network Inc. Established by the bishops in 1988, CLINIC has four regional offices — Northeast in New York, Northwest in San Francisco, Southwest in El Paso, Texas, and Southeast in Washington, D.C. In addition it cosponsors local legal aid offices such as the Miami one in partnership with a number of archdioceses, dioceses and religious orders across the country.

Parish Reorganization Considered In St. Louis, Davenport

ST. LOUIS — Parishes in the St. Louis Archdiocese and the Diocese of Davenport, Iowa, may experience major changes beginning next summer, if reorganization plans currently under discussion are approved. In St. Louis, leaders of the North St. Louis Deanery have developed three proposals to reduce the number of parishes in the deanery from 27 to nine. Representatives of each parish were given a Nov. 19 deadline to submit a proposal to merge with another parish. In Davenport, a plan for massive parish realignment was made public in November after more than three years of public study and discussion initiated by the Task Force on Parishes set up by the diocesan priests' council.

Patriarch Says Russian Orthodox Must Help Overcome Bitterness

WASHINGTON (CNS) — Russian Orthodox Patriarch Alexei II of Moscow said his church must work to help Soviet people overcome bitterness left by years of repression. "Too serious is the disease caused by the virus of totalitarianism, which has contaminated human souls with hatred, spite and intolerance," the Russian Orthodox primate told several hundred people in Georgetown University's Dahlgren Chapel Nov. 15. "My motherland is never to enjoy a life of prosperity and peace if our people do not overcome this disease," he said through an interpreter. "And the church, as the spiritual healer, will help them to recover from it."

Administration Under Fire For Returning Haitians

WASHINGTON (CNS) — The Washington Office on Haiti and a priest heading a Miami-based Haitian apostolate have chastised the Bush administration for its decision to return some 2,000 Haitian boat people to their homeland. "We think it's an outrageous decision to forcibly repatriate Haitians given the repressive regime now in power," said John Kozyn, associate director of the Washington Office on Haiti in a Nov. 19 interview with Catholic News Service. The Washington Office on Haiti was founded by the Eastern Province of the Holy Ghost Fathers.

Pope Renews Appeal For End To War In Yugoslavia

VATICAN CITY (CNS) — Pope John Paul II said Nov. 17 he was renewing a "grief-stricken appeal" for an end to the war in Yugoslavia. He asked that there "finally begin a sincere negotiation for a global solution to this current tragedy." The pope made his remarks before praying the Angelus on the day the Diocese of Rome set aside for asking God "for the gift of peace for Croatians and the other peoples of Yugoslavia." Joining the prayers, he said, "we ask peace and justice for all without distinction of nationality or religion."

Pope Greets Algerian Envoy With Call For Religious Harmony

VATICAN CITY (CNS) — Pope John Paul II said Christians and Muslims can work well together to improve societies, even in places where one group is a small minority. The pope made his remarks Nov. 19 in a welcoming talk to Algeria's new ambassador to the Vatican, Boualem Bessaih. "Christians and Muslims, driven by their religious convictions, should become factors of unity, of reconciliation and of responsible dedication to the service of the common good," the pope said.

Pope Lauds Cambodia Peace Treaty

VATICAN CITY (CNS) — The Cambodian peace treaty with its provisions for a transitional government and free elections "suggest that peace and stability in Southeast Asia is now a more realistic prospect," said Pope John Paul II. The pope praised Thailand's role in the peace process and the hospitality it gave to thousands of Cambodian refugees living in Thailand. He made his remarks during a Nov. 19 ceremony welcoming the new Thai ambassador to the Vatican, Sinthu Sorasongkram. The peace treaty, signed in Paris in October, "provides a basis for the advent of peace" in Cambodia, the pope said.

DISCOVER THE FAITH

1. WHAT IS THE DISCOVER THE FAITH SERIES?

These are brief, clear statements of Church teaching. They are intended to respond to a concern that there is some confusion in our times about the Church's actual teachings, that many beautiful things about the life of Faith are being lost.

This renewal of our Faith is one way we are responding to the request of the Holy Father that, as we observe in 1992 five hundred years of the Gospel in this hemisphere, we recommit ourselves to living it and sharing it.

The Holy Father feels that in our times there is a new urgency and there are new opportunities to bring the Gospel, by witness and word, into our world. He sees dawning "a radiant day bearing an abundant harvest."

By reviewing the treasures of our Catholic Faith with you, the series is intended to enrich and enliven your own spiritual lives and help you to enrich the lives of others as well.

Pakistani Cardinal: Islamic Law No Big Problem For Catholics

KARACHI, Pakistan (CNS) — The establishment of Islamic law in Pakistan has not proved to be a problem for Catholics, said Cardinal Joseph Cordiera of Karachi. "I have hardly seen such a noticeable change" since the Shariah Law took effect this year, Cardinal Cordiera said. Relations with the government in the 98 percent Muslim nation of 100 million are good, he said. "There's no complaining. I think they (government leaders) want to make a point that we have freedom to practice" the Catholic faith, he said. Cardinal Cordiera, 74, in a conversation with an international group of Catholic journalists in Karachi, said while "very little" official dialogue takes place between Pakistan's Catholic and Muslim scholars, the "dialogue of life" among lay Catholics and Muslims has progressed admirably.

Vatican Official Likens Drug Abuse To "World War"

VATICAN CITY (CNS) — A Vatican official, likening drug abuse to a "world war," said it was spreading partly because most people consider addicts as outside their personal responsibility. Cardinal Fiorenzo Angelini spoke Nov. 19 at a press conference to preview a Vatican-sponsored symposium on drug and alcohol misuse. More than 2,000 specialists, including health ministers from 30 countries, were scheduled to attend the Nov. 21-23 event. Drug abuse is an example of how "evil overflows wherever barriers of good are insufficient," said Cardinal Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers.

Ireland Asks European Community To Guarantee Its Abortion Ban

BRUSSELS, Belgium (CNS) — Ireland wants leaders of the 12-nation European Community to sign an official declaration that its constitutional ban on abortion will not be undermined by changes in the community's founding treaties, Irish officials said. Irish diplomats said the declaration would be ready for a European Community summit in the Netherlands in December when community leaders plan to finalize a treaty on political and monetary union. Ireland has never allowed abortion and is the only European Community state to write such a ban into its constitution.

Dominican Nuns In Guatemala Robbed, Assaulted, Threatened

GUATEMALA CITY (CNS) — Masked men robbed, assaulted and threatened Dominican nuns who work with Guatemalans forced to leave their homes in the war-torn Quiche region and relocate in the capital, according to Church officials. The Archdiocese of Guatemala reported the incidents in a fax sent to the U.S. bishops Nov. 19.

People In The News

Pope Canonizes Polish Hero Who Led Uprising Against Russia

VATICAN CITY (CNS) — At a Mass attended by the presidents of Poland and Lithuania, Pope John Paul II canonized a Carmelite priest who was one of the leaders of the failed 1863 Polish-Lithuanian uprising against Czarist Russia. Jozef Kalinowski was born in 1835 in Vilnius, the current capital of Lithuania. At the time Lithuania and Poland were united and under the rule of the Russian Empire. After serving 10 years in a Siberian labor camp for his role in the insurrection, he entered the Carmelites, taking the name Raphael. During a Nov. 17 Mass in St. Peter's Basilica, Pope John Paul proclaimed him St. Raphael Kalinowski.

Church Leaders Welcome Anglican Envoy's Release

LONDON (CNS) — British church leaders welcomed the release Nov. 18 of Anglican envoy Terry Waite from more than four years as a hostage of a Muslim faction in Lebanon. Archbishop Robert Runcie, former spiritual leader of the Anglican Church and once Waite's boss, send he wonders whether he could have stopped Waite from going to Lebanon on the 1987 trip to negotiate hostage releases which led to the envoy's own kidnapping by the pro-Iranian organization Islamic Jihad. "It would have been doubtful if that would have stopped him from going independently, and I think there would have been a rupture there in our relationship," the archbishop said.

Lithuanian Nun To Be Honored By Franciscan University

STEUBENVILLE, Ohio (CNS) — A nun who spent three years in a Soviet labor camp for distributing a religious publication will receive the highest honor bestowed by the Franciscan University of Steubenville. Sister Nijole Sadunaite, a member of the Servants of the Immaculate Conception, a Polish religious order, was arrested in 1974 by the Soviet secret police, the KGB, and convicted of agitation and propaganda for typing and distributing copies of the Chronicle of the Catholic Church in Lithuania, an underground publication with accounts of the Lithuanian church. She spent three years in a strict labor camp and three years in exile before her release in 1980. The Poverello Medal is presented annually by the university in remembrance of St. Francis of Assisi, who was known for his spirit of charity.

Retired Baltimore Auxiliary Bishop Dies; Was Noted Ecumenist

BALTIMORE (CNS) — Retired Auxiliary Bishop T. Austin Murphy of Baltimore will be remembered as a man of many talents who most enjoyed the simple life of a priest. He died Nov. 17 at the age of 80 after suffering cardiac arrest while walking to Sunday Mass from his residence of 40 years at a Baltimore parish. He was taken to the hospital, but attempts to revive him were unsuccessful.

Pope Sends Condolences...

Pope John Paul II sent his condolences to victims of a Mexican freight train crash that left at least 60 people dead and 40 injured. (CNS photo from Reuters).

Strategy (From Page 6)

He said an "anti-life mentality" was responsible for initiatives leading "first, to the moral disorder of contraception and, subsequently, to the abominable crime of abortion."

He warned of "strong and potent forces" operating today that "promote the culture of death, openly and in secret": human selfishness, consumerism, a "superficial feminism that is afraid of the greatness of maternity," and economic interests.

Against all this, pro-life groups must help create a "climate of welcome for life" based on some essential truths, the pope said.

"From the moment of conception, every human being is a person. It is a manipulation of the truth to consider the conceived-but-unborn, in his undefended greatness, as an aggressor," he said.

The pope said responsibility for creating pro-life policies is shared by individuals, by those who govern and by legislators. Where a child is unwanted by the parents, he said, other social structures should be ready to intervene to help the child.

Societies should adopt "a clear policy favoring life and the dignity of woman, God's collaborator in the gift of life," he said.

The pro-life vision goes beyond birth, the pope added. Every child deserves to be educated, raised and helped to develop according to his or her potential. To meet that goal, he said, many societies need to improve material living conditions, education facilities and generally "purify the moral environment of the culture."

Terry told Catholic News Service that his being invited to the conference was "significant."

"I'm tremendously encouraged to be here, and I think it's an implicit recognition of Rescue as a viable part of the pro-life movement," he said.

Operation Rescue is a private, secular group that stages mass blockades of clinics in an effort to stop women from having abortions. Hundreds of Operation Rescue participants, including several Catholic bishops, have been arrested at such blockades around the United States.

"We all want to make abortion illegal, and I think the history of nonviolent direct action, not only in America but in other parts of the world, has shown that laws are changed when people take to the streets," he said.

Terry said he thought the Vatican meeting should also get into the political dimension of the pro-life struggle.

"I'm hoping that His Holiness, or some of the cardinals, or American bishops, will address the betrayal of Catholic politicians in America concerning the pro-life issue," he said.

Platko (From Page 13)

an extended family. But last year, they both experienced a spiritual crisis in their lives. "Suddenly, we just didn't feel happy, and we really didn't know why," says Cindy Platko.

Drawing upon their ever deepening faith, the couple turned to the Lord for help. After much prayer and soul searching, they say they realized they had been making their own decisions ... asking the Lord to bless their intentions.

They decided to turn their lives over completely to Jesus. Now, their prayer is, "Lord, it's in your hands: Show us what you want us to do," says Platko.

"It's amazing how much better things work out when you do it His way. I used to try to control my life. Now, I let Him lead. I'm a different person now. I used to be afraid to try anything new. My excuse was always I can't or I'm not good enough. Now, I jump in and try ... I have more courage to be myself. Jesus has helped me to come out of my shell."

An area of mutual interest is the annual Crop Walk, a fundraiser to help fight world hunger. For the second consecutive year, the Platkos have organized parish participation in the event.

"We, in this country, have so much more than most others," says Platko. "My wife and I strongly believe that if we all work together, we can make an impact on the world. People who don't know God may find Jesus in us. We can be Jesus for other people through what they see us doing."

The Platkos met while attending Bowling Green State University in Ohio, and were married after graduation. They have an 8-year-old daughter, Melissa. Both are employed at the Carolinas Medical Center in Charlotte, where he works as a medical technologist and she as a registered nurse.

Marion Cardoza, a Waxhaw writer, is a member of Our Lady of Lourdes Parish in Monroe.

Crusaders Split In Own Tourney; Win Opener, Lose Title Game

BELMONT — Belmont Abbey opened its college basketball season last weekend with a split in the Belmont Abbey Tip-Off Tournament. The Crusaders downed Coker, 58-56, in Friday night's first round but bowed to Birmingham Southern, 86-77, in the championship game Saturday.

The Abbey, paced by junior guard Jim Riches and seniors Stan Maynard and Gary Blount, rebounded from an early deficit to take a three-point halftime lead against Birmingham Southern, 40-37.

But Birmingham Southern went on a scoring spree at the start of the second half with Keith Bradley scoring nine points in five minutes to put the Panthers ahead 54-45. With 4:32 left, the Crusaders trailed by only one point, 72-71, but Bradley hit an eight-footer and that was as close as the Abbey came.

Bradley, the tourney's most valuable player, scored 23 points, 19 of them in the second half. Riches led the Crusaders with 20 while Maynard and Blount had 12 each.

"We played about 35 or 36 minutes of solid basketball," said Abbey coach Joe Gallagher. "But the poor spurts killed us. You can't do that against a good team."

In the opener against Coker, Riches scored 16 points while Maynard and Earl Wooten each had 12. Riches and Maynard both made the all-tournament team.

In Saturday's consolation game, Gardner-Webb beat Coker, 71-70. Birmingham Southern had edged Gardner-Webb by three points in the first round.

Women

In a weekend women's tournament at Wingate, Belmont Abbey lost a pair despite the shooting of India Adams.

Adams scored 30 points for the Lady Crusaders in an 89-90 overtime loss to Pikevile of Kentucky in Friday night's opening round. She had 27 Saturday as West Virginia Teach beat the Abbey, 81-75. The Lady Crusaders are now 2-2 for the season.

NCEA Releases Goals For Schools

WASHINGTON (CNS) — The National Catholic Educational Association has released the list of goals that the National Congress on Catholic Schools recently developed to help strengthen Catholic schools.

About 250 educators, business leaders, politicians, bishops, parents and community leaders were delegates to the National Congress on Catholic Schools, which was designed to develop guidelines and goals for Catholic education in the 21st century.

The congress, sponsored by the NCEA, was held Nov. 6-10 in Washington. It was the first time Catholic educators had worked together on a national basis for such an undertaking.

Delegates developed 25 directional statements, or goals, based on five major themes — Catholic identity, leadership, the school and society, finance and governance, and public policy.

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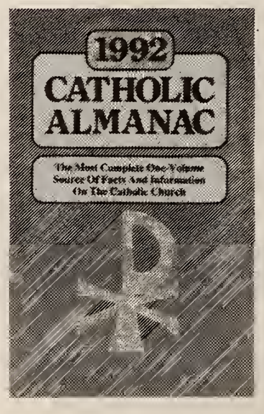
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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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Hark, The Herald Angel...

Photo by JOANN KEANE

Holy Angels Builds For Future, Breaks Ground For New Group Homes

By JOANN KEANE
Associate Editor

BELMONT — Nearly 20 years ago, Holy Angels broke ground for its current main center.

On Nov. 24, some of those who witnessed the first ground breaking returned as ground was once again unearthed. This time it was for three group homes — Intermediate Care Facilities for the Mentally Retarded. More than 100 turned out for the ceremony.

"It's like holding hands with the past and walking ahead to the future," said Mercy Sister Nancy Nance, community relations director for Holy Angels Incorporated.

Former State Sen. Marshall Rauch and Maria Morrow, long-time Holy Angels resident, for whom the Maria Morrow School is named, were on hand to witness the future of the facility they love.

Rauch recalled the day 35 years ago, when Sister Patrice came to him with Maria Morrow in her arms and said to him, "I'm going to build, and you're going to help me pay for it." He became a member of the first Holy Angels board of directors.

"So many people have worked so hard, and done so much...it's just a privilege to be part of it," said Rauch.

Construction on the three facilities is scheduled to begin within the next few weeks. The homes should be ready for occupancy by late spring, 1992.

Rose Forrest, chairman of the Holy Angels board of directors, said, "It was exciting for me to be here 20 years ago when we broke ground for this building. We've come a long way. And now we moved into being one of the best programs anywhere around."

"For a number years befored I retired," Forrest said, "there were people...saying we need a group home for these people. Some of those people are here today and thrilled to death that at long last, the dream is coming true. To these people I'd like to say your wait is going to be worth it... to be in one of the best programs in the entire Southeast..."

Two of the group homes being constructed will serve children and adolescents who have severe mental retardation, are medically fragile and currently live at Holy Angels.

Holy Angels Executive Director Regina Moody says these homes allow continuation of "service for some children who will be aging out of the existing center." Residents age out at age 18. "These adolescents have lived here most of their lives." They now can move from the main center into the group homes.

Mike and Peggy Jones' daughter, Kristen, has been a Holy Angels resident for 16 years, coming to the facility at the age of one and a half. "We have seen lots of changes (over the years) in the facility...These shovels and these three new homes are really an answer to a prayer," said Peggy Jones.

"There are few alternatives for children as they become adults." Other residential programs, she says are few, and usually have waiting lists.

See **Angels**, Page 6

We Love A Parade...

Members of St. James Church in Concord man the parish float in the city's annual holiday parade.
Photo by CARL ROSS

Zoning Board Gives Go Ahead For St. Gabriel Community Center

By CAROL HAZARD
Associate Editor

CHARLOTTE —St. Gabriel Church can build a community center that neighbors have tried to block for the past year and half, the Charlotte Zoning Board of Adjustment decided last week.

The $4 million center, on 13 acres of church property on Providence Road, will expand enrollment at the church school from 385 to 535 elementary students. It is scheduled to open in August 1992.

Despite the approval, plans are likely to be delayed. The decision will be appealed to superior court, says attorney George Daly, who represents Brookridge Lane resident Gary Cox on behalf of the Greentree Neighborhood Association.

The association, which is made up of residents who live near the property, fears the 79,000-square-foot building will lower property values.

"He (Mr. Daly) says we're a disruptive presence," says Father Ed Sheridan, pastor of St. Gabriel. "I would say the church is not a disruptive but a constructive influence ... We are going to keep on fighting. This is costing us an awful lot of time and money, and we are most concerned it will delay the opening of the school."

Construction is already three weeks behind schedule. As it is, the parish will have to "work awfully hard" to catch up, says Father Sheridan.

Neighbors voiced their concerns about noise and closeness of the building with Father Sheridan, Bishop John F. Donoghue of the Diocese of Charlotte and the building committee. The church responded by changing the configuration of the building and moving it away from the neighborhood property line.

"We believe we have done everything we possibly could ... but they do not believe we have listened to them," says Father Sheridan. "It's a shame it has occurred like this. We would have liked to have had a better relationship."

The association claims the project violates state zoning codes and First Amendment rights.

The following written statement printed in its entirety was submitted by Daly on behalf of the neighborhood association.

"This case presents important issues of interpretation of the City Zoning Code and the United States Constitution," writes Daly. He states the following:

— "Zoning Code: The Greentree residents believe that the zoning code should be interpreted to require that a special use permit be obtained. The code recognizes that large churches 'have the potential for being disruptive to the communities in which they are located.' The Special Use Permit Board has expertise in reconciling these potential disruptions. It will consider the interests of St. Gabriel's in expanding, and of the neighborhood in maintaining peace and quiet.

— "The Constitution: The constitutional issue involves the First Amendment, which prohibits the establishment of religion. The basic constitutional principle applicable here is that the state must be neutral toward religion, neither favoring it nor interfering with it. St. Gabriel's proposes to construct its elementary school on a substantially smaller plot of land than the state would require for the construction for a comparable public elementary school. The failure of the zoning code to mandate the state acreage requirements requires state neutrality toward religion."

In responding to the zoning code charge, Father Sheridan said, "The city attorney and the Board of Adjustment totally disagree with Mr. Daly's interpretation."

The plan has been backed by the city attorney and won unanimous approval last week by the Charlotte zoning board. Furthermore, a restraining order filed Oct. 21 was lifted Nov. 1, giving the church the go-ahead to grade the property.

Regarding constitutional charges, Father Sheridan said, "Now, he's attacking freedom of religion ... We are operating under a state law that has regulations for public and non-public school systems. We are a religious non-public school. The N.C. Department of Public Instruction has looked at our plans, made suggestions and given their approval."

The center will have 19 classrooms, a couple of laboratories, a cafeteria and a gymnasiusm. It will also be used for school and religious education offices.

"We are building a center that will meet not only our school needs but also the needs of all the people in our parish and others in the community," says Father Sheridan.

The project is a key element in the reorganization of Charlotte area Catholic schools announced by Bishop Donoghue in July.

The reorganization, which will result in a regional school system at the start of the 1992-93 school year, also involves construction of two new elementary schools and expansion of facilities at some of the existing schools.Some of the expansion -- like that at St. Gabriel -- will involve construction of a building which will serve as a parish center as well as provide additional classroom space.

Parish Food Bank Helps Meet Needs Of The Poor

By LAURA VOSO

TRYON — Nestled in southwestern North Carolina, Polk County promotes itself as a place where the mountains and the good life begin. For many residents, however, the good life remains elusive. They are poor, and they have needs.

Les and Doris Schlueter, parishioners at St. John the Baptist in Tryon, see these needs all the time. As coordinators of St. John's Food Bank program, they try to alleviate them.

Doris Schlueter's devotion to her husband shows in her eyes, and she would like people to believe that Les manages the program by himself. It soon becomes apparent, though, that they work as a team. With silver-grey hair and open, smiling faces, Les and Doris look alike. Married nearly 47 years, they even complete each other's sentences.

"We were asked by Father Guy Morse to head up the program in 1983," Les says.

"Actually," Doris says, "it was in 1984. Remember, we didn't move here until Thanksgiving of 1983."

"That's true." Les smiles. Sitting in the cozy, colonial-style living room of their home in Columbus, NC, he reflects back on the orgins of St. John's Food Bank.

"At first the program was known as the 'Can-Do Cupboard.' Father Morse's original intention was to carry people over at the end of the month." The region then, as now, covered approximately 234 square miles, an area which also includes nearby Landrum, SC.

"We would load up the trunk of a car with food," Les continues, "and go out to the people Father had heard about. They would just pick out food from the trunk."

Seven years and four pastors later, the Food Bank currently operates from a basement in St. John's Church. Over 25 shelves are stocked with non-perishable food, paper goods and toiletries. The Schlueters shop for perishables shortly before distribution — always the last Friday of the month. With the help of five to ten volunteers, as needed, they bag and distribute the groceries. Careful attention is paid to dietary restrictions, such as diabetes. With the average age of recipients well over 50, medical concerns are real.

The food is donated through the generosity of parishioners at St. John every first Sunday. Father John M. Pagel, the current pastor, now asks for the congregation to place their donations at the altar during Mass in order to encourage a feeling of community and unity. This recent change has resulted in even greater contributions to the Food Bank.

Of equal importance are cash donations which come from parishioners and the church. The Schlueters use the money to supplement food items and to help pay recipients' bills.

"Lately," Les says, "with today's economics being the way they are, we help out more with bills." He stresses that they pay "the least amount possible to see the person through." Each pastor has urged them to use their own judgment in helping to pay bills. To aid in making this decision, Les refers to a form each participant fills out which lists all income. "And," Doris says, "we never give cash unless absolutely necessary."

The Schlueters learn about the needy from Social Services, Duke Power FISH, individual referrals and from contacts made directly to St. John. Aside from their normal caseload of families, numbering as low as seven to as high as 21, the Schlueters receive numerous one-of-a-kind requests.

In the summer of 1990, for instance, St. John received an eloquent letter from a 26-year-old local man incarcerated in the state prison in Columbia, S.C., for stealing a car. "...I write this letter in the hopes of reaching someone who cares enough about all of God's children to lend a hand to one who has violated man's laws..." His needs were simple. He requested money for "personal necessities" which the prison did not provide. Les sent him $25 and a month later received a thank you note.

Doris and Les Schlueter stock the pantry for the food bank program at St. John the Baptis in Tryon. Photo by BOB HUNTER

In addition, they receive calls from people just passing through the area. Les says "lots of times people are going up north or down south to look for work, and they have car trouble, need gas or food money." He goes out, meets with them and determines the legitimacy of their needs. "I'll stand there while they fill up their tanks, pay, and then give them a little extra for food." And it is not unusual for the Schlueters to cart food to a local motel for someone who is hungry.

Dorthy Suber of Tryon has been a participant in St. John's Food Bank for the past four years. She is incapacitated now with severe diabetes which affects her liver and circulatory system. She sits by her front door in the sun, and he wide face beams with delight when sh sees the Schlueters arrive with grocer ies.

Suber is eager to talk about th Schlueters. "When I was down, the were here for me. When I couldn't pa my bills, they were here. They neve turned their backs." Her eyes fill. "N matter how bad I feel, I always smile — people like this keep me alive."

St. John's Food Bank has expande from the days when people chose foo from the trunk of a car. But the progran has never lost sight of its original inten tion — providing people with the basi necessities of life.

In his thank you note, the youn prisoner wrote the Schlueters, "...it sur is nice to shave with real lather an wash my hair with shampoo." Basi needs. Something most of us take fo granted.

"We are working as the Lord woul want us to — to help others," say Doris.

Vatican Conference On Drugs Hears Former Attorney General

VATICAN CITY (CNS) — International law enforcement cooperation, strong families and an emphasis on character-building all should be part of the fight against drugs, said former U.S. Attorney General Dick Thornburgh.

"The nature and complexity of the drug war requires that all nations face this crisis together," Thornburgh said Nov. 23 at a Vatican conference on drugs and alcoholism.

The former attorney general said the "framework" for cooperation among the world's law enforcement agencies is a 1988 U.N. convention against illicit drug trafficking.

Signatories to the convention pledge to criminalize each link in the drug chain from cultivation and production to money laundering schemes.

At the conference the evening before Thornburgh spoke, ambassadors to the Vatican from several countries encouraged the strengthening of the U.N. drug pact. Several said money seized in the bank accounts of convicted drug dealers should be used to fund more anti-drug programs.

Thornburgh, who as attorney general directed U.S. law enforcement efforts against the drug trade, said cutting off supplies and punishing drug traffickers "is only half the battle, at most."

If the war against drugs is to be won, he said, it will be "on the battlefield of values."

"Values of self-worth and self-reliance, values that reflect the determination of each of us to realize in full our God-given potential, values that embody a concern for our fellow man and woman — these are the true foundations upon which a drug-free lifestyle can be built," he said.

Among Thornburgh's suggestions:

— Strengthen the family.

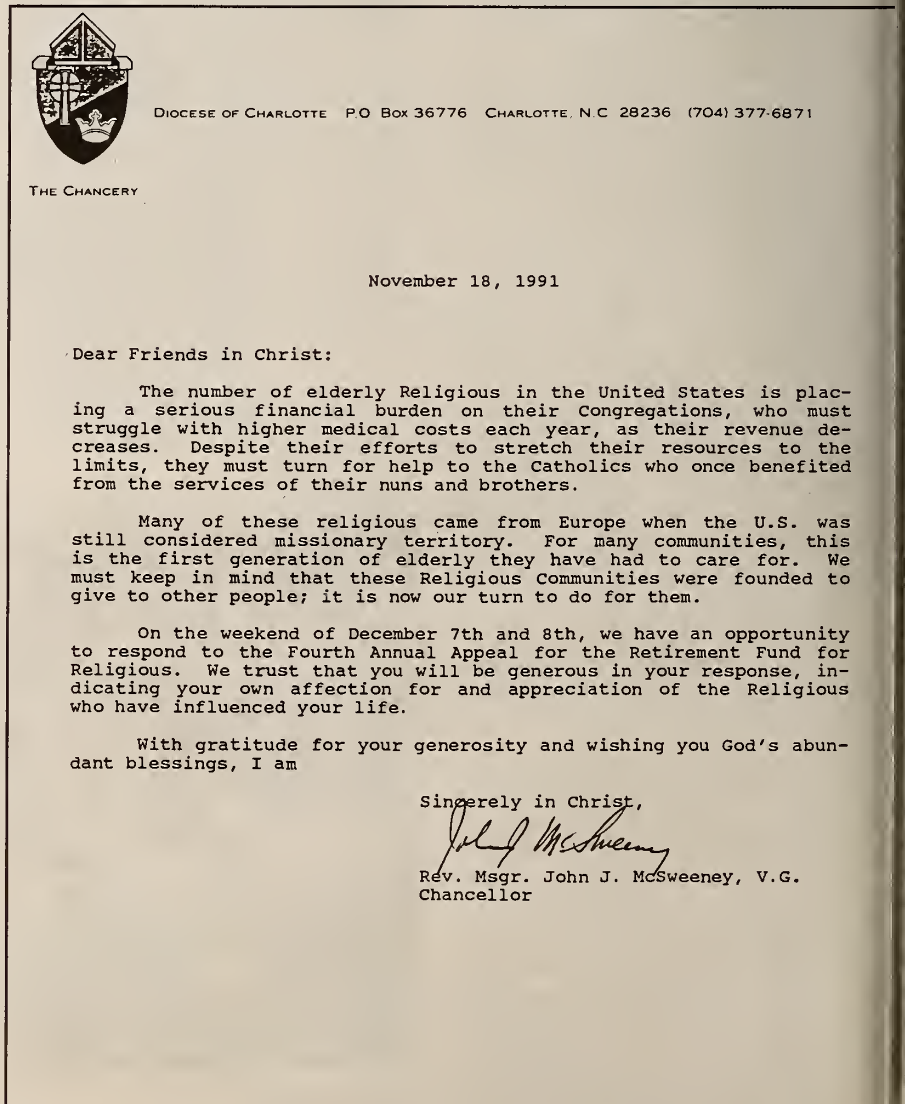
— Provide comprehensive, specific and factual information to children about the dangers of substance abuse.

— Show compassion and discipline in the workplace, which would include "appropriate drug testing procedures." The tests, he said, should not been seen as a "punitive measure" but as a way to identify and help people with a problem.

The former attorney general also told the conference to pay "particular heed" to sports, entertainment and political leaders who are presented as role models.

"Loose talk about 'recreational' drug use, coupled often with a so-called 'so-

See Drugs, Page 10



Diocese of Charlotte P.O Box 36776 Charlotte, N.C 28236 (704) 377-6871

The Chancery

November 18, 1991

Dear Friends in Christ:

The number of elderly Religious in the United States is placing a serious financial burden on their Congregations, who must struggle with higher medical costs each year, as their revenue decreases. Despite their efforts to stretch their resources to the limits, they must turn for help to the Catholics who once benefited from the services of their nuns and brothers.

Many of these religious came from Europe when the U.S. was still considered missionary territory. For many communities, this is the first generation of elderly they have had to care for. We must keep in mind that these Religious Communities were founded to give to other people; it is now our turn to do for them.

On the weekend of December 7th and 8th, we have an opportunity to respond to the Fourth Annual Appeal for the Retirement Fund for Religious. We trust that you will be generous in your response, indicating your own affection for and appreciation of the Religious who have influenced your life.

With gratitude for your generosity and wishing you God's abundant blessings, I am

Sincerely in Christ,

John J McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street, Charlotte, N.C. 28207 FAX (704) 358-1208

Representatives of many faiths and cultures join Jesuit Father Gene McCreesh (center) for Charlotte's 15th annual Interfaith Thanksgiving Service at St. Peter Church.
Photo by CAROL HAZARD

St. Peter Hosts Charlotte's 15th Interfaith Thanksgiving Service

By CAROL HAZARD
Associate Editor

CHARLOTTE — People of all races and a mixture of cultures and religions packed into St. Peter Catholic Church last week for Charlotte's 15th annual Interfaith Thanksgiving Service.

Marvelous, beautiful, impressive; these were reactions to "A Thanksgiving Celebration of Our Diversity."

"It should be done again and again," said Shreekrishna Joshi, after the service. Joshi, who represented the Hindu faith, was one of 18 speakers who made presentations during the nearly two-hour service. In all, five Christian, two Jewish and 11 other traditions were represented.

"It makes me wonder what it will be like in 25 years; maybe we will get this planet together," said Rev. Khadim Ward Whitney of the Muslim Sufi Order of Charlotte.

"If we understand each other, we can enjoy loving kindness and create world harmony," said Buddhist Abbot Hiselle Ratanaseeha of Sri Lanka. During the service, Ratanaseeha asked the congregation to meditate on "loving kindness" while he chanted in his native language.

"At first, I felt a lot of tension, but at the end, I felt unity," said Rev. Ron Robinson of Myers Park United Methodist in Charlotte. "It was a new experience to come together with people with whom I share a lot in common and people with whom I have very little in common."

The service focused on unity without uniformity and diversity without divisiveness. It opened with the hymn "We Gather Together" and closed with "America, the Beautiful." An all-men's choir from Little Rock AME Zion Church filled the parish with strong song.

During his welcoming remarks, Jesuit Father Gene McCreesh spoke about the privilege of living in peace among a "great diversity of beliefs in this great land." Father McCreesh is pastor of St. Peter.

Keynote speaker Dr. James Samuel of Little Rock AME Zion Church delivered an impassioned sermon about sharing responsibility for man's inhumanity to man.

To emphasize his point, he used the parable of the Good Samaritan, the story about a Jew who was beaten and left to die as he traveled along "the bloody path" on the road to Jericho. The man was saved by a person representing a group of people hated the most by the Jews.

"Those of us who live in Charlotte need but lift our heads above our own containment and see how we, too, live on that bloody path," said Rev. Samuel, his voice rising with emotion. "The road to Jericho is here today on Central Avenue ... it is on your street and mine. It is where man's inhumanity to man has reduced God's creation to deplorable depths."

Moving away from the pulpit, Rev. Samuel said, "We saw him (the dying man) but we did nothing. We clutched our purses, we protected our own selves. As a thankful people, we must be supportive people, willing to support, love and comfort one another."

The toll for indifference is high, he said. "Surely, it will cost you (to respond) but not nearly as much if you do nothing." As he made his appeal, Rev. Samuel walked down the center aisle.

"We come tonight and symbolize unity," he said. "But the crisis of the day is too severe. We can not symbolize unity any more. If we are people of God, we must have unity ... I invite you to be my neighbor. I invite you to take a risk."

"It was quite a message," said St. Peter parishioner Tom Crozier. "I couldn't help but think what a responsibility a black minister has in Charlotte today. But it's not just blacks. It's everybody sharing on this trail of blood."

The service was sponsored by the National Conference of Christians and Jews in cooperation with the Charlotte Jewish Federation, Mecklenburg Ministries and the Charlotte Area Clergy Association.

U.S. Bishops, Pope Discuss Progress On Women's Pastoral

VATICAN CITY (CNS) — Pope John Paul II and the leaders of the National Conference of Catholic Bishops met at the Vatican Nov. 26 and discussed progress on the bishops' proposed pastoral letter on women.

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB president, said they told the pope that work on the pastoral was "coming along nicely" and that a Vatican-sponsored international consultation on the U.S. bishops' pastoral had been "helpful."

A second draft of the letter was released in 1990 and work on a third was well under way when the Vatican consultation was held last May.

Archbishop Pilarczyk told a press conference then that the U.S. bishops were advised to "walk cautiously and go slowly." Many participants suggested the document should not carry the weight of a pastoral letter, but be a pastoral statement with "a lesser value of authority."

Also present at the Nov. 26 meeting with the pope were Archbishop William H. Keeler of Baltimore, NCCB vice president, and Msgr. Robert N. Lynch, conference general secretary.

The NCCB officers and those of other large bishops' conferences have regularly scheduled meetings with Vatican officials and the pope. Officers of the Canadian bishops' conference made their visit earlier in November.

Anti-Catholic Advertisement Appears In Gastonia Newspaper

GASTONIA — A grotesque example of anti-Catholic sentiment has reared its ugly head in Gaston County.

The Gaston Gazette recently published a paid advertisement, under the category of "religious advertising" entitled "Jesus Christ and the Pope Contrasted."

The approximately quarter-page advertisement begins with biblical scripture, contrasted with misconstrued statements about the pope and papal policy.

Paid for by "Bible Baptist Ministries," of Dallas, N.C., the text concludes that readers "must reject the Roman Catholic system of dogmas and sacraments, pray for forgiveness, or face eternal damnation."

What appears to be blatant Catholic-bashing is dismissed as an "oversight" by *The Gaston Gazette*.

An advertising manager for the 45,000 circulation daily newspaper serving the Gaston County area contends, that "the ad got by us...that's what happened in the Thanksgiving and Christmas rush."

The advertising manager says there is no policy for screening advertisements for discrepancies prior to publication. He said the judgement on ad acceptance is based on common sense. However, he says, there is no policy for the category of religious advertising. "We don't have the personnel...to see what is offensive."

While the Gazette advertising manager concedes the ad was placed in error, and "I regret that it happened," no retraction or apology will be printed.

Bible Baptist Ministries, unavailable for comment, is not listed with the Baptist State Convention of North Carolina.

The advertisement "sounds like something pulled out of an old turn-of-the-century anti-Catholic tract," says Conventual Franciscan Brother John-Joseph Dolan, director of the Ministry for Justice and Peace of the Diocese of Charlotte. The text, he says, "is historically inaccurate."

Brother Dolan says he doubts "the sincere faith of those who appear to base their religious beliefs in opposition to others. There must be something very special about the Catholic Church," as, "most religious bigots define their position by being in opposition to ours."

Boston's Cardinal Celebrates Funeral Mass For Mother

BOSTON (CNS) — Cardinal Bernard F. Law of Boston celebrated a funeral Mass Nov. 27 for his mother, Helen Audrey Stubblefield Law, who died of respiratory failure Nov. 24 after a long illness.

The concelebrated Mass took place at the Cathedral of the Holy Cross in Boston, with burial following at St. Joseph's Cemetery in West Roxbury, Mass.

Mrs. Law, who was 80, had lived in West Roxbury since her only son was named archbishop of Boston in 1984.

Earlier she had been active in the civic affairs of the many places where she lived: Walla Walla, Wash.; Torreon, Mexico; Barranquilla, Colombia; Panama City, Panama; St. Thomas, Virgin Islands; Jackson, Miss.; and Springfield, Mo.

Born Aug. 2, 1911, in Umatilla County, Ore., Mrs. Law was raised in Walla Walla and married Col. Bernard A. Law in Torreon in 1930. He died in 1955.

Mrs. Law attended Whitman College in Walla Walla and became an accomplished pianist after private piano lessons in Portland, Ore. She taught first grade for 20 years and was an avid tennis player.

In addition to Cardinal Law, she is survived by a niece, Margo Turner of Walla Walla; other nieces and nephews; and friend Lura Ethridge, who lived with her for many years.

Vocations Writing Contest

CHARLOTTE — The Knights of Columbus announce their annual Vocations writing contest for students in grades 6 - 8.

This year's theme is "What's God Calling Me To Do?" Essays should 500 words or less, and poems should be limited to one page. Winners will receive $50 U.S. Savings Bonds.

Entries must be submitted prior to Jan. 31, 1992, and should be sent to: Knights of Columbus, Charlotte Council 770, P.O. Box 11287, Charlotte, NC 28209.

The Littlest Pilgrim...

Three-year-old Daniel enjoys goodies as the St. Vincent dePaul pre-school class in Charlotte celebrates Thanksgiving
Photo by JOANN KEANE

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

Retirement Fund

This weekend, the annual collection for the Retirement Fund for Religious will be taken up in all churches of the diocese. The nationwide collection began in 1988 under the auspices of the Tri-Conference Retirement Office (TCRO).

The TCRO, established jointly by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious, was an outgrowth of a 1985 survey which found that religious orders in the United States were at least $2.5 BILLION short of having enough funds to care for their retired members.

The crisis came about partly because large numbers of young people entered American religious communities in the first half of this century. They worked for stipends which were meant to cover living expenses with nothing to set aside for retirement. Now, those religious communities are finding themselves with a generation of elderly members who need care. The average age of women Religious in the United States is now 65.

At the same time that the number of brothers and sisters reaching retirement age is growing, the number of young people entering the communities is dwindling. As a result, the revenue of the communities is decreasing while the need for funds is growing.

The annual collection provides some retirement care funds to the communities in need. But the TCRO also has helped the nuns and brothers who make up those communities to devise methods of improving their financial situations. Religious communities are now selling land and buildings to improve cash flow. Many are now developing self-insurance programs to help them cope with the rising cost of health care. Some have established lay fund-raising committees.

All of these steps have helped. But the need is still great -- too great for the religious communities to handle alone. They need the help of Catholics who once benefited from the service of their members.

Please be generous this weekend.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience, November 27.

Dear Brothers and sisters,

The Second Vatican Council's Dogmatic Constitution on the Church begins by affirming that the Church is a "mystery" and that she exists "in Christ as a sacrament or instrumental sign of intimate union with God and of the unity of all humanity" (*Lumen Gentium*, 1).

The Church is a mystery because it is through her that God brings to fulfillment his eternal plan to save all humanity. This divine plan, (Col 1:26; cf. Rom 16:25-26), was made manifest in the incarnation of Jesus Christ, revealed in His preaching of "the secret of the kingdom of God" (Mk 4:11), and definitively accomplished in His death and resurrection.

With the coming of the Holy Spirit upon the apostles on the day of Pentecost, the "mystery of Christ" (cf. Col 4:3; Eph 3:4) took visible form in the Church, the new people of God. As the Council teaches: "God has called together the assembly of those who look to Jesus in faith as the author of salvation and the principle of unity and peace, and he has constituted the Church that it may be for one and all the visible sacrament of this saving unity" (*Lumen Gentium*, 9).

The Greek word for "mystery" (mysterion) is usually translated by the Latin word sacramentum: "sacrament." By calling the Church a "sacrament of unity," the council referred to her origin as a part of God's saving plan, and also to the fact that, like the seven sacraments, she is a visible and effective sign of God's invisible grace drawing all mankind to salvation in Christ.

The Church is a "sacrament" only by analogy, since she is the assembly of those who have already been made holy in Christ. Nevertheless, there is an organic connection between the Church as sacrament and the seven sacraments, in particular the Eucharist. For in the celebration of the Eucharist the mystery of the Church is expressed and made present, and the Church herself becomes ever more fully the sacrament "of intimate union with God."

I wish to greet the participants in a course offered by the NATO Defense College. May your work, based upon cooperation and solidarity between people from many nations, contribute to the strengthening of freedom and lasting peace in the world. My warm greetings go to the pilgrims from Plateau State in Nigeria who are visiting Rome and the Holy Land. I also welcome the organizers, performers and personnel of "Holiday on Ice," and the members of the traditional dance group from Bangladesh. Upon all the English-speaking visitors I cordially invoke God's blessings of grace and peace.

Letters To The Editor

Morality in Media

To the Editor:

I agree with Angelina Mooney (*The Catholic News & Herald* Nov. 22) concerning your failure to give more coverage to Turn Off TV, Oct. 29, promoted by Morality in Media. Had better coverage been given, more readers would have responded.

Angelina's letter brought back memories of 30 years ago. I became a member of Morality in Media at its beginning and was a former chairman of its Greater New York Committee.

Its founder, the late Jesuit Father Morton A. Hill, was a nationally known crusader against pornography and its influences in the media. He gave of himself so unselfishly and worked tirelessly night and day to upgrade the moral climate in our nation. Behind the scenes, working equally as diligently, was a dynamic lady, Evelyn Dukovic, its executive vice president, who still has the goals of the organization very much at heart.

Today there are many new people whom I do not know, working there. There are only two wonderful people I remember; Betty Wein, an excellent writer, and Paul J. McGeady, Esq., the general counsel.

Morality in Media has had many victories and was instrumental in bringing about the 1973 Supreme Court decision, part of which confirmed the fact that pornography is not protected by the First Amendment. On the premises of MIM is the National Obscenity Law Center where attorneys, law enforcement officials, etc., may get help in prosecuting obscenity cases.

I urge readers to become involved in the fight against pornography by contacting Morality in Media, 475 Riverside Drive, New York, NY 10115.

Diana Ronald
Canton, NC

Opposes day care

To the Editor:

By all accounts, the institution of the family is nearly extinct in Sweden. Yet, Sweden has the most comprehensive system of social welfare agencies in the world. In our own country, the trend is towards the Swedish model. The American family is an institution already secondary to such more influential institutions as work, schools, the welfare state, and the cult of individualism.

The Children's Defense Fund is a liberal advocacy group whose purpose it is to promote the creation and expansion of government social welfare agencies. The Nov. 22 *Catholic News & Herald* brought us news of how much the Children's Defense Fund and the American Catholic bishops agree on their mutual agenda for children.

If Catholics should wonder why the social-policy pronouncements of their bishops always seem to sound like those of the Democratic Party, the *News & Herald* article on the bishops and the Children's Defense Fund provides the answer. It seems that one Sharon Daly, currently a policy-making employee of the Children's Defense Fund, was formerly a policy-making employee of the U.S. Catholic Conference. We see, then, that the same people staff both organizations.

We read that the bishops and the Children's Defense Fund agree on the supposed need for more day care. Yet, both apparently ignore or are unaware of the large body of social-science research that demonstrates the deleterious effects — physical, emotional, moral, spiritual — of day care on children.

If day care is an unhappy and harmful enviornment for children, one has to wonder why the American Catholic bishops are promoting it more and more. But the answer may be simple: It's all in the people doing the promoting, or, as the old saying in Washington goes: "personnel is policy."

Thomas R. Ascik
Asheville, NC

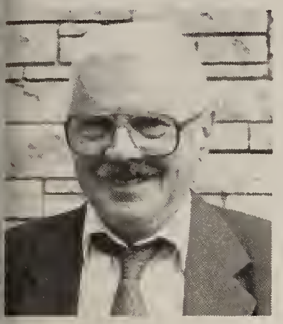
Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

It can't be 50 years ago! Fifty years since Pearl Harbor was bombed? Fifty years since President Roosevelt called it "a day that wil live in infamy?"

But the calendar says 1991 and 1941 from 1991 figures out to 50 years, so I guess it must be true. Pearl Harbor. It's one of those events that people ask you about if you are old enough to remember. One of those "Where were (or what were you doing) when...?" events. "What were you doing when you heard that Kennedy had been shot?" "What were you doing when you heard about Hiroshima? Or maybe if you are a lot younger than I am — "What were you doing when you heard about John Lennon?"



In 1941, I was a high school freshman in Boston. Our parish had a football team in the Boston Park League and games were played on Sunday afternoon. My younger brother and I had gone to the game (don't ask me the score or even who our team played) and we first heard about the bombing when we returned home.

In school the next day, the entire student body was in the assembly hall to hear President Roosevelt's speech to Congress.

Military drill was then a required subject for boys in all Boston high schools. After the president's speech, the retired National Guard colonel who was our drill instructor told us that our military instruction would be expanded. Along with the close order drill, we would have lessons in map reading and some military tactics. "You're going to need it," he said.

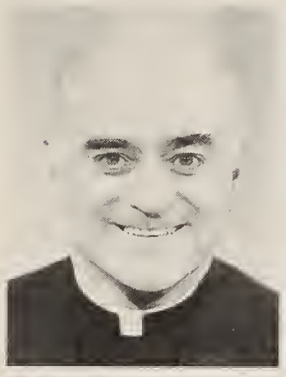
That afternoon, classes in the city's schools were dismissed early so we could all get home. Seems there were some erroneous reports that Nazi submarines were lurking off the coast and preparing to shell the city. Naturally, there were no German subs and Boston wasn't shelled.

For that matter, Colonel Penny's additions to our curriculum weren't needed -- at least not during World War II. The war in Europe ended a couple of weeks before we graduated in June 1945 and the Pacific war was over before any of us got into uniform. The lessons did come in handy for some classmates who wound up in Korea a few years later, but that's another story.

Light One Candle

By FATHER JOHN CATOIR

"New research reveals a surprising truth; the tendency to feel unhappy may lurk in your genes, but happiness is something you can create for yourself ... The capacity for joy is a talent you develop largely for yourself." (Diane Sanbrow writing in *Psychology Today*)



Psychologists are beginning to realize what religion has taught for centuries, that right thinking can enable us to develop within ourselves a capacity for greater joy. Not only that, but these joyous feelings can be radiated to others. Swiss psychoanalyst Carl Jung once wrote, "Emotions are contagious."

In a *New York Times* article (Oct. 5, 1991) entitled "Happy or Sad, a Mood Can Prove Contagious," we read, "Just seeing someone express an emotion can evoke that mood in you. The dance of moods goes on between people all the time." (Dr. Ellen Sullins)

Here is the testimony of a woman who worked through her own pain to arrive at the peace of soul she needed so desperately.

"When my husband died a few years ago, I felt like I wanted to die, too. We were so close, so in love. How could I go on without him? I talked it over with God and told him how I felt as a cried many tears. But God let me know that He wanted me to live because my work on earth was not yet finished. He reminded me that as much as I loved Donald, my life was separate from his.

"God was right, because although I still love and miss my husband, my best friend, I'm no longer unhappy because I'm busy reaching out, trying to do God's will for me. In the process of healing and growing, I have become a joyful and fulfilled person. Instead of giving up, I gave in to become the person God wanted me to be. I'm sure God is pleased because others will now see His light shining in me and through me." (Joan Savio, Brooklyn, N.Y.)

The fields of psychology and religion are coming together in their understanding of human nature; both agree that happiness is possible, and both concur that we have control over the way we react to life's troubles.

Jesus Christ developed a simple formula for happiness, which has survived the test of time. He urged us to reject resentment, bitterness, spite, vindictiveness, envy, jealousy and hatred.

"Return good for evil."

"Be not anxious."

"Forgive seventy times seven."

"Judge not that you be not judged."

"Love one another."

He concluded His public ministry with these words: "I have told you this so that your joy may be complete." (John 15:1)

Father John Catoir is director of The Christophers.

His Words Shall Not Pass Away

By FATHER GENE McCREESH

As leaves change color and fall, we know that winter is nigh, and with the cold weather comes the end-of-the-year readings of the Liturgy; the predictions of the end of the world, of the Second Coming of Christ, above all of the final vindication, the victory of God. God will prevail against all.

In the first reading, Daniel reminds his hearers that tyrants will come and go, they will fall before the power of God for God will prevail. In the Gospel reading, Jesus makes His predictions, so necessary for the early Christian community to hear for they, too, faced the persecutions of tyrants like Nero.

Very much part and parcel of our faith is this belief in eternal life, life forever through the resurrection of Christ, the Second Coming of Christ, the final judgment and the final victory of God. Tyrants have come and gone and tried to take this belief from the people of God but have failed.

How about our time? No tyrants face us, commanding us what to do under pain of death. Petty tyrants in the army assassination squads in El Salvador, the guerilla killing squads in Peru. But there are no Hitlers, no Stalins around today. Our faith should be doing very well, but ...

I heard a statistic the other day that nearly blew my mind. More than 25 percent of Christians do not believe in eternal life, life after death. What was that again? Christians not believing in eternal life? What could be clearer? Christ saying, "I am the way, the truth, the life." Again, I am the resurrection and the life. "The one who believes in me shall live forever. The one who eats of my flesh and drinks of my blood will never die."

And so, many don't believe this any more. What has happened to the words of the Lord, which will never pass away? What has happened to our faith?

That's not all. In the election recently in Washington state, the proposal to legalize "doctor assisted suicide" was defeated by 2/10ths of 1 percent of the vote. Imagine in this nation, supposedly so Christian, almost one half of the population believing in suicide, taking one's life.

We all know the words of Paul: "No one lives his own master, no one dies as his own master." And the words of Job: "It is God who gives, it is God who takes away, blessed is the name of the Lord."

What has happened to the most sacred and deeply held belief that life is God's gift and He alone can take it away, that we are in His hands, that He will someday call us home? There are no tyrants around to rob us of this belief. What has happened?

The other night I stood with about 50 others in Marshall Park holding a candlelight vigil praying to stop the killing in our city. They unveiled a huge billboard with a silhouette of a mother with arms outstretched kneeling beside the dead body of her son and above the silhouette: "Stop the Killing" in large red letters.

A mother whose son was murdered last year prayed that God would enter our hearts and empower us to change our ways, to bring back to our nation respect for life, all life, to the once held belief that we are all children of God, born in His image and likeness, saved by the blood of Christ and under the constant action of the Holy Spirit. What ever happened to that? How about "Thou shall not kill." There are no tyrants around. And yet, abortion, war, the death penalty, hundreds of distinctions. What is happening to us?

(The following four paragraphs were omitted from the homily but were written and belong together.)

This past week, the message of Magic was safe sex. So many accepting the message, praising him so highly for his concern about AIDS, as they should, but not looking deeper into what he is promoting: "Saying 'yes' to sex but be careful, do whatever you want. Just don't get AIDS." We say "no to drugs," why not to sex, I ask?

And I hear: "Father, you're out of date. Everyone is doing it. It's okay. Don't fight it." What are we equivalently saying: The body is a machine, sex is mechanics. Animal instincts are natural, as natural as eating. Where are the words of Scripture: "Your bodies are temples of the Holy Spirit?" Where is the traditional teaching of the church; sex is sacred, sexuality is at the core of your personality. Say "no" to Magic. Is he the model you want for your children?

"Seek ye first the Kingdom of God and all other things will be added unto you." Forget it. Seek first the toys of this world, lay up things in abundance, get whatever you want, satisfy your lusts for money, wealth, power, pleasure, fill your lives with toys. And let no one tell you what to do. No person, no institution, no pope, no faith; let no one tell you what to do or take your choice from you. Not even any God. "I am the Lord, thy God. Thou shalt not have false Gods before me."

As times get tough and money does not abound for abundance and for the easy life, anger surfaces, and bitterness that the American dream is escaping us in our time. We circle the wagons around our small families and ensure that we will survive and have the most we can. We give the children more toys. What ever happened to the words of the Lord: "Deny yourself. Take up your cross and follow me ... Whatsoever you do to the least of these my bothers and sisters, you do to me."

A new demon, worse than any tyrant, is on the scene: The culture we live in, the atmosphere we breathe every day of our lives, more corrosive and destructive of our faith than any tyrant could ever be. Abundance, affluence, easy living, toys, independence, self determination in life and in death — we swim in these waters. And in the midst of it all, the spirit is weakened, eaten away, corroded.

The Gallup Poll says that most Catholics are really middle class Americans first and followers of Christ second. There's the tyrant, the demon: The culture we live in, what we hear from the media and see on the TV, what many of our neighbors believe in and practice.

Dare we face it? We must. We must exorcise this demon and evangelize our culture; you, me, everyone of us. None of us is isolated. Shouldn't we surface and face the standards of this age and confront them with the words of Jesus to see where we live. I think we should. We must. We need conversion of heart.

"The heavens and earth will pass away but my words will not." Help us, Lord. Your words are in danger of being forgotten, ignored, passing away from our minds and hearts. Help us to deepen our belief in you, hear your word afresh again. Convert our hearts. Help us declare in our hearts that you alone are Lord, that you are the Lord and giver of life, that in you, we live and move and have our being. Defend us, O Lord. And through the power of the Eucharist, your flesh and blood, bring us to eternal life.

This column was a recent homily by Jesuit Father Gene McCreesh, pastor of St. Peter in Charlotte.

Mike, Kristen and Suzanne Jones join Mercy Sisters Pauline Clifford and Rosalin Picot, Board President Rose Forrest and Director Regina Moody as ground is broken for three new group homes at Holy Angels in Belmont. Photo by JOANN KEANE

Angels (From Page 1)

The third home, for adults, came as a result of community and Gaston-Lincoln mental health program requests. This home will serve adults "either in an institution or at home with parents who are aging," said Moody.

Moody says the new homes will "increase capacity by about 25-30 percent."

Cost per home is approximately $226,000.

"As we look around the world, we see examples of man's inhumanity to man...Here in North Carolina...here in Belmont...at Holy Angels, we see an example of man's humanity to man," said Rauch.

Funding includes grants received from the Kate B. Reynolds Health Trust and Duke Endowment. The Kate B. Reynolds Health Trust grant was for $100,000; the Duke Endowment, $75,000.

Euguene W. Cochrane, Jr., director of Duke Endowment's Hospital Division said, "Holy Angels is providing a desperately needed service for the children and adults who have severe/profound mental retardation and physical disabilities. The small group homes offer a level of personal and professional care that is optimally effective. We are delighted that we could join with the Kate B. Reynolds Health Care Trust in support of this project."

Holy Angels is sponsored by the Sisters of Mercy, and is a private, nonprofit corporation. Other programs include: Holy Angels Residential Center, the Maria Morrow School, Lakewood and Belhaven group homes, Little Angels Child Development Center and Great Adventures.

Funeral Masses For Children

By FATHER JOHN DIETZEN

Q. Could you explain the phrase "Mass of the Angels" in relation to funerals? We still find it occasionally in obituary notices in our paper. As I understand it, this was a type of funeral Mass for children under a certain age. Is this accurate? Is it still proper terminology? (New Jersey)

A. This way of describing a funeral Mass for a very young child used to be quite common, but it never was an accurate designation for any funeral liturgy.

It arose, of course, from a widespread folk custom of describing very young children who have died as "angels in heaven."

This expression was in some ways understandable, particularly in comparing their childlike innocence to that of the angels.

There was and is, however, no theological or liturgical basis for this way of speaking. All human persons, regardless of age, are distinguished from angelic creatures by the fact that we have a body and soul, and that we are destined to rise body and soul in the resurrection from the dead.

The older pre-Vatican II missals designate all burial or commemorative Masses as simply Masses for the Dead.

Our present missal is the same, though it does include special prayers for different classes of people (married people, parents, priests and so on), including special Mass prayers for infant children, even those who have died before baptism.

As I have explained at length previously, our church law provides that even children who have not been baptized may be buried with full liturgical rites, including the Eucharist, if the parents intended to baptize the children but had no opportunity (Canon 1183).

No distinction is made between children who die before or after birth.

A similar confusion to the one you mention is often evident today, designating the funeral Mass as the Mass of the Resurrection. This, too, is understandable considering the emphasis in our liturgy for the dead on the hope and joy promised us by our sharing in the death and resurrection of Christ. Another common designation, the Mass of Christian Burial, is less confusing. However, the proper liturgical designation is still the Mass for the Dead, or Funeral Mass.

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Diocese Provides Assistance To Victims Of Hamlet Disaster

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Diocese of Charlotte is giving $550 to each of the 25 families who lost loved ones and to the 27 people hospitalized as a result of the Sept. 3 fire that swept through Imperial Food Products Inc. in Hamlet, the worst workplace accident in N.C. history.

The checks, which were mailed this week, were accompanied by a personal letter from Bishop John F. Donoghue, who expressed his concern and compassion for their losses on behalf of the diocese.

"At this painful time in your lives, we, of the Catholic Diocese of Charlotte, offer the enclosed gift to let you know that we do care about the pain and loss that you have experienced," wrote the Bishop to people who lost family members.

Catholics from across the diocese donated a total of $28,600. Each parish was contacted immediately following the fire with the suggestion to take up a second collection for the victims during Mass, if they so chose. In all, 56 of the diocese's 67 parishes contributed.

The checks were sent directly to the families instead of distributed through an agency to avoid unnecessary delays or bureaucracy.

"We, in particular, wanted to make sure that the gifts sent from their Catholic neighbors in western North Carolina could be used by the families and survivors in the way they deemed the best," said Msgr. John J. McSweeney, chancellor and vicar general in curia.

In his letter to the families of those who died, the Bishop suggested the money be used for any immediate need they may have or for something in memory of their loved ones.

To those who were injured, he asked that they accept the gift as an expression of concern and compassion. "We are aware that this is but a symbolic gesture and in no way can erase both the financial and emotional losses that you have sustained," he wrote.

Although no one from St. James Parish in Hamlet was killed or injured in the fire, the parish has been actively involved in ecumenical efforts to assist families of victims.

The funds from the special collection were distributed equally to each family. Efforts were coordinated through Catholic Social Services in Charlotte.

All For A Good Cause...

Monique Gonzalez (l), Kristine Schwab (c) and Jesse (J.D.) Combs (r), third graders at St Patrick's School in Charlotte, help fill boxes with canned food. The school collected thousands of canned and packaged foods to benefit Loaves and Fishes.
Photo by JOANN KEANE

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

Through my work, I have become involved in working periodically in a shelter for homeless men, spending the night at the shelter.

On one occasion, I noticed a "new" guest whose hard and rough appearance made me very uncomfortable. I believe I was afraid of him, although now it is hard for me to remember.

I do recall that I busied myself more than usual that night, and passed up the opportunity to greet the "new" guest, allowing other residents to take care o that chore. And that night, it felt more like a duty — a "should" — rather than a comfortable and true statement.

Finally, he called to me and asked me to "pull up a chair." As I did so, he said, "I know you are very busy, but need you. I need you to pray with me Will you?" He then proceeded to pray and as I heard his message, I learned tha night in prayer a deeper message in way I cannot forget.

And, now, when he is with us again I no longer see the hardness and the roughness, but I see a friend, a fellow journeyer. He has helped me to stay open and welcome to other "new" folk who arrive. And I am grateful!

Safe Sex Not The Answer; Magic Should Advocate Real Values

By CHRISTOPHER CARSTENS

Although I saw him on television many times, I only sat in the arena and watched Magic Johnson play once.

My friend Doug had an extra ticket for an exhibition game between the Lakers and Golden State. Did I want to come along?

I wasn't sure. Warmup games are dull affairs. But they were the Lakers, after all, the reigning champs of the National Basketball Association. Anyway, the ticket was free, and Magic would play. I said I'd go.

The game was every bit as dull as I had imagined. Sleepy superstars grimly dragged themselves through the first two quarters, showing little evidence of skill or intensity.

But 10 minutes into the third quarter, I watched Magic do something really special. Clearly frustrated by the wooden play of his team — they were losing by 20 points — his eyes filled with fire and drive. Without saying a word, Magic raised his level of intensity. He passed harder and cut more sharply. He went to the basket like everything he cared about was on the line.

And on that dreary night, Magic lifted an entire team with him. Magic went hard, and everybody else had to go with him or be humiliated by the obvious comparison. Through his example of excellence, absolutely against their will, he made them play like champions.

After about five minutes, the Lakers' coach took Magic out so a rookie could get some playing time. As soon as he sat down, the rest of the team instantly settled back into their former level of play and killed another 20 minutes before the coaches let them go take showers.

I've watched a lot of ballgames, but I've rarely seen one individual drag something sparkling from something rotten the way Magic did.

I sure hope he can do it again, because now Magic has contracted HIV.

He's quite clear about how he got it. Sports Illustrated quoted him as saying, "As I traveled around the NBA cities, I was never at a loss for female companionship.... I did my best to accommodate as many women as I could."

Apparently he accommodated quite a few. Now infected with a virus that will almost certainly kill him, Magic says everybody should practice "safe sex." The message picked up loud and clear by television and the rest of the media is this: "What Magic Johnson did is OK, as long as you take precautions so nobody gets infected."

I can't help having the same sinking feeling I had that night in the first half of that lifeless exhibition game. "This just isn't good enough."

Sex is not like rock climbing, a weekend hobby where getting careless just might cost you your life. Sex is a moral issue. Whenever you make sex a toy, you weaken the relationships it was meant to build.

You can't have safe sex with a person you've just met. You can't have safe sex with 10 people a month. Even if you don't get sick, it just isn't safe. It may not ruin your health, but it invariably eats away at the bedrock of your moral life.

I hope Magic can pull this one out of the dumper. I'd like to see him elevate his game and that of those who look at him so carefully today. But he won't do it by becoming the spokesman for "safe sex." The only way to win this game is by standing up for real values.

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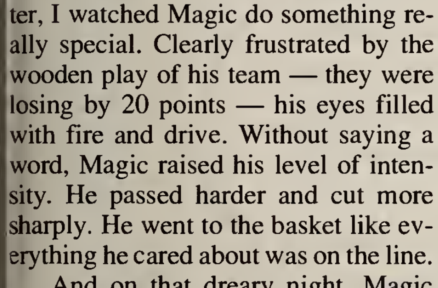
Youth Pitch In For Hungry...

Canned Food
Donations
for
The Father's Table

Members of the Greensboro Youth Vicariate gathered for a Feast and Fun Day Nov. 17 at Immaculate Heart of Mary in High Point. They contributed canned food items which were donated to the Father's Table/Urban Ministry of High Point. Pictured are (rear, l-r) Angela Adams, Our Lady of the Highways, Thomasville; Aaron Spivey, St. Pius X, Greensboro; Kim Fiumara, St. Paul the Apostle, Greensboro; and Mary Marder, youth minister at Immaculate Heart of Mary; and (front) Jim Heery, Immaculate Heart of Mary.

Photo by MARY MARDER



NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"My Girl" (Columbia)

Heartwarming comedy-drama in which an imaginative 11-year-old (Anna Chlumsky), whose widowed father (Dan Aykroyd) operates a funeral parlor out of their home, confronts some of her worst fears when her dad's attention is drawn to the new cosmetologist (Jamie Lee Curtis) and she loses her best friend (Macaulay Culkin). Director Howard Zieff handles childhood traumas with humor and sensitivity in a beautifully realized story of memorable characters in life-affirming relationships. Brief but disturbing sequence of a juvenile's death, discreet scene about menstruation and a drug reference. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"The Addams Family" (Paramount)

Based on the tongue-in-cheek clan of grotesques created by cartoonist Charles Addams, the movie version revolves around a scheme to steal the family fortune from Gomez Addams (Raul Julia) and wife Morticia (Anjelica Huston) by a man (Christopher Lloyd) claiming to be their long-lost relative, Fester. Directed by Barry Sonnenfeld, the anemic plot only gets in the way of the eccentric sets, outlandish makeup, sinister special effects and intermittent bits of macabre humor. Much dark comedy, some bizarre comic violence and mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"For the Boys" (20th Century Fox)

Episodic melodrama about a facile song-and-dance man (James Caan) and an earthy singer (Bette Midler), who become a team entertaining World War II soldiers and spend the next 50 years bickering on and off about their careers, families and personal relationship. Director Mark Rydell gets a standout performance from Miss Midler as the gutsy entertainer at the center of events, but the trivial show business story fails to gain any human or social significance by pegging it to milestones in our nation's history over the last half-century. Several graphic sequences of battlefield violence, an adulterous liaison, some sexual innuendo and occasional rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Meeting Venus" (Warner Bros.)

An international production of Wagner's "Tannhauser" in the Paris Opera House presents its little-known Hungarian conductor (Niels Arestrup) with a slew of petty problems, not the least of which is an unexpected love affair with a volatile diva (Glenn Close). Hungarian director Istvan Szabo offers scattered but shallow charms in a movie intended as a metaphor for the problems facing European unification. An adulterous affair, assorted references to sexual promiscuity and a brief shot of drug abuse. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Rolling Stones: At the Max" (BCL Group & IMAX)

Concert film of the Rolling Stones rock band performing on tour in Turin, Berlin and London during the summer of 1990 is presented in the IMAX format, which is 10 times larger than the conventional 35mm film frame and uses a six-channel four-way sound system. Location director Julien Temple uses the enormous size of the IMAX screen to record the spectacle of the stage sets and lighting, the mass energy of the fans and the full spectrum of amplified music as the band performs 15 of their hits from "Satisfaction" to "Rock and a Hard Place." Some vulgar words and gestures. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Iron Maze" (Castle Hill)

Unsavory tale of the attempted murder of a Japanese businessman (Hiroaki Murakami) as recounted to the Pennsylvania police in contradictory versions by the victim, his U.S. bride (Bridget Fonda) and her volatile lover (Jeff Fahey). Director Hiroaki Yoshida's clumsy melodrama sheds little light on the nature of truth or the clash of cultures and is further marred by choppy exposition and underdeveloped characters. Repeated staging of a violent confrontation, restrained lovemaking and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Search for Signs of Intelligent Life in the Universe" (Orion Classics)

In the movie version of her one-woman play, Lily Tomlin tartly interprets a dozen characters who have been affected by the women's movement during the last two decades. Jane Wagner's stage play looks dated and John Bailey's artsy direction softens its impact, but Miss Tomlin still delivers a performance with considerable wit and some insight into modern relationships. Several sex, drug and suicide references. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

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FAITH alive!

Why search for signs of God in your life?

By Father Eugene LaVerdiere, SSS
Catholic News Service

Only a fool says there is no God!

That was the general view in biblical times. Just about everybody took it for granted that God exists.

That may seem strange today when so many look for signs and proofs of God's existence. But it did not even occur to the people in the biblical story to look for proofs. Why?

First, biblical peoples knew they were not all-sufficient — something modern people have a hard time with. If we do not feel all-sufficient now, we expect that, given a little time, we will become so.

> **"Knowing that human beings were not God made room in the biblical worldview for God's existence. It might do the same today."**

Biblical peoples knew they were not God. They knew too that when they forgot that and tried to be God, they made an awful mess of the world:

— In the garden of Eden, Adam and Eve were tempted with the possibility of being gods. When they went for it, they found out they were nobody.

— At the tower of Babel, when people tried to usurp God's place, they ended up not being able to talk to one another.

Knowing that human beings were not God made room in the biblical worldview for God's existence. It might do the same today.

There is another condition for knowing God exists. Again biblical peoples come to our aid. They were not afraid to ask questions about the purpose of human life.

It was plain to them that human beings did not exist for their own sake. They lived for something beyond human life.

Today some may conclude that God does not exist without ever asking about the ultimate purpose of their lives. Could it be that some are too busy? Or have some concluded that human life makes no sense?

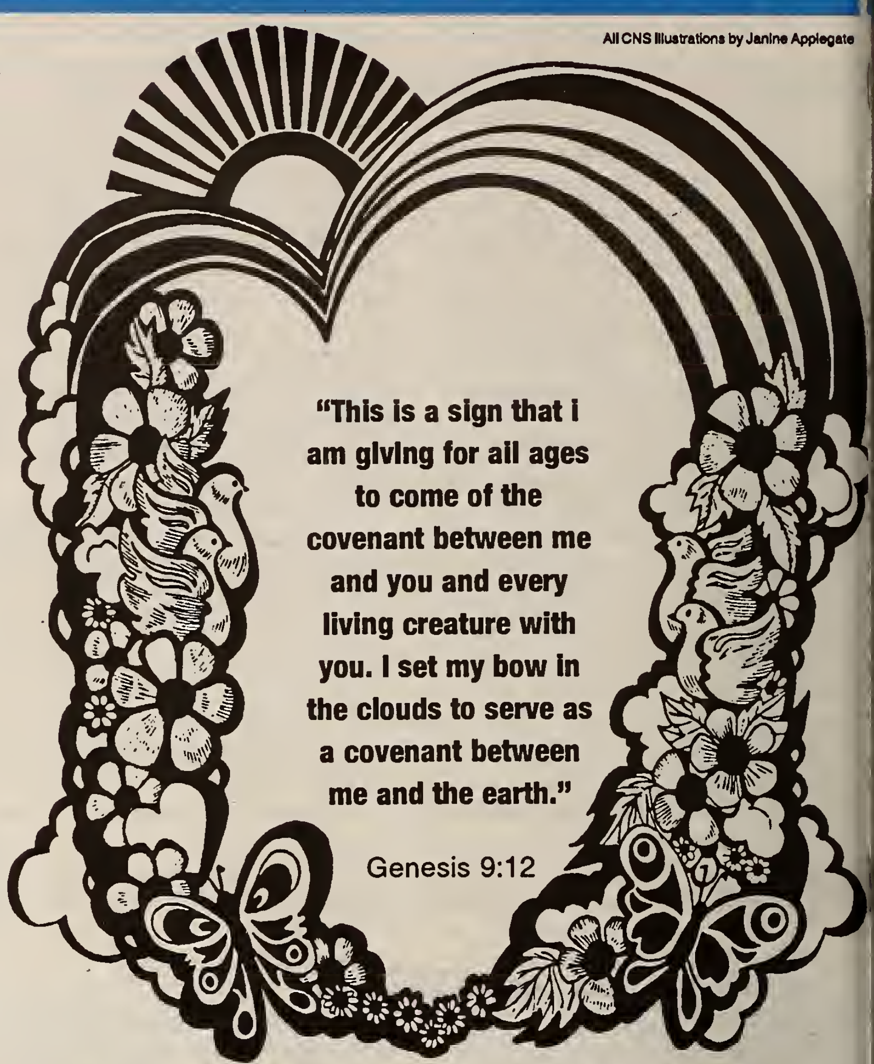
Biblical peoples may not have required proofs of God's existence, but they did look for signs of God's presence in the world.

As always, the tendency was to look for signs of God's presence in extraordinary phenomena such as natural catastrophes and unexplainable events. The people looked for God's presence in windstorms, devastating fires and earthquakes.

What they learned is that God is present in ordinary things close at hand. God need not be sought in lightning and thunder. God is present in every gentle breeze.

When people need extraordinary signs of God's presence, nothing ever seems to be extraordinary enough. So their quest is endless. Perhaps such a quest is really a flight from the ordinary, from all those things that make up day-to-day life.

Life can be quite empty when ordinary things — friends, work and responsibilities —are not valued and when God is thought to be absent from them.



All CNS Illustrations by Janine Applegate

"This is a sign that I am giving for all ages to come of the covenant between me and you and every living creature with you. I set my bow in the clouds to serve as a covenant between me and the earth."

Genesis 9:12

When biblical people looked for signs of God, they were really concerned with God's presence —where God met them and where they might meet God and be present to God.

This is plain from the story of the revelation of the divine name in the book of Exodus. Moses, you may recall, was tending the sheep of his father-in-law Jethro, a priest of Midian. One day, Moses saw a most unusual phenomenon, a bush aflame but not being devoured by the flame.

Upon investigating, he found himself invited into the presence of God. Thereupon, he went to meet the God of his ancestors at Mount Horeb, which is the Mountain of God.

We know the dialogue between God and Moses at the Mountain of God. Moses was sent to the Israelites, but before accepting his mission he asked for God's name. Moses wanted to tell the Israelites who it was that sent him.

God said to tell the Israelites that "I am" sent him. "I am" was God's name.

The divine response and the revelation of the divine name may seem enigmatic. Our tendency is to see in the name "I am" a mere affirmation of God's existence. But the name means more than that.

Remember that for biblical peoples God's existence was not the issue. God's presence was their concern.

The name "I am" means "I am with you." It says, "I am the one who stands by your side, who accompanies you on your life's journey."

■■■

— The name "I am" reflected God's commitment to be with the people.

— The name was also an invitation. It invited the people to join with God in the ongoing work of creation and in providing for people's needs.

It invited the people to respond to God's commitment with a commitment of their own.

The question for biblical peoples — whether God was really with them in the ordinary moments of life — concealed another question: Were the people really with God in the ordinary moments of their lives?

When they could answer that question in the affirmative, they knew that God was with them as well.

Times have not changed so much since biblical times. People today who work at being with God find no need to ask whether God is with them. They know God is present, and do not require "proof" of it.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH IN THE MARKETPLACE

What is a sign of God's existence?

"To see a disabled child smiling and laughing through pain and sorrow. There has to be a God. The so-called mother nature could not provide this feat." — F.H. Sullivan, Albany, N.Y.

"The birth of a child .... What a marvelous miracle!" — Joan Felling, St. Cloud, Minn.

"For me it is the cotton-boll plant because this is a sign to me of God's perfect order, and from the beginning furnished a way to clothe us from a mere plant that grows from the ground. How beautiful." — Beverly Darden, Albany, Ga.

"Just the people I meet everyday. The interactions I have with people are always inspiring and new." — Peggy Cushman, Lexington, Mass.

"Camping in the national forest experiencing his loving presence in the beauties of creation, unhampered by the bustle and noise of everyday life." — Ida Topakian, Tampa, Fla.

"Mathematics is a pure and profound sign that God exists. It is like a gigantic puzzle that God has laid out for us.... It has the fingerprints of truth, consistency, purity, beauty and elegance all over it." — Joseph Young, St. Cloud, Minn.

An upcoming edition asks: Are people still called upon to make genuine sacrifices — to suffer genuine losses — for the sake of faith? Tell of such a sacrifice in the life of a person you know. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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0f signs and first impressions

By Father John J. Castelot
Catholic News Service

Strange as it may seem, the word iiracle" does not occur in the Bible.

There are equivalent terms that are ot quite so technical but perhaps more escriptive. "Signs" — used frequently both Old and New Testaments — is pecially meaningful.

For the people of antiquity, everying pointed to God's presence and tivity in the universe. But certain ienomena, certain events, revealed od's presence, power or concern for ople in a special way.

There was, above all, the exodus of e Israelites from slavery in Egypt and eir journey to the Promised Land. iis event was too spectacular to exain apart from divine intervention. A rge, unpaid labor force does not just ick up and leave, and escape harm's ach.

Nor does such a group survive and ow strong in the inhospitable region the Sinai without divine help.

This was a sign of God's lordship over history, but of something else, too. It was the first experience of God that the people, as a people, had. First impressions are lasting impressions.

This first impression colored their whole subsequent history, a stormy one, but one marked by an indestructible hope. For it was a sign that God was, above all, a saving God who intervened out of love.

When it was all over and the people had gained control of Canaan, the Promised Land, Joshua, Moses' successor, gathered them together.

■ ■ ■

After recalling for them all the divine interventions in their behalf from the call of Abraham to the present, Joshua asked them to choose whether to serve the one God or the gods of the Canaanites.

They answered, "Far be it from us to forsake the Lord for the service of other gods. For it was the Lord, our God, who brought us and our fathers up out of the land of Egypt, out of a state of slavery. He performed these great miracles (in the Hebrew text, signs) before our very eyes" (Joshua 24:16-17).

Signs of God are everywhere for people with eyes to see.

The first part of John's Gospel is known as the Book of Signs. Everything Jesus does, everything he says, is seen as a sign of his identity and significance.

Then, at the Gospel's conclusion, the evangelist sums it all up: "Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life" (John 20:30-31).

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

Diane M., a recovering alcoholic who is author of *How to Get to Know God, Exercises for Doubters In Crisis*, says: "If you are a person in crisis ... who would like to believe in God but are having difficulty doing so, here is a proven way to get to know that gentle power greater than yourself who can pull you out of your misery." She then presents 12 exercises which helped her complete Step 2 of the 12-step program associated with Alcoholics Anonymous which calls for acknowledging God, the power greater than oneself. (ACTA Publications, 4848 N. Clark St., Chicago, Ill. 60640. 1990. Paperback, $4.95.)

FOOD FOR THOUGHT

When people do not have solutions to predicaments they face, it isn't uncommon to feel a little lonely, isolated with their problems. Frequently they then begin to search for signs that God is present to comfort them or point them in the right direction.

And sometimes, after a negative situation begins to change slightly for the better, people begin to suspect that hints of God's activity are indeed to be found in certain incidents that are occurring.

There are risks when it comes to identifying signs of God's action in your life. There is the risk of becoming self-righteous, acting as though you are right about what direction events should take, even for others, because God told you sol

There is the risk, also, of thinking God should serve as a panacea, absolving you from the need to invest human energy in confronting difficult situations.

David Gibson, Editor, Faith Alive!

ꞩigns from the other side of silence

By H. Richard McCord Jr.
Catholic News Service

At least once a year our family drives om Maryland to south Florida so we n visit my parents. Our journey is all terstate driving — fairly easy and very ring. We keep ourselves awake and ert in various ways.

One way is to look for signs that int to upcoming rest areas, service ations, fast-food restaurants, motels id the like.

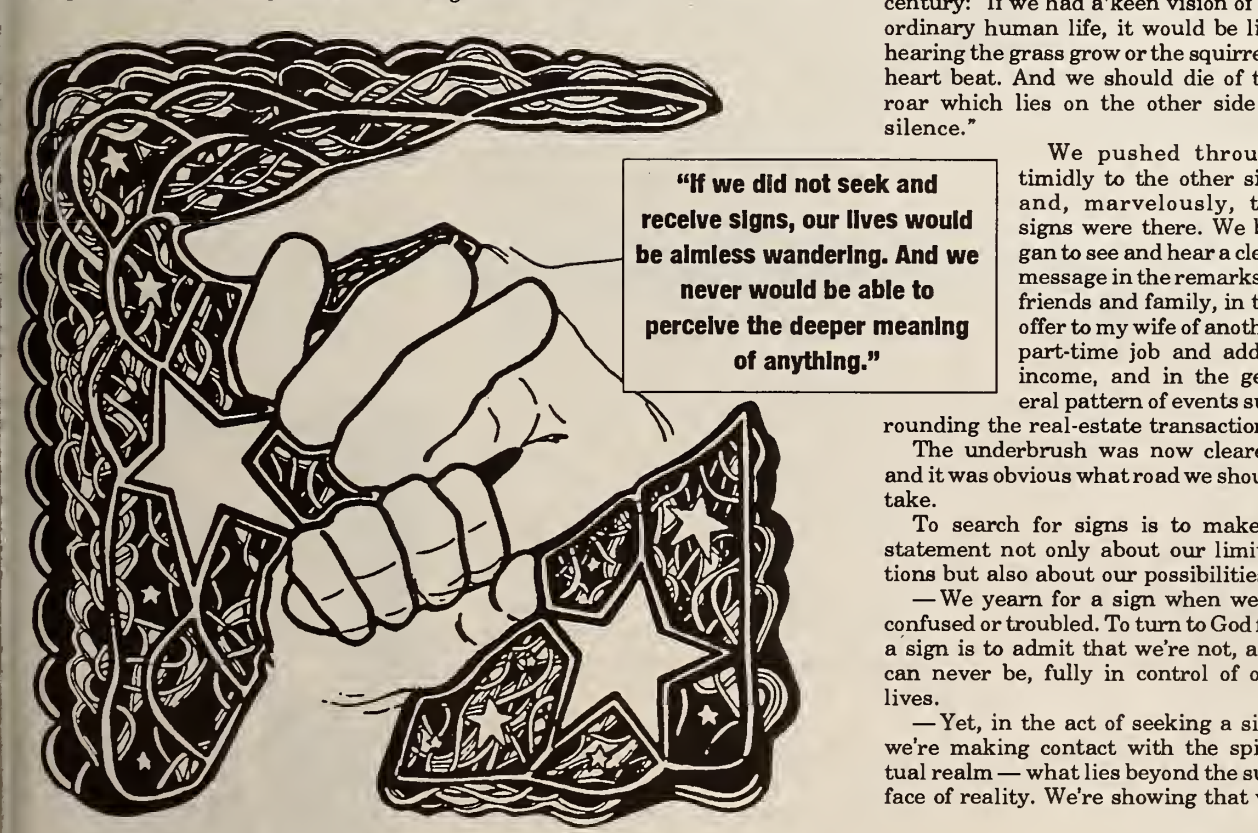
Life often is compared to a journey. ot surprisingly, we seem drawn to atch for signs as we travel it. Every urney calls for some sense of direcon.

Signs provide this. We might look for signs that help us interpret an event's meaning, that console us when we are distressed, affirm a decision or prompt insight into a course of action to pursue.

Earlier this year our family was at the crossroads of a decision. Should we sell our house and move to one in a different neighborhood?

We made a list of the pros and cons. We talked to friends. We gathered comparative information about the new neighborhood's schools, shopping, safety, property values.

We ended up with a mountain of data and absolutely no direction. Finally, we realized we should place this matter in God's hands. We asked for a sign.



Better yet, we tried to be more attentive to what God might be telling us through ordinary events and daily encounters.

We sought the kind of perception of which George Eliot wrote in the 19th century: "If we had a keen vision of all ordinary human life, it would be like hearing the grass grow or the squirrel's heart beat. And we should die of the roar which lies on the other side of silence."

We pushed through timidly to the other side and, marvelously, the signs were there. We began to see and hear a clear message in the remarks of friends and family, in the offer to my wife of another part-time job and added income, and in the general pattern of events surrounding the real-estate transaction.

"If we did not seek and receive signs, our lives would be aimless wandering. And we never would be able to perceive the deeper meaning of anything."

The underbrush was now cleared, and it was obvious what road we should take.

To search for signs is to make a statement not only about our limitations but also about our possibilities:

— We yearn for a sign when we're confused or troubled. To turn to God for a sign is to admit that we're not, and can never be, fully in control of our lives.

— Yet, in the act of seeking a sign we're making contact with the spiritual realm — what lies beyond the surface of reality. We're showing that we can penetrate the other side of silence.

If we did not seek and receive signs, our lives would be aimless wandering. And we never would be able to perceive the deeper meaning of anything.

Hugh Franklin, the actor, prefaced his proposal of marriage to novelist Madeleine L'Engle with lines from a favorite poet:

"Music I heard with you was more than music,

"And bread I broke with you was more than bread."

For 40 years their marriage was a journey nourished by signs. Habitually they looked beyond the surface of reality for deeper meaning. Hugh's death from cancer was a final, harsh sign for Madeleine.

But like all signs from God, even his death helped her tap into a deeper reality: that her marriage was part of the whole unfolding of a plan of God — "part of the rhythm," as she put it in her recent book on their marriage titled "Two-Part Invention."

(McCord is associate director of the U.S. Catholic bishop's Secretariat for Family, Laity, Women and Youth.)

FAITH alive!

Catholics Remember Pearl Harbor 50 Years Later

WASHINGTON (CNS) — Dec. 7, 1941, is a day just about every older American remembers. That Sunday 50 years ago Japanese carrier planes, flying into the rising sun, bombed Pearl Harbor.

More than half of Americans now alive were not yet born when the naval base near Honolulu came under attack at 7:55 a.m. local time, hurling the United States into World War II.

Ensign Frank Costagliola was shaving in his stateroom aboard the USS Phoenix, a cruiser anchored near the USS Arizona, which quickly became a submerged tomb. He had planned to join others at Mass aboard the USS Nevada, also in Battleship Row.

He told Catholic News Service he "heard gunfire and looked out my porthole," but could see no action. The ship's boatswain "banged on my door and said, 'The Japs are attacking,'" he recalled.

Costagliola, who retired as a Navy captain and is a member of St. Mary's Parish in Alexandria, Va., said he dressed, went to his heavy gun station, which was not meant to counter an air attack, and ended up in an ammunition transfer station below decks, where no officer had been because of shore liberty.

By about 10 a.m., the attack was over and the skipper and other top officers and enlisted men had rejoined their ship and the Phoenix put to sea, recalled Costagliola, who is Washington liaison for the 10,000-member Pearl Harbor Survivors Association.

The U.S. carrier fleet was at sea during the attack.

When the news crossed the Pacific to the then-48 states, many heard radio bulletins that interrupted play-by-play accounts of pro football. Others were just leaving Mass or getting ready for a regular chicken dinner or just awakening.

Thomas A. Bolan, now a Manhattan attorney and then a 17-year-old, was at a football game between the New York Giants and the old Brooklyn Dodgers.

He remembers a public address announcement instructing members of the military to return to their bases, but said he did not learn why until he got home. Bolan, one of six national directors of the Catholic War Veterans, later flew 35 bombing missions over Germany as a B-17 navigator.

John Heaney, now retired and living on Staten Island, N.Y., had just returned by subway to Brooklyn from Manhattan, where his father was hospitalized. "I stopped in a local tavern for a beer" and learned of the attack from a radio report, he told CNS. He later served as a staff sergeant with the Army in Europe.

The day after the Pearl Harbor attack, President Roosevelt labeled Dec. 7 infamous, and Congress declared war on Japan and the other two Axis powers — Nazi Germany and fascist Italy.

U.S. armed services had already been gearing up for war. The first peacetime draft had become law some 15 months earlier. Early draftees trained with broomsticks in lieu of yet unproduced rifles.

A month before the Japanese struck, the U.S. bishops issued a pastoral letter that supported "wholeheartedly the adequate defense of our country" and urged respect for civil authority.

Before Japan's surrender announcement on Aug. 15, 1945, Catholics in uniform made up more than their share of the U.S. population. An August 1943 report said the preferred religion of 31 percent of American soldiers was Catholic compared to 17 percent of the general population, numbering 134 million.

Although 2,300 persons were killed at Pearl Harbor — 1,102 on the Arizona alone — the 1947 Catholic Almanac said the first member of the U.S. armed forces believed killed was a black Catholic, near Fort Stotsenberg in the Philippines — the other side of the international date line — on Dec. 8. He was Robert H. Brooks of Scott County, Ky.

Father Aloysius Schmitt, whom survivors said was praying when bombs began falling, died on the capsized USS Oklahoma on Dec. 7. He was the first priest to die in the war.

Wreckage litters the Naval Air Station at Pearl Harbor following the Japanese attack on Dec. 7, 1941, which drew the United States into World War II. (CNS photo from ABC).

His sister, Franciscan Sister Germaine Schmitt, retired at her motherhouse in Dubuque, Iowa, said she was told by a survivor that Father Schmitt had helped others to safety before he became trapped. A commemorative service is to be held Dec. 7 at Loras College, from which the priest graduated, in a chapel dedicated to his memory.

Later in the war, Jesuit Father Joseph T. O'Callahan became the first chaplain to win the Congressional Medal of Honor for caring for the wounded aboard the flaming USS Franklin. Millions saw him in newsreels on U.S. theater screens.

Between Pearl Harbor and V-J Day, just over 3,000 priests were chaplains; 32 of them died in battle and two were listed as missing. Catholic chaplains won 57 decorations.

Retired Archbishop Philip M. Hannan of New Orleans was a Baltimore priest when he learned of Pearl Harbor. As soon as it occurred, "I wanted to become a chaplain," the archbishop said. In 1942, he did, soon transferring from the air corps to the 82nd Airborne Division.

"I was used as a jump master at one time to build up confidence" of new paratroopers, he said, although he did not parachute into combat. He served in three major battles, including the Battle of the Bulge in Belgium.

More than 116 million soldiers, sailors and Marines were in uniform; the Air Force did not exist then. Almost 292,000 died in battle and another 114,000 from other causes. Those wounded numbered 670,000.

The deaths of five Sullivan brothers, Catholics from Waterloo, Iowa, aboard the same ill-fated cruiser Juneau led to a ruling that blood relatives could not serve on the same Navy ship. Mrs. Leo M. Van Coutren of St. Louis had the largest Catholic family known to be serving the country — nine sons and three daughters.

The war that began for the United States that Sunday morning a half century ago was the country's costliest war in casualties — twice that of the Civil War, about six times that of the Vietnam War.

Over the USS Arizona's sunken hulk at Pearl Harbor is a memorial to those entombed fathoms below. Buildings at nearby Hickam Field still display the holes made by Japanese bullets.

World War II memories are not as fresh as those of recent conflicts, but remembrances of home-front efforts, such as collecting aluminum pots and pans for warplane production, rationing of meat, sugar and tires and buying War Bonds, still have not faded.

Please pray for the following deceased priests during the month of December.

Rev. Thomas McAvoy, 1978
Rev. Vincent M. Stokes, 1979
Msgr. Francis M. Smith, 1983
Rev. Paul A. Murphy, 1948
Most Rev. Eugene J. McGuinness, 1957
Rev. Edward F. Rigney, 1959
Rev. Francis A. McCarthy, 1962
Rev. William E. Pearson, 1962
Msgr. Louis J. Bour, 1962
Msgr. Herbert A. Haskins, 1962
Msgr. Peter J. McNerney, 1967
Rev. James A. Cowan, 1968
Rev. Ambrose Rohrbacher, 1969
Msgr. Francis J. Howard, 1971
Most Rev. Vincent S. Waters, 1974
Most Rev. Charles B. McLaughlin, 1978
Rev. John A. Weidinger, 1979
Rev. John B. McGuirk, 1979
Rev. Mark Cassidy, OSB, 1928
Very Rev. Prior Wilibald Baumgartner, OSB, 1930
Rev. Eugene Egan, OSB, 1940
Rev. Basil McKee, OSB, 1951
Rev. Robert Brennan, OSB 1964
Rev. Philip Tierney, OSB, 1971
Rev. Boniface Bauer, OSB, 1974
Rev. Cuthbert Allen, OSB, 1977
Rev. Aloysius Wachter, OSB, 1977
Rev. Jerome Dollard, OSB, 1985

Drugs (From Page 2)

phisticated' attitude toward sexual promiscuity and out-of-wedlock parenthood is all too characteristic of too many of today's role models in these highly visible fields," he said. "This must end."

Religions also must take an active role in the fight against drugs, he said.

"In the final analysis, the human spirit derives its qualities from a belief in standards higher than those set by contemporary society," he said.

"A strong faith, founded on principles that have stood the test of the ages, is still the most relevant source of proper standards for today's conduct."

In an interview Nov. 22 at the U.S. Embassy to the Vatican, Thornburgh said most law enforcement officials believe current penalties for drug offenses are sufficient.

But many people, including the president, want stiffer penalties for drug-related violent crimes, he said. A bill that would allow the death penalty for "drug king-pins" in some cases is in a House-Senate conference committee.

The former attorney general would not venture a guess on whether the U.S. Supreme Court would overturn the 1973 Roe vs. Wade decision legalizing most abortions.

"It's very tricky to predict what the Supreme Court will do," he said.

But he said that with the court's 1989 Webster decision allowing states to enact some abortion restrictions, Roe vs. Wade has been de facto overturned.

"The strict holding of Roe vs. Wade has eroded" to the point that it has "no vitality," he said.

Former U.S. Attorney General Dick Thornburgh addressed a recent Vatican conference on Drugs. (CNS photo from U.S. Department of Justice).

Pope Names Cardinal Ratzinger To Third Term In Curial Position

VATICAN CITY (CNS) — Pope ohn Paul II has named Cardinal Joseph Ratzinger to a third five-year term as ead of the Congregation for the Docrine of the Faith, the Vatican said.

The Vatican, in an unusual step, nnounced the extension Nov. 25, the very day Cardinal Ratzinger's term expired. Three-term appointments are rare hese days at the Vatican; Cardinal Ratzinger's curial tenure is the longest of any current head of a congregation.

The Vatican announcement put an end to speculation that Cardinal Ratzinger might retire because of ill health. The 64-year-old German prelate was hospitalized for tests in August and ater received treatment for an undisclosed illness while convalescing at home. He returned to work full-time at he congregation in November.

Vatican officials are required to offer their resignations every five years. Cardinal Ratzinger, one of Germany's most noted theologians, was appointed prefect of the doctrinal congregation in 1981. Before that he had been archbishop of Munich.

Under Cardinal Ratzinger's leadership, the doctrinal congregation has been one of the busiest and most controversial Vatican agencies, issuing major documents on liberation theology, pastoral care to homosexuals, bioethical questions and theological dissent. It has initiated disciplinary action against some theologians seen as dissenting from Church teaching, notably Brazilian Franciscan Father Leonardo Boff and U.S. Father Charles Curran.

Cardinal Ratzinger has been a chief protagonist in Church debates and actions over the last decade. Known as one of the sharpest thinkers in the Curia, he caused a stir in 1985 when, in a book-length interview, he was critical of some directions taken by post-Vatican II Church. His frequent, incisive comments on topics ranging from ecumenism to abortion also have prompted a wide range of praise and criticism among Catholics.

Mother Teresa's Message Of Peace To Catholic Journalists

By MARK PATTISON

CALCUTTA, India (CNS) — A narrow street lined with Communist Party of India pennants leads to the motherhouse of Mother Teresa's Missionaries of Charity.

From the street, the house is partially obscured by a poster of Vladimir Lenin, leader of the Communist revolution in Russia in 1917.

Inside the motherhouse is a different atmosphere.

At a 6 a.m. Mass one recent Saturday morning, about 200 nuns and novices of her order and 40 lay people prayed with Mother Teresa — their shoes off like everyone else — against the back wall of the motherhouse chapel.

Mother Teresa's feet were swollen, and as she changed positions — from sitting on the floor to kneeling to standing — it seemed like torture to onlookers. The 81-year-old founder of the Missionaries of Charity took the longest by far of any nun around her to change positions, yet she never asked for help, nor was any offered.

Once in her new position, the tiny, wizened nun resumed her choice of prayerful postures. One favorite was to pray with her right fist against her breast. Another was with both hands pressed firmly together, her chin resting on her hands.

Mother Teresa sang the hymns and recited the prayer responses, but the unison soprano voices of the other nuns drowned out her voice, even when a listener was only 10 feet away.

She was the first to receive Communion, then distributed Communion to some of the other nuns.

After Mass, the Nobel Peace Prize winner — called simply "Mother" in Calcutta — led the assembly in prayer. With a soft, low voice she intoned the first few words of each prayer, and the nuns responded.

Following the prayers, she came out briefly to meet visitors, including young Catholic journalists who had risen well before dawn to meet her.

Mother Teresa appeared, shook hands gently, and handed the journalists small yellow cards.

"This is my business card," she said. "Some businessman gave these to me."

It read: "The fruit of silence is prayer. The fruit of prayer is faith. The fruit of faith is love. The fruit of love is service. The fruit of service is peace. — Mother Teresa."

Scripture

Readings For The Week Of December 8 - December 14

Sunday: Baruch 5, 1-9; Philippians 1, 4-6, 8-11; Luke 3, 1-6.

Monday: Isaiah 35, 1-10; Luke 5, 17-26.

Tuesday: Isaiah 40, 1-11; Matthew 18, 12-14.

Wednesday: Isaiah 40, 25-31; Matthew 11, 28-30.

Thursday: Any reading from Common of Blessed Virgin Mary.

Friday: Isaiah 48, 17-19; Matthew 11, 16-19.

Saturday: Sirach 48, 1-4, 9-11; Matthew 17, 10-13.

Angie Greene, on her regular visit to Glenstone Health Care in Boone, visits with patients Russaw Davis and Demsy Watson.

St. Elizabeth ParishionerTouches Lives Of Many In Boone Area

By JOANN KEANE
Associate Editor

BOONE — Not a day goes by without someone's life being touched by Angie Greene.

Members of St. Elizabeth and the Boone community know her as a woman generous in spirit and self, always there to help.

Greene balances her days by visiting residents of Glenstone Health Care, taking care of children, visiting those in need of cheer, and coordinating efforts for St. Elizabeth's long-time clothing rummage room. If someone needs help, the petite Greene is there.

On Sunday's, she can be found teaching religious education classes to 4-year-olds, and serving as eucharistic minister at St. Elizabeth.

"I love to help people, and do what I can," says Greene. "Jesus said we have to bear each other's burdens, and if I can help, then I will help."

A native of Bermuda, Greene came to Boone with her husband, Ransom "Smokey" Greene. They have seven children, nine grandchildren and two great-grandchildren.

"She's basically boundless energy," says long-time friend, Tish Rokoske. "She's a wonderful friend..." Accolades roll easily for Rokoske. She cannot say enough on behalf of her friend. Rokoske tells of the early years when they first met.

"When she first came here, her husband was in the military, and gone most of the time," says Rokoske. "All this time she did not drive, she just made her way the best she could." Greene became actively involved with then-pastor Glenmary Father Ed Smith and his rummage sales. "Huge barrels of clothing would come, and Angie helped Father conduct the rummage sales. Practically every month, a rummage sale was held."

The rummage sales became Greene's pet project. While Father Smith got her started, the rummage sales have evolved into what many fondly call "Angie's Boutique," the rummage room at the parish which now provides clothing for the needy in Watauga County.

"She truly has a knack to know when to sell something and when to give it away," says Rokoske.

Greene remembers the days of sorting through barrels of clothing Father Smith had shipped down from Ohio. "We were still a mission then," and the rummage sale was a fund raiser for the parish. The rummage sales waned until the day when Glenmary Father Bob Bond, serving as pastor, told Greene he'd like to reestablish the rummage room, and have her run it. "Who me?" Greene recalls. He gave her some racks and she happily took on the rummage duties.

Greene says the money raised from the rummage room goes to the needy through the Watauga Hunger Coalition."

Her efforts don't stop there. She has coordinated St. Elizabeth's Christmas basket donations since 1978.

"I can give of myself," Greene says of her parish volunteer duties. "We live from one paycheck to another...had to borrow from Peter to pay Paul...we can't give a lot of money, the only thing I can do is work."

Above and beyond what anyone would expect, Greene busies herself with more volunteer hours weekly than most people put in all year.

For the residents of Glenstone Health Care, Greene is their daily dose of sunshine. They love to see her come, and always want her to "stay a while longer." Greene seeks out "the

See **Greene,** Page 13

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

GH, MNP

Employment Opportunities

DRE for parish of 700 families. Responsibilities include coordination of religious formation program Pre-K through 12, youth ministry, adult education and sacramental preparation of children and parents. Degree in religious education or comparable experience desired. Send resume to: Search Committee, St. Pius X Church, 2210 N. Elm St., Greensboro NC 27408.

Comunidad Hispana
Comuniquémonos

El Papa Juan Pablo II en su jardin a Castel Gondolfo. (CNS foto por James L. Stanfield © National Georgraphic Society.)

Adviento Tiempo de Paz

Por PADRE SILL RUEDA

"Qué habeis venido a buscar al desierto, una caña agitada por el viento?" "Preparad el camino del Señor y haced rectas sus sendas." Esto y mucho más es lo que nos dice Juan el Bautista, el último de los Profetas bíblicos; el que preparó con entusiasmo y valor la llegada del Señor. El fue el primero en darle sentido al Adviento, al anunciar de cerca la llegada del Mesías, con austeridades y conversión.

Los Profetas del Antiguo Testamento habían hecho muchos años atrás, las profesías mesiánicas, pero ya se había perdido en muchos, éste anuncio y con las predicaciones de Juan en el desierto y su bautismo en el río Jordán, vuelve a sentirse la voz del Profeta que anuncia a todos el cambio de vida para recibir al Señor.

Adviento es pues, un período del tiempo litúrgico que nos enseña a prepararnos con obras, sacrificios y cambio interior para recibir con alegría al Dios hecho hombre, el Enmanuel, el Dios con nosotros. Es un período en el cual, sensibles a los acontecimientos litúrgicos, nuestro espiritu se tiene que llenar de nuevas obras, recorrer nuevos caminos y hacer nuevos esfuerzos para enderezar nuestras vidas y anunciar al que viene a traernos la paz.

Si nos amamos como hermanos, ayudándonos en las dificultades y respetándonos en nuestro modo de pensar y obrar, nuestra vida y nuestro camino será mas fácil de acortar y todos los collados de problemas y dificultades que tengamos serán mas fáciles de allanar, pues es hacia Cristo que vamos buscando su paz.

Cada año nos preparamos en el Adviento, cada año celebramos la Navidad; pero no puede haber preparación completa sin un cambio de vida radical. Sin hacer algo que nos cueste y nos sirva para vivir mejor. Sin darle la mano al hermano que nos necesita, sin acoger al que nos llama, sin compartir con los que no tienen nada, sin abrazarnos en las necesidades y en las penas.

Adviento es el tiempo para recordar a los que sufren, que están cerca o lejos de nosotros y debemos de hacer algo por ellos, sin quejas ni murmuraciones, sin críticas ni comentarios, sabiendo siempre que Cristo está allí presente en los pecadores, ignorantes y pobres, para cambiarlos y mejorarles su vida.

Juan es la voz que grita en el desierto. No quiere ser más, rechaza todos los honores y ambiciones. Es el prototipo del testigo fiel y prudente, humilde y servidor, entregado enteramente a su misión de anunciar al que ha de venir, no con palabras sino con obras.

Esta es nuestra misión también. A nosotros los bautizados que hacemos parte de la Iglesia, se nos exige anunciar a todo momento a Jesús y comprometernos a trabajar con El en su reino. El Adviento es el tiempo propicio para ser Profetas de la verdad y anunciadores de la llegada del Señor.

Asi pués, que la llegada de Jesús en esta Navidad, nos encuentre a todos preparados.

Los Sacramentos
III - El Matrimonio

Por PADRE SILL RUEDA

La fuerza de Cristo es la fuerza creadora de su voluntad y de su amor, la fuerza por la cual el amor conyugal no es diferente del amor por el cual los cónyugues existen.

El día en que estos nuevos esposos se aceptan y se prometen amarce para toda la vida, ese mismo día, Dios declara solemnemente que tal es su voluntad y que lo que Dios ha unido no lo puede separar el hombre. De ahí el caracter de indisoluble.

Como todo Sacramento, éste del amor conyugal es Sacramento de la fe. Cuando la Iglesia celebra el misterio del amor con ocasión del matrimonio de tal pareja creyente, celebra la iniciativa del amor de Cristo para ella y para la humanidad entera. Celebra pues, un amor que la desborda.

Esta celebración es de un amor que no está estrictamente limitado por el amor del hombre y de la mujer que están allí, sino por el mismo amor de Dios, cuyas huellas son reconocibles en la historia.

Por eso el Sacramento es recuerdo del amor vivido por Jesús en su vida histórica. Es meditación de su estilo de vida, de sus encuentros con hombres y mujeres, con los pecadores y con los justos. Es confrontación con su vida entregada a los demás. Es un recuerdo activo y no una historia muerta, de su vida de servicio, en dar y recibir, en amar y perdonar y de permanecer a mismo tiempo en la felicidad.

El recuerdo es activo para quienes creen que su manera de amarse y de abri su amor a otros, está fundada sobre la manera histórica con que amó Jesús a mundo.

Por la gracia abundante de Cristo e matrimonio es fecundo y la alegría de los hijos se trasforma en responsabilidad de los padres, en amor mutuo y en compromiso diario a perpetuar la comunidad humana. Desear un niño es un instinto normal del amor. Pero saberlo educar y responsabilizarse de él en todas sus actitudes humanas es una gracia y un don de Dios.

El Sacramento del matrimonio es una vocación, una llamada que exige una respuesta positiva del hombre, es un acto exterior y visible de donación a Crsito y también un acto de fe. Por parte de Cristo es un acto de gracia. Las gracias del matrimonio quedan estériles sin la cooperación de los esposos. A pesar de que el matrimonio católico es una fuente de gracias espirituales quedará inoperante esta gracia y no dará sus frutos en abundancia, como en los demas Sacramentos, si no hay colaboración, esfuerzo y continuidad de parte de quienes lo reciben.

Así pues buscar una intimidad mas grande entre dos seres que se aman es cooperar y desarrollar la vida espiritual que se les ha dado, educar a los hijos en el amor de Dios, trabajar unidos para el bien común y crear un mundo nuevo y mejor

SE APROXIMA LA NAVIDAD

El mundo Cristiano recuerda el advenimiento de Jesús en Belén, en esta fecha.

La nochebuena tiene el encanto, el misterio y el significado de los hechos sencillos, pero trascendentales de aquel acontecimiento.

Un niño como todos, frágil, hermoso y portavoz de esperanza nacerá en un portal entre el buey y la mula.

Necesitamos celebrar estas fiestas con fe, amor y generosidad, compartiendo con los que no tienen, perdonando a los que nos ofenden y dando buen ejemplo a los demás.

Noticias Locales

Celebraciones de la Virgen de Guadalupe

El Sr.Obispo Donoghue presidirá las misas en honor de N.S. de Guadalupe en: La Iglesia de la Inmaculada, Hendersonville en diciembre 8 a la 1 y 30 p.m. En el Centro Cristo Rey, Yadkinville en diciembre 12 a las 7 p.m. En N.S. de las Américas, Biscoe en diciembre 15 a las 2 p.m.

El Sr.Obispo Begley presidirá en San Patricio el 12 de diciembre a las 8 p.m.

Buscan Trabajo

Margarita Torres se ofrece para trabajar en cualquier cosa. Su teléfono es: 568-7415. Severiana Aldana puede cuidar niños, cortar pelo y hacer costuras. Su teléfono es: 527-4327.

Comunión para Enfermos y Ancianos

El CCH envia Ministros de la Eucaristía a los hogares, para aquellos que lo necesiten, especialmente para repartir la comunión. Pueden llamar al Centro al número 335-1281.

Catequistas

El sábado 14 de diciembre se dará instrucción para formar catequistas, en el Centro Dicesano de Hickory, de 10 a.m. a 5 p.m. Quien esté interesado, llame al CCH 335-1281.

Viaje a Tierra Santa

El Padre Sill Rueda está organizando una peregrinación a Tierra Santa ,para salir de New York el 24 de febrero de 1992. El paquete con tiquete aéreo, hotel y comida cuesta $1,800. Los interesados favor llamar al Padre Sill al 332-6452.

Noticias Breves

El Papa Dice Que Occidente No Puede Continuar Viviendo En La Isla De Abundancia

CIUDAD DEL VATICANO (CNS) — El Papa dijo a los dirigentes internacionales de los partidos cristiano-demócratas que, a medida que el Occidente se adentra en la época post-comunista, no puede continuar viviendo "en una isla de abundancia rodeada por un océano de sufrimiento".

El Papa, al hablar en el Vaticano el 23 de Noviembre .ultimo, dijo que las naciones pobres necesitan urgentemente de la ayuda occidental — un sentido de solidaridad que no llegará por descansar solamente en las fuerzas del mercado.

El Papa dijo que la caída del comunismo en la Europa Oriental había "secuestrado" en gran medida a la atención mundial del Tercer Mundo, donde "las necesidades y los sufrimientos de una masa inmensa de seres humanos están aumentando". Las situaciones de pobreza, a su vez, han ayudado a provocar la emigración en gran escala y la guerra, dijo el Papa. El Papa hizo notar que él ha enfatizado reiteradamente un mensaje a las naciones más ricas: Que "no es posible continuar viviendo en una isla de abundancia rodeada por un océano de sufrimiento".

ather Ed Sheridan, pastor of St. Gabriel in Charlotte, presents a plaque to nursing home esident Cecilia Parker in appreciation for her devotion to the parish and for her service as Minister of Prayer. Photo by PAT GEISLER

Shut-ins, Nursing Home Patients Serve As Ministers Of Prayer

By PAT GEISLER

"Pray perseveringly, be attentive to rayer, and pray in a spirit of thanks-iving. Pray for us, too..." Colossians : 2-3.

CHARLOTTE — In keeping with t. Paul's instructions to the early Chris-ian community at Colossae, a new and ery special ministry has begun for St. abriel Parish.

"We are asking all of our parishio-ers who are in nursing homes, retire-nent homes, and those who are sick or omebound, to pray for the needs of the arish, to pray for those who are facing urgery and for those people who are on ur prayer list," explained Father Ed heridan, pastor of St. Gabriel.

"The elderly and homebound will e our Ministers of Prayer."

During his public life, Jesus himself aught us the need for prayer in our lives. When the crowds were pressing around him, He "went off to a lonely place and prayed there." Prayer is the foundation of Christian life.

Currently, there are more than 100 sick and elderly people who are not physically able to be a part of St. Gabriel's activities, but "we want these parishioners to know that they are important to us. We want them to feel involved and to participate by praying for others every day," said Father Sheridan.

Volunteers will visit the sick and elderly each week, and a priest will see them once a month. Each person will also receive a plaque recognizing their service as a "Minister of Prayer."

The new program has been enthusiastically received by the homebound, shut-ins and the elderly.

Pat Geisler is communications coordinator for St. Gabriel in Charlotte.

DESCUBRE LA FE

2. ¿CUÁL ES EL PROPÓSITO DE TU VIDA?

El Dios Todopoderoso, Creador del universo, es también un padre amoroso. En su amor, Él quiere que seas uno de los que compartas Su vida divina y la felicidad suprema por toda la eternidad. Él quiere que te prepares para vivir, con Su ayuda, una vida buena en la tierra. Él quiere que te desarroyes espiritualmente y que vuelvas a Su amor, que lo alabes y le des gracias, que te arrepientas de haberle ofendido y que regreses a Él. Y Él espera que tu seas una buena influencia en el mundo en que vives ahora.

El Hijo de Dios, Jesucristo, se hizo hombre para revelar la buena noticia del amor de Dios y para enseñarnos a ser mejores. Fué crucificado y resucitó para librarnos de nuestros pecados, para abrirnos el cielo y para darnos su Gracia para ser buenos, ser bendecidos en la tierra y ser felices junto a Dios para siempre. Él estableció Su Iglesia Católica para capacitarnos, guiarnos y nutrirnos durante nuestro peregrinaje en esta vida.

¿No saben ustedes que son templos del Espíritu de Dios, y que el Espíritu de Dios habita en ustedes? (1 Corintios 3:16; 6:19) Y porque somos hijos, Dios mandó a nuestro corazón el Espíritu de su Hijo, que clama así: "Padre mío." (Gálatas 4:6; Romanos 8:15-16 y 26) (Vaticano II *Constitución Dogmática Sobre la Iglesia*, 4)

Sólo cuando aceptamos la voluntad de Dios podemos encontrar el gozo verdadero, significado y finalidad a nuestras vidas. Sólo cuando vivimos una vida buena podemos alcanzar el cielo y evitar la miseria eterna del infierno.

Durante el 1992 estaremos observando el V Centenario de la Fe en nuestro hemisferio. Cada semana exploraremos un aspecto de nuestra visión católica del mundo. Estás invitado a emprender una jornada de descubrimiento. Es una jornada de renovación espiritual que conduce al sentido profundo de plenitud que tu deseas y que Dios quiere para ti.

Arts Council To Present Medieval Religious Drama And Music

FOREST CITY — Rutherford County Arts Council will present "A Medieval Christmas," a production featuring the drama and music of the Middle Ages, performed in costumes based on the vivid colors and designs created by the religious artists of the period.

Performances will be held on Dec. 13 and 14, at 8 p.m. at the Arts Council, 2 West Main Street, Forest City, and the dress rehearsal on Dec. 12 will also be open to the public at 8 p.m. There is no charge for the performances. Due to limited space, reservations are recommended.

"A Medieval Christmas" is a compilation of five short medieval Bible plays known as Mystery Plays or Miracle Plays. They include "The Creation of Eve, with the Expelling of Adam and Eve Out Of Paradise," "The Salutation and Conception," The Birth of Jesus," and extracts from "The Shepherds," and "The Magi and Herod." Compiled and translated from the Middle English by Diane McEnnerney, "A Medieval Christmas" also features songs, carols, and plainchant from the Middle Ages arranged by McEnnerney. The production is directed by Matthew McEnnerney.

The McEnnerneys are members of Immaculate Conception Parish. Other members of the parish featured in the production are, Megan Govus as Mary, Devin McEnnerney as the Angel Gabriel and Lillian Govus as the messenger of Heron.

These plays are rarely performed today. According to director McEnnerney, "This production offers a unique opportunity to experience first-hand a type of literature which contributed significantly to the development of western dramas, and played an important role in the history of the Church."

Western drama had its beginnings in the Church of the Middle Ages, as certain parts of the Bible, such as the Christmas and Easter stories, began to be acted out within the context of the Church service by the clergy to illustrate as vividly as possible the story and teachings of Christ. It was one very effective way to familiarize the most illiterate populace with the Bible.

As these "plays" became more popular, they had to be moved outside to the steps in order to accommodate the huge crowds attending. More and more Bible stories were added to the repertoire, requiring more and more actors, and gradually the trade guilds took over the project, each guild being responsible for one story from the Bible.

The "mystery" or "miracle" play, actually short scenes approximately ten minutes long, moved out into the marketplace, and in later years, onto pageant wagons, which moved along in a parade past the standing people, stopping long enough to present their particular scene before moving farther down the street to present it again to others. Thus, the people could see almost the entire Bible acted out by the different guilds on the Feast of Corpus Christi, which from 1264 onward was the traditional time for the presentation of these "mystery plays."

All day from dawn to sunset would be given over to enactment of the Bible story, in towns all over Europe. Shakespeare almost certainly viewed these plays, which were still being presented during his boyhood, as he makes a direct reference in "Hamlet" to the popular, ranting and raving Herod character of the mystery plays, "O, it offends me to the soul to hear a robustious periwigpated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings...It out-herods Herod. Pray you avoid it."

Reservations for "A Medieval Christmas" can be made by calling the Rutherford County Arts Council, Inc., (704) 245-4000.

Greene (From Page 11)

underdog...the ones with no family."

She talks about one elderly resident. One day, she said to him, "Why are you looking so sad?" He mumbled "I don't like being here." In her ever-cheerful manner, Greene told him she didn't want to see him looking so glum, and always makes a point to bring him a little something, an apple or banana, anything. Now, he smiles. He's one of Greene's "regulars" at the home.

Joining Greene on her visits to the home is Dr. Anita Kitchens. "Anita and I go out there, we take a guitar." While Kitchens strums the tunes, Greene sings, and dances, "I act a fool on the floor. We have a lot of fun."

Although Kitchens has known Greene for about 18 years, it has been the past 11 that they have been "good friends." Kitchens, who teaches mathematics at Appalachian State University, was "overdue (with twins), and overextended." Greene, she says, "adopted me."

"She's a real good friend," says Kitchens. "She says what she means, she's always outspoken and truthful. You don't have to second guess her."

It is her selfless giving that prompted friends to hold a recent celebration honoring their dear friend. About 150 friends and family gathered at St. Elizabeth to pay tribute to her for years of service to the Church, and the community.

Those who could not attend the festivities sent their best wishes in one form or another; cards and letters carrying greetings from across the miles. Heartfelt words for the woman who has touched so many.

One unique message came in the form of a video from Dominican Sister Ann Griffin who served St. Elizabeth from 1974 until 1984. The distance from Michigan to Boone kept Sister Ann from attending the party for the woman she knew so well. The video, calls Greene "a lady of contrast." From her work "with young and old, she nurtured and cared for children as well as her own, also spending enumerable hours at the home for the aging, and also with the people who have and who have not."

"Her door was always opened. She never questioned... protestant or Catholic, black or white...She's a wonderful lady," said Sister Ann.

In a letter to Greene, former pastor, Glenmary Father Bob Bond said, "In so many ways you gave of yourself that others might find life a little more pleasant."

Diocesan News Briefs

Sage Meeting

SWANNANOA — Sage is St. Margaret Mary's senior citizen isoup. Members of Sage are planning their Christmas party on Dec. 18, and all senior citizens are invited.

Coffee, tea, cookies, and cake will be available. Woodcraft articles will be available for sale, and proceeds will benefit the Marjorie McCune Handicapped Center.

For more information, call St. Margaret Mary Parish office, (704) 686-3243.

Infant Clothing Needed

WINSTON SALEM — The Wee Care Shoppe at Catholic Social Services in Winston Salem is in need of newborn t-shirts, sleepers, blankets and winter outerwear.

To donate items, call Becky, (919) 727-0705.

Volunteers Needed

BLACK MOUNTAIN — Volunteers and contributions are needed to help make this Christmas enriching for the patients of the Black Mountain Center.

Areas of need include: contributions to Operation Santa Claus Fund; contribution for a specific resident; purchase of specific gift items; providing a Christmas party for a group of residents; Christmas caroling; Christmas plays and other Christmas programs.

For more information, call Ann Martin, director of volunteer services, (704) 669-3152.

Christmas Food Baskets

SALISBURY — Sacred Heart Parish will conduct December's food collection on the weekend of Dec. 14 and 15. Baskets will be prepared and distributed Dec. 21.

Food items needed are: frozen turkeys; instant mashed potatoes; canned sweet potatoes or yams; stuffing mix; rice; canned soups; vegetables and fruits; cranberry sauce; jello and pudding mixes; peanut butter and jelly; coffee and tea; cookies and candy.

Monetary donations are also welcome. Money will assist with the purchase of perishables such as milk, margarine and bread.

For more information, contact Sacred Heart Parish, (704) 633-0591.

Communal Penance Service

BRYSON CITY — A communal penance service will be held on Dec. 15, at 4 p.m. at St. Joseph Church.

Local tradition involves one communal service during Advent at St. Joseph and a common pennance service at Our Lady of Guadalupe during Lent.

For more information, call St. Joseph's Church, (704) 488-2266.

Christmas Angel Tree

ARDEN — St. Barnabas has the annual Angel Tree set up in the Church social hall. Sponsored by the Asheville office of Catholic Social Services, the tree contains names of children and adults who otherwise would have a bleak Christmas.

Parishioners select an angel's name from the tree and buy that person a Christmas gift. Wrapped gifts are returned with the angel nametag attached to the package, and given to the church, after the weekend Masses Dec. 14 -15.

For more information, call St. Barnabas Church office, (704) 684-6098.

Messiah Sing-Along

ASHEVILLE — Central United Methodist Church in Asheville will host a Messiah sing-along on Dec. 12 at 7:30 p.m. Proceeds will benefit MANNA Food Bank.

New Year's Gala

MONROE — Our Lady of Lourdes will hold a New Year's Eve Gala in the parish hall on Dec. 31.

Included in the festivities are a hot buffet dinner, with a continental breakfast served during the wee hours of the new year. Dancing will begin at 8 p.m. Set-ups will be available for those who BYOB.

Donation of $27 a couple or $14 single covers the festivities.

For more information, contact Our Lady of Lourdes Parish, (704) 289-2773.

First Snowfall...

As the first snowfall of the season dusts the Asheville area, St. Francis appears to be bracing for the winter weather at Asheville Catholic Community School.

Photo by MATT DOYLE

Hispanic Christmas for Children

STATESVILLE — St. Philip the Apostle's CCD program is planning a Christmas party for the young hispanic members on Dec. 20 at 7:30 p.m.

This religious education program was set up to benefit the children of migrant hispanic families who live and work in rural areas of Iredell County.

For more information, call St. Philip the Apostle Church, (704) 872-2579.

Knights Of Columbus Award

CHARLOTTE — The youth committee of Knights of Columbus Council 770 has selected Donald Pirko and Russ Kratzer as the winners of the 1991 Patriotism Contest "Christopher Columbus: Who was this man?"

Pirko picks up a $50 savings bond for his winning essay, and Kratzer receives a $50 savings bond for his poetry entry.

Both winners are eighth graders at St. Gabriel's School, and attend St. Gabriel Church.

Day of Reflection

STATESVILLE — St. Philip the Apostle will conduct a mini-day of reflection for seniors on Dec. 10, beginning with 11 a.m. Mass.

Benedictine Father Kieran Neilson will lead the day of reflection.

For more information, contact St. Philip the Apostle, (704) 872-2579.

Bazaar News

THOMASVILLE — Our Lady of the Highways will hold its annual bazaar on Dec. 7 from 8:00 a.m. until 8:00 p.m.

Featured at this year's bazaar will be crafts, a bake sale, pony rides, and a plant shop. A BBQ chicken dinner will be served from 12 noon until 8 p.m.

For more information, contact Vicki Moss, (704) 472-4067.

Ecumenical Women's Group

CULLOWHEE — Jackson County Church Women is composed of about 30 members from various churches in Sylva and Cullowhee.

The Ladies Society of St. Mary Church in Sylva is a vital part of the Jackson County Church Women and has taken active leadership role in the organization.

They meet on a monthly basis at each other's church and activities are educational, spiritual, and entertaining. Currently, the group is learning about women in the Bible.

The group recently sponsored a benefit antique show at the Ramsey Activities Center on the Western Carolina University campus. Forty dealers participated, showing fine silver, jewelry, books, glassware, dolls and furniture.

For more information on the organization, call St. Mary, (704) 586-9496.

Advent Retreat

CHARLOTTE — "Hand Picked by the Lord" will be the theme of a morning retreat for Advent on Dec. 7 at 9:30 a.m. at St. Peter Church.

Retired Bishop William E. McManus of the diocese of Ft. Wayne/South Bend, Ind., will serve as retreat leader.

A former moderator of the National Catholic Education Association, Bishop McManus has spent most of his priestly years involved with Catholic education.

The program will conclude with Mass at 12:10 p.m., followed by a light lunch.

For more information, contact St. Peter Church, (704) 332-2901.

Adult Education

CHARLOTTE — Tom Calabro will address "The Family as Church" on Dec. 8 from 9 a.m. until 10:15 a.m. at St. Ann Church.

The family is a place where many of us first experience the presence of God. This program will examine how we can foster our children and families into a deeper faith walk and to respond to th call of what it truly means to be "Church to one another.

For more information, contact S Ann Church, (704) 523-4641.

Coping Workshops

GREENSBORO — The Hane Lineberry Transition Center for Lif and Bereavement Care is offering tw Thursday night workshops entitle "Coping with the Holidays."

The sessions will be on Dec. 12 an 19, from 7 p.m. until 9 p.m.

There will be a panel discussio after the presentations. Workshops ar open to the public, at no charge. Re freshments will be served following th presentation.

For more information, contact th Transition Center, (919) 272-5157.

Community Appointment

CHARLOTTE — Chris Newnar director of religious education for th Diocese of Charlotte, has been appointe to the AIDS Prevention Advisory Com mittee for Mecklenburg County.

Dancing The Night Away

CHARLOTTE — St. Vincent d Paul youth along with Our Lady of th Assumption youth ministry are co-host ing a dance on Dec. 14 from 8 p.m. unt 11:30 p.m.

The two parish groups are invitin youth from St. Patrick, Our Lady c Consolation, and St. Luke to join ther for a pre-Christmas party. The youth ar asked to bring a canned good or toiletr item to be donated to the Uptown Men' Shelter.

For more information, contact th office of youth ministry, St. Vincent d Paul, (704) 554-7088.

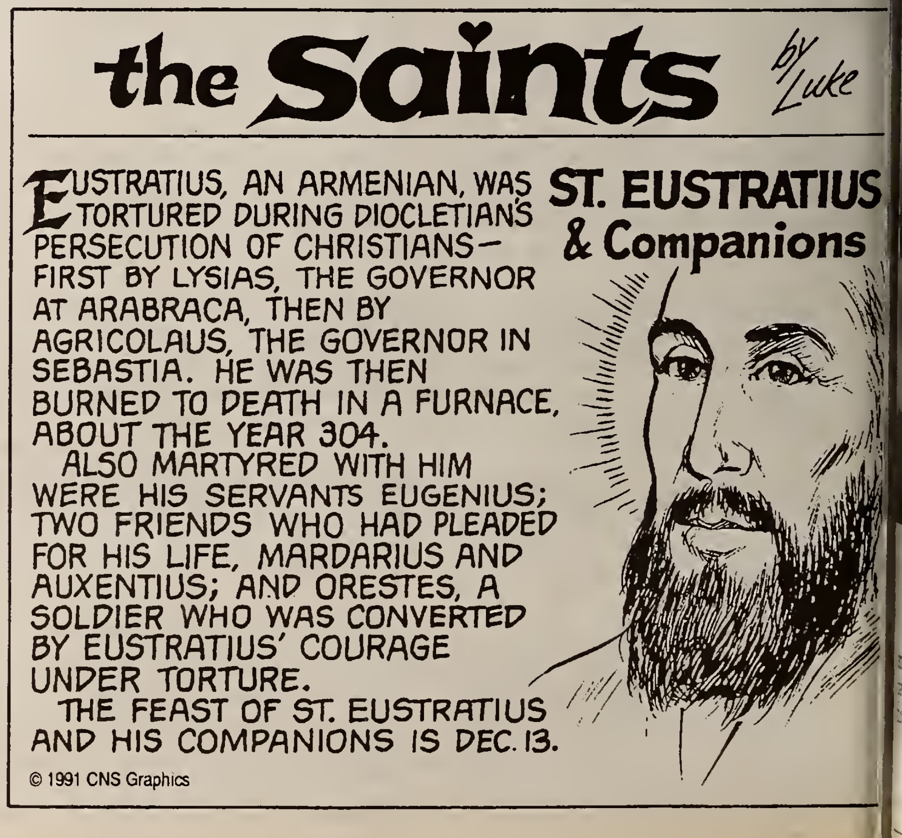
Cookin' The Good Stuff

CHARLOTTE — Our Lady of th Assumption is offering cookbooks con taining favorite recipes from the parisl

Retired Bishop Michael Begley cor tributed two of his favorites to the pub lication, which contains many favorite from 11 different nationalities.

To order, send a $7.50 check pay able to Assumption Church, to: Ann Johnson, 3800 Sheridan Drive, Cha lotte, NC 28205.

The Catholic News & Herald welcome parish news for the diocesan news brief Submit releases 10 days before public tion.


the Saints
by Luke
EUSTRATIUS, AN ARMENIAN, WAS TORTURED DURING DIOCLETIAN'S PERSECUTION OF CHRISTIANS — FIRST BY LYSIAS, THE GOVERNOR AT ARABRACA, THEN BY AGRICOLAUS, THE GOVERNOR IN SEBASTIA. HE WAS THEN BURNED TO DEATH IN A FURNACE, ABOUT THE YEAR 304.
ALSO MARTYRED WITH HIM WERE HIS SERVANTS EUGENIUS; TWO FRIENDS WHO HAD PLEADED FOR HIS LIFE, MARDARIUS AND AUXENTIUS; AND ORESTES, A SOLDIER WHO WAS CONVERTED BY EUSTRATIUS' COURAGE UNDER TORTURE.
THE FEAST OF ST. EUSTRATIUS AND HIS COMPANIONS IS DEC. 13.
ST. EUSTRATIUS & Companions
© 1991 CNS Graphics

World And National Briefs

Vatican Refusal of Diplomatic Ties With Israel Called Insulting

NEW YORK (CNS) — The new chairman of the International Jewish Committee on Interreligious Consultations said Nov. 21 that the Vatican's refusal to establish diplomatic relations with Israel was "insulting." Reasons for the refusal do not stand up in the face of Vatican willingness to maintain relations with many "horrendous states," said Edgar M. Bronfman, chairman of the World Jewish Congress. The Vatican repeatedly has said that before diplomatic relations could be established it would require some movement from the Israelis on the rights of Palestinians; on guaranteeing the sacred character of Jerusalem for Muslims, Christians and Jews; and on guaranteeing access to and protection of Christian holy sites located on Israeli-controlled territory.

Iowa Officials Criticized For Underfunding Poverty Agencies

DES MOINES, Iowa (CNS) — The Iowa Catholic Conference has criticized Gov. Terry Branstad and the state legislature for underfunding government agencies that assist the poor and needy. The Iowa Catholic Conference, in a statement released in November, said budget cutbacks in Iowa have "left many aspects of state government in an underfunded position. The departments of government upon which the needy are most dependent have been cut the most drastically," it said.

Church Leaders Urge Reversal Of U.S. Policy To Send Haitians Home

WASHINGTON (CNS) — Church leaders of various denominations, including the president of the U.S. Catholic bishops' conference, have urged a reversal of the Bush administration policy to send back home Haitian boat people intercepted at sea. Catholic, Jewish and Evangelical Lutheran church leaders, at a Nov. 25 news conference in Washington, called it critical that the United States grant temporary protected status to Haitians as long as turmoil continues in Haiti. Cincinnati Archbishop Daniel E. Pilarczyk, bishops' conference president, in a Nov. 20 letter to President Bush, said those who risk the dangerous passage from Haiti "are not coming for frivolous reasons."

Washington Abortion Initiative Narrowly Passes; Recount Planned

OLYMPIA, Wash. (CNS) — Washington state's abortion initiative, which guarantees abortion rights now in place should Roe vs. Wade be overturned, has won by a slim margin, according to unofficial vote tallies. The unofficial final vote — certified Nov. 20 by the state's 39 counties and sent by fax to the state elections office in Olympia — was 756,554 to 752,240 in favor of Initiative 120, a margin of 4,314 votes out of more than 1.5 million cast. The official final vote will not be known until mid-December, when a mandated statewide recount is complete. Because the initiative won by less than 0.5 percent of the total, the recount is required.

Cardinal Urges Extending Status Deadline For Salvadorans

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles has said he will urge President Bush and other U.S. officials to back an extension of temporary protected status for Salvadorans beyond a June 30, 1992, deadline. He said forcing Salvadorans back to El Salvador would be "criminal" and could have a devastating effect on that nation's economy and potential for stability. The cardinal made the comments at a press conference he held Nov. 21 with the president of the Association of Salvadorans for Extension of Temporary Protected Status, Carlos Ardon.

Pope Encourages North African Bishops To Continue Dialogue

VATICAN CITY (CNS) — Pope John Paul II encouraged North African bishops to keep up dialogue with the Muslim majority in their region, even though prejudices make good relations difficult. The pope made the remarks in a talk at the Vatican Nov. 26 to 17 bishops and pastoral administrators from Algeria, Libya, Morocco and Tunisia. The Catholic population throughout the region is less than 1 percent of the total. The pope said that despite its small size, church communities in North Africa carry out an "authentic and discreet witness" for the faith. They do so with courage and perseverance, he said, and also with a sense of respect for local cultural and religious traditions.

Pope, Bishops Ask Italy For Help Financing Church-run Schools

VATICAN CITY (CNS) — Pope John Paul II and Italian bishops, citing the need for "freedom and pluralism," asked the Italian government to help finance the country's 12,000 Church-run schools. The pope, in remarks to some 200,000 Italian Catholic school children and teachers in St. Peter's Square Nov. 23, said Catholic schools in Italy needed "concrete" guarantees from state institutions in order to "exist and operate with equal dignity." The state should recognize that Catholic schools face heavy financial burdens that "in fact threaten their very existence," the pope said.

Pope Says West Cannot Keep Living In Island Of Abundance

VATICAN CITY (CNS) — As it enters the post-communist era, the West cannot keep living "in an island of abundance surrounded by an ocean of suffering," Pope John Paul II told international leaders of Christian Democrat parties. The pope said poor countries urgently need Western help — a sense of solidarity that will not come from merely relying on market forces. The pope said the fall of communism in Eastern Europe had in large part "hijacked" world attention from the Third World.

People In The News

Newly Elected U.N. Chief A Christian From A Muslim Nation

CAIRO, Egypt (CNS) — Boutros Ghali, chosen by the Security Council to be the next secretary-general of the United Nations, is a major international figure who keeps a low profile. He's also a Christian from a Muslim country whose wife is Jewish. He is one of a handful of Christians holding high and highly visible posts in the Muslim world. Also among that number is Lebanese President Elias Hrawi and Iraqi Foreign Minister Tariq Aziz — both Catholics. As an Egyptian Ghali can also claim both Arab and African roots.

Ukrainian Bishop In Edmonton Surprised At Appointment

EDMONTON, Alberta (CNS) — The new Ukrainian bishop of Edmonton said he was surprised he was chosen for the position instead of one of three candidates recommended by the Ukrainian bishops' synod. Bishop Myron Daciuk, a former auxiliary bishop to Ukrainian Archbishop Maxim Hermaniuk of Winnipeg, was named to the Ukrainian Diocese of Edmonton Nov. 11. The Eastern-rite bishops' synod met in early February at the Vatican. One of their tasks was to compile a list of three candidates for the Ukrainian diocese, which had been vacant since the previous summer.

Discover The Faith

2. WHAT IS THE PURPOSE OF YOUR LIFE?

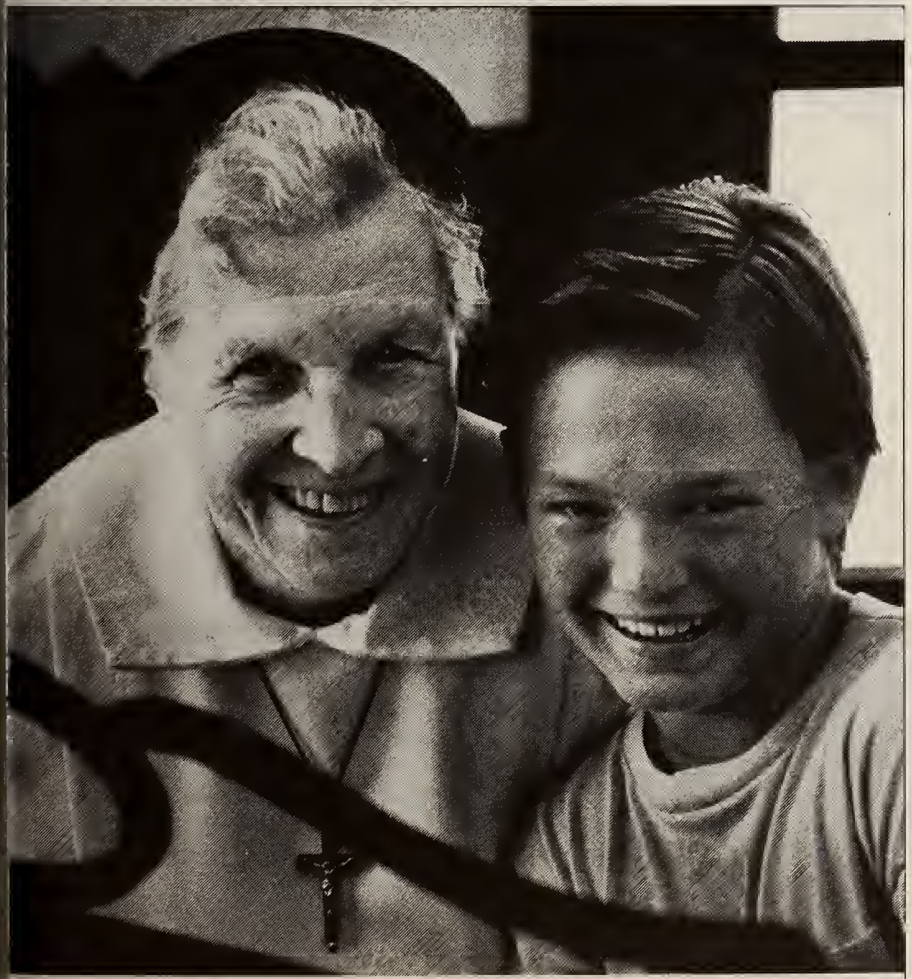
God Almighty Creator of the universe is also your loving father. In His love, He wants you to be one of those with whom He will share His divine life and supreme happiness for all eternity. He wishes you to prepare by living, through His help, a good life on earth. He wishes you to excel spiritually, to return His love, to praise Him, to thank Him, to be sorry for offending Him, to turn to Him in need. And He expects you to be an influence for good in the world in which you now live.

The Son of God, Jesus Christ, became man to reveal the good news of God's love and to teach us how to be good. He was crucified and rose from the dead to free us from sin, to open heaven for us and to empower us through God's grace to be good, to be blessed on earth and to be happy with God forever. He established His Catholic Church to enable, guide and nourish us on life's pilgrimage.

The Third Person of the Holy Trinity, the Holy Spirit, dwells in the Church and in the hearts of the faithful as in a temple (I Corinthians 3:16; 6:19). In them He prays and bears witness to the fact that they are adopted children (cf. Galatians 4:6; Romans 8:15-16 and 26) (Vatican II, Dogmatic Constitution on the Church, 4)

Only when we accept God's will can we find lasting joy, meaning and purpose in our lives. Only when we live good lives can we reach heaven and avoid the eternal misery of hell.

During 1992 we are observing the V Centenary of the Faith in our hemisphere. Each week we will explore an aspect of our Catholic view of the world. You are invited to take a journey of discovery. It is a journey of spiritual renewal. It leads to the deep seated sense of fulfillment that you desire and that God intends for you.



Give To Those Who Showed Us How.

Instead of building a retirement fund for themselves, they gave schools, hospitals, churches and countless services to all of us. And now, faced with old age, rising costs, and no retirement savings, thousands of men and women religious are depending on your help. Please give to their future. Just as they so selflessly helped to shape yours.

Retirement Fund for Religious

Contact: Sr. M. Oliver Hudon, SSND, Retirement Fund for Religious, 3211 Fourth Street, N.E., Room 339, Washington, DC 20017-1194.

Churches Join Forces For Habitat For Humanity

MATTHEWS
ONE NAIL AT A TIME
GRAPHICS PLUS

Bricks are donated for a Habitat for Humanity House in Matthews, a joint project of St. Matthew Catholic Church and Living Savior Lutheran Church.

The last wall is finished before 11:30 a.m. the same day. Workers built the interior wall in the afternoon and had the roof in place by nightfall.

Volunteers of all ages from both churches pitch in July 20 as the heat rises to 93 degrees.

The 1,350-square-foot home for a mother, four children and a grandchild nears completion.

Twenty-two people raise the first wall of the four bedroom house in the early morning.

Gwendolyn Lee, (l, rear) the proud new home owner, will share the house with daughte Tiffany and grandson Demontez, daughters Trameka and Patrice (l-r, front) and so Clavonne (c, rear). Lee's mother, Janette Stitt (r, rear) worked alongside the family — putting in "sweat equity" — to help build the home. (Photo by CAROL HAZARD

By CAROL HAZARD
Associate Editor

MATTHEWS — Owning a home is a dream come true for Gwendolyn Lee, her four children and grandson. The dream was made possible by St. Matthew Church and Living Savior Lutheran Church.

The Charlotte churches pooled their resources to build the house, marking the first time two denominations have come together on a Habitat for Humanity project in Matthews.

"Habitat for Humanity is about bringing people together, crossing socio-economic barriers and bringing us face to face with neighbors and others in the community we wouldn't otherwise get a chance to meet," said Stuart Rose, president of the board of directors for the Matthews Habitat for Humanity.

The joint effort between two churches shows "just how special this house is," said Rose at a Nov. 24 open house and dedication.

"This is a vision that has been made into a reality," said Lee, the proud new homeowner. "I thank Habitat for Humanity for the vision, and I thank everybody for their hard work and God for bringing you together."

Lee, a teaching assistant at Rama Road Elementary School, and her family have been living with her mother. They and her mother have put in more than 400 hours of "sweat equity," the required downpayment for Habitat for Humanity home owners. A $33,000 mortgage covers principal, insurance and taxes. No interest is charged.

Their new 1,350-square-foot home has four bedrooms, two full bathrooms, a living/family room, kitchen, dinette and laundry area. It is in a Habitat for Humanity subdivision large enough for 22 homes. The eighth home is under construction.

Now, that their house is almost finished, the family would like to help others realize their dreams.

"I'm ready to start on someone else's house," said Lee's daughter, Patrice, 20. Trameka, 14, and Tiffany, 18, nodded in agreement.

St. Matthews and Living Savior began planning for the home, the first major joint project between the two churches, a year ago. They raised the required $28,000 and began construction July 4. More than 120 people from both parishes worked on the house.

"How blessed it is that the churche can work together to put into practic what we claim to believe and profess, said Msg. Joseph Kerin, pastor of St Matthew. "And that is to literally practice the love of God through the love o our neighbors."

He spoke to a crowd of about 3 who gathered for the dedication on bright, blustery fall afternoon, toure the home and received free T-shirts an caps for their labor of love.

The color photos of construction on this page were taken by CHARLES BOWLING.

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CATHOLIC
News & Herald

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 15 • December 13, 1991

Deck The Halls...

A handmade Advent wreath which adorns the wall of St. Patrick's Cathedral in Charlotte. (See story on Page 2)

St. Gabriel Wins Another Round In Dispute Over Construction Project

By CAROL HAZARD
Associate Editor

CHARLOTTE — St. Gabriel won the latest round in a legal entanglement with residents living near the parish over plans to build a community center on 13-acres of church property on Providence Road.

A neighbor's request for a temporary restraining order was denied Dec. 4 by Judge Robert M Burroughs. The order was sought by Brookridge Lane resident Gary Cox on behalf of the Greentree Neighborhood Association.

Residents fear the $4 million center, which will be used to expand enrollment from 385 to 535 students at St. Gabriel's School, will be disruptive to the neighborhood. The church says the expansion will be a constructive influence.

"We are very pleased with the decision," said Dick Lucey, diocesan legal counsel. "It's what we asked the court to do."

Despite the latest win for the church, the battle is not over.

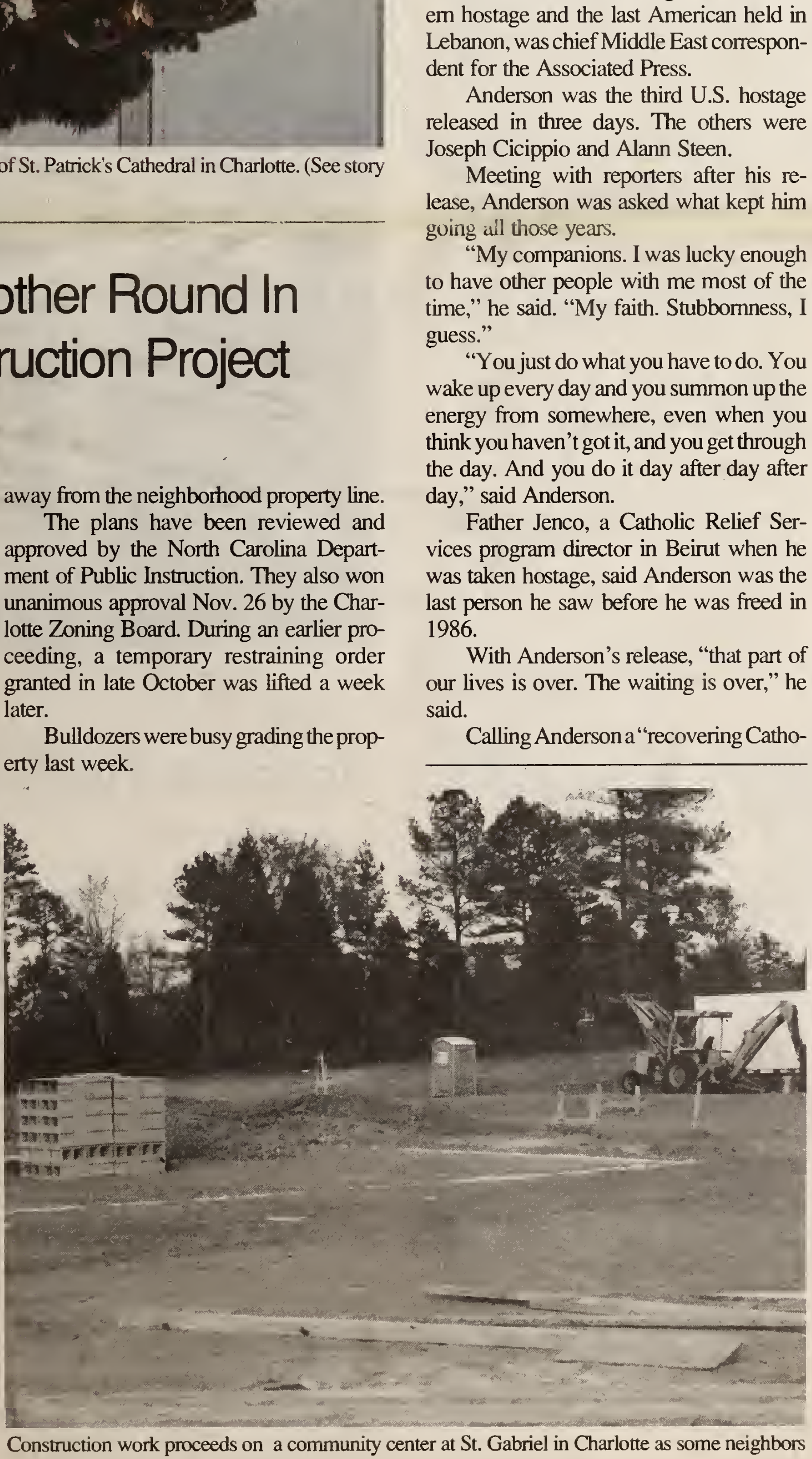
The neighbor, taking the next step in the process, is seeking a preliminary injunction which, if granted, would block construction until the law suit is litigated. That could take a couple of months or as much as a year and a half, said Lucey. The hearing was scheduled for Thursday, Dec. 12.

For the injunction to be granted, Cox must show a reasonable chance of winning the law suit, said Lucey. He must also show that construction will result in irreparable loss if not stopped by the court, he said.

In response to residents' concerns about noise and closeness of the 79,000-square-foot building, the parish changed the configuration of the building and moved it away from the neighborhood property line.

The plans have been reviewed and approved by the North Carolina Department of Public Instruction. They also won unanimous approval Nov. 26 by the Charlotte Zoning Board. During an earlier proceeding, a temporary restraining order granted in late October was lifted a week later.

Bulldozers were busy grading the property last week.



Construction work proceeds on a community center at St. Gabriel in Charlotte as some neighbors of the parish try to block it through court action. Photo by JOANN KEANE

Father Jenco Says Terry Anderson 'Healthy And Holy' After Release

WASHINGTON (CNS) — Former hostage Servite Father Lawrence Martin Jenco said seeing freed hostage Terry Anderson reminded him that "man is able to cope with so much pain and suffering and still come out healthy and holy."

Watching Anderson on television as he addressed reporters on his first day of freedom "was fun," said Father Jenco. "It made me remember how bullish Terry was" when the two were confined to the same room.

"He would pound (on the walls) and demand a radio. The vibrancy and tenaciousness are still there," said Father Jenco in a Dec. 5 telephone interview.

Father Jenco spoke with Catholic News Service a day after Anderson emerged after six and a half years of captivity in Lebanon and was handed over to U.S. officials, ending a long hostage ordeal for himself, his family and the United States.

Anderson, 44, the longest-held Western hostage and the last American held in Lebanon, was chief Middle East correspondent for the Associated Press.

Anderson was the third U.S. hostage released in three days. The others were Joseph Cicippio and Alann Steen.

Meeting with reporters after his release, Anderson was asked what kept him going all those years.

"My companions. I was lucky enough to have other people with me most of the time," he said. "My faith. Stubbornness, I guess."

"You just do what you have to do. You wake up every day and you summon up the energy from somewhere, even when you think you haven't got it, and you get through the day. And you do it day after day after day," said Anderson.

Father Jenco, a Catholic Relief Services program director in Beirut when he was taken hostage, said Anderson was the last person he saw before he was freed in 1986.

With Anderson's release, "that part of our lives is over. The waiting is over," he said.

Calling Anderson a "recovering Catholic," the priest said he had been blindfolded in a separate cubicle in the same room as Anderson for a long time before the two were allowed to meet.

"We had heard each other's voices but didn't know who each other was. When they finally lifted the blindfolds, the first thing Terry asked was that I hear his confession," said Father Jenco.

He said he, Anderson and the other hostages with them prayed frequently.

The priest said Scripture says to "pray behind closed doors, to pray with others, that you are to be patient and wait for the Lord, to be forgiving — those were the elements of prayer that all of us got caught up in."

Terry Anderson waves following his release Dec. 4 after more than six years as a hostage in Lebanon. (CNS photo from Reuters)

"Complaint prayers were important. We learned not to be ashamed of complaining to God," he said.

Father Jenco said at one point during the ordeal Anderson fashioned rosaries for himself and fellow hostages out of string.

He said there were times when the hostages would get on each others' nerves. "It came to a point where you wished you were alone. But there was no privacy," he said.

With the holidays approaching, the priest recalled the Christmas he spent as a hostage.

"We all listened to the BBC (British Broadcasting Corp.). We heard Terry Waite had faltered with negotiations and was going back to London. It was very difficult. We tried to sing Christmas carols."

Later he said the guards brought them a cake that said "Happy Birthday, Jesus."

Waite, Anglican Church envoy who was negotiating on behalf of the hostages, later was taken hostage himself. He was freed Nov. 18.

Holiday Schedule

We wish to remind our readers that we will follow a holiday schedule of biweekly publication over the Christmas holiday. We will publish the Dec. 20 issue but there will be no issue Dec. 27. The first issue after Christmas will be published Jan. 3, 1992.

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Father Frank O'Rourke, rector of St. Patrick's Cathedral in Charlotte, does a little cleaning on the papier maché figures that will adorn the cathedral's Advent wreath.
Photo by JOANN KEANE

Handmade Advent Wreath Graces Cathedral's Wall

By JOANN KEANE
Associate Editor

CHARLOTTE — The presence of Advent wreaths in churches throughout the diocese are as much an annual mainstay as the season itself; visual reminders as the faithful gather in preparation for the coming of Christ.

Wreaths vary in size and stature, from the simplest placement of candles to more elaborate, intricate works laden with holiday decorations. Somewhere in the descriptive middle lies the wreath located inside St. Patrick's Cathedral.

While most parish wreaths sit flat with lighted candles, the cathedral wreath is mounted to the wall; in three-dimensional splendor, with a span some four feet wide.

On the first Sunday of Advent, the basic frame goes up. A simple ring of green. The crux of the wreath is truly a parish project.

Four years ago, parishioners were asked to bring in the remnants of artificial trees. These broken fragments of Christmases past were woven together to form a perfect circle. Together with the candles of the season, it is a symbol of parish unity. The recycled greenery from many families form the core of the cathedral's parish wreath.

Throughout the advent season, greenery, holly, and ribbon garnish the wreath. Each year, subtle differences grace the wreath, adding a new and unique quality to the wreath, until the church bells usher in Midnight Mass, and the wreath, adorned in simplistic elegance, stands completed in anticipation of the celebration of the birth of Christ.

At the center of the completed wreath is the Holy Family. From a distance, they look like gold lamé figures; Mary and Joseph holding the baby Jesus. The figures, in actuality are papier maché figures, created by St. Patrick's rector, Father Frank O'Rourke.

It has been four years since Father O'Rourke first displayed his handiwork on the cathedral wall. Searching for an alternative to the horizontal wreath that adorned the altar, he searched the city in vain for symbols of the Advent season to grace the cathedral.

Unable to find just the right display, his search led to Mercy Sister Theophane Field, an accomplished artist who suggested the construction of the Holy Family, using papier maché. Though she wouldn't make it herself, she would instruct Father O'Rourke; guiding him through the process of shaping old newspaper and scrap materials into a work of art.

The results were stunning. The papier maché family rivals works sold in specialty shops, with specialty prices.

The completed Advent wreath stands fully unfolded on Christmas day. Lavender and pink candles transformed to the white candles symbolic of the birth of Christ. The presence of the season is alive and well on the cathedral wall.

Sister Named To Community Life Post In Greensboro

GREENSBORO — Sister Anne Joseph Edelen, a Daughter of Charity, has joined the Diocese of Charlotte as parish area coordinator for community life in the Greensboro Vicariate.

In this newly created position, Sister Anne will help the 11 parishes in the Greensboro area become more involved in community life activities.

"We're testing the concept to see how we can be of more help in the parishes," says Rosemary Martin, director of Catholic Social Services for the Winston-Salem area.

The purpose is to fulfill part of agency's long range goals to have a stronger link with parishes, says Martin. "So many services are used by people in the Winston-Salem area, but the people in Greensboro don't feel as close to us. We are thrilled sister can be there to represent us."

Sister Anne will serve as a liaison among parishes, focusing on social ministry and social justice.

"The major thrust will be the empowerment of the laity of the people of God to actively participate in the social mission of the church," says Sister Anne.

"What I will try to help people realize is that social ministry or community life is direct service — helping at

See **Sister**, Page 3

Catholic Relief Services Holds Special Holiday Giving Program

NEW YORK — The sound of gunfire drew closer as the family hurriedly prepared to leave home. They hadn't planned for such a day to come, as they prepared to flee from harm's way. Now, as they were leaving, they did not know where they would find safety, or how they would survive.

The time: Today.

The place: Northern Iraq, Croatia, Sudan, Somalia.

Responding to the needs of refugees in Europe is how Catholic Relief Services (CRS) began its work nearly 50 years ago. Since that time, CRS has responded time and again. From Afghanistan to Sudan and Ethiopia, from Liberia to Cambodia, from El Salvador to Angola, CRS has been there, providing food, shelter and clothing for those with nowhere else to turn.

Although the times have changed, much remains the same. A fragile peace may have come to Ethiopia, Angola, Liberia and Cambodia during 1991, but new conflicts have taken their place. This year alone, fighting in Kuwait, Iraq, Yugoslavia and Somalia has forced hundreds of thousands to flee their home.

"This year has been one filled with natural and man-made disasters," says Lawrence Pezzullo, executive director of CRS. "This year began with the mov
ment of more than one million Kur
out of northern Iraq; as many as fo
million people were made homeless
a cyclone in Bangladesh, and now as t
year draws to a close, nearly half
million people have been displaced
conflict in Croatia."

In this Christmas season, as we pr
pare to celebrate the coming of Chris
CRS is remembering those people
provides assistance to throughout t
world with a special "Circle the Wor
With Love" program. Through this pr
gram, CRS raises funds and draws d
nors closer to the people served.

With its "Circle the World Wi
Love" mailing, CRS sends two Chris
mas tree ornaments, and asks donors
hang one on their tree and return t
other with their name or that of someo
special inscribed on the back. The orn
ment is then sent to a CRS overse
office where it will be displayed for a
to see. It is a symbolic way of circli
the world with love.

To become involved in this speci
Christmas program, please send yo
gift to "Circle the World With Love
Catholic Relief Services, P.O. B
17220, Baltimore, Md. 21279-030
Telephone contributions can be ma
be calling 1-800-SEND HOPE.

Matthew and Karen Bradley portray Joseph and Mary as their son, Daniel Joseph, mak
his theatrical debut as the baby Jesus. Photo by MATT DOYL

Asheville Becomes Bethlehem

By MATT DOYLE

ASHEVILLE — In the heart of downtown Asheville on the weekend of Dec. 6-8, thousands of people took a tour of the city of Bethlehem as it might have been when Jesus was born.

The Asheville Buncombe Community Christian Ministry (ABCCM) held "Return to Bethlehem ... A Journey of the Heart of Trinity Episcopal Church." The event was billed as "An Advent Celebration."

It is a gift to the community by ABCCM, according to the ministry's administrative assistant Lynn McKinney. She said it is difficult to describe what the gift is, "one really has to experience it."

For the tour, people were placed into groups of seven and each group was assigned a Hebrew family name. The meaning of that name was explained in the literature.

They were led through a marke
place, past a prophet reciting scriptu
from Isaiah, and to the birthplace
Jesus. ABCCM hoped that each pers
would "ponder the gift of the Chri
child and the gift of our lives."

More than 500 volunteers work
on the project. Their services range
from the donation of time and talent
the use of donkeys, camels and shee
ABCCM is owned and operated
150 churches of all denominations
Asheville. The ministry works in fo
major areas: crisis, prison, shelter a
medical ministries.

Services include food, clothing a
financial help for families; a shelter f
men, women and children; and acu
health care for those without Medica
or private insurance in an attempt
assist them in obtaining access to hea
care.

Land Stewardship Council Joins Battle Over Cullasaja River

By CAROL HAZARD
Associate Editor

Churches from across the state have entered the fray over the Cullasaja River in southwestern North Carolina and a proposed treatment plant that will dump treated sewage into the river.

The Land Stewardship Council of North Carolina, a 13-denomination church organization, has sided with an environmental group that is trying to block efforts to build the plant until more research is done.

And the State of North Carolina is bristling about it.

The state says it was not contacted before the council passed a resolution calling for Gov. Jim Martin to revoke the entire permit for the plant. The resolution also asks for an environmental impact study and thorough research into alternatives.

"We don't feel we have had the opportunity to get the facts out," says John Hunter, general counsel for the Department of Environment, Health and Natural Resources. Hunter claims the plant will not have "an adverse impact" on the river. "It's not even a close call," he says.

The Land Stewardship Council is not reassured, however. "A lot of people feel the state has not done a very good job of protecting our natural resources," says council president Bob Mulder, a representative of the Diocese of Raleigh. "Why call them for advice when they haven't done a good job to begin with?"

Mulder says the state and the people of North Carolina need to "do a better job of looking after our environmental assets."

The Land Stewardship Council, whose members include the Catholic dioceses of Charlotte and Raleigh, seeks to educate people about the spiritual and ethical principles and values pertaining to God's earth.

As a statewide organization, the council is not swayed by pressures felt by the people living in the area, says Mulder. It simply wants to ensure long-term quality of life for all the people of North Carolina, he says.

The emotionally charged issue has divided people in the area. The Town of Highlands, which wants to build the plant to accommodate growth, claims the plant will improve the overall water quality in the area. Save Our River, a grassroots group, wants proof that the plant will not foul the river or harm fish and wildlife.

The pristine Cullasaja River, named for the Cherokee Indian word "sweet water," has been used for centuries by the Indians in a religious rite of purificiation and by Christian churches throughout Macon County since 1837 for baptism by immersion.

Its future will be decided in court. However, no one knows which court will hear the case. A hearing to determine if the case will be heard in the Office of Administrative Hearings or the Superior Court in Wake County has been delayed until January.

Meanwhile, the battle rages on and the resolution has given a fresh supply of ammunition to both sides.

"We are very pleased to have such strong support from so many religious denominations from across the state," says Save Our Rivers President Peg Jones. "We believe this is a very serious situation and see it as necessary to save the river for religious rites and the natural resources for now and future generations."

Highlands Mayor John Cleaveland responded to the resolution with a four and a half page letter dated Dec. 6 accusing the Land Stewardship Council of spreading "misinformation."

Don Follmer, director of public affairs for Environment Health and Natural Resources, says, "They fired it off with the assumption that this is a terrible thing when the reverse is true. It is our contention and we are confident that in the long range the plant will offer more protection for the river."

The plant, which will discharge up to 500,000 gallons of treated sewage into the river, will replace a treatment facility with about half the capacity located above the river and septic tank systems that leech into a lake and feed into the river.

"As far as asking Gov. Martin to revoke the permit, I don't think there is a chance he will intervene," said Follmer. "He has confidence in our technical expertise."

But confidence in government is precisely what a lot of people lack.

"Conventional wisdom as far as sewage treatment plants has not always worked," says Mulder. "Plants are not inspected enough, especially private package sewage plants. Maybe Mayor Cleaveland feels that Highlands is a whipping boy. But we need to hold people to higher standards."

Mulder mentioned pollution in the Catawba River, the loss of half the state's wetlands and the mistrust North Carolinians have regarding the hazardous waste issue.

"This is what the Martin administration doesn't understand: Once you lose a trust, it is extremely hard to win it back," he says.

Pennsylvania Seeks Reversal Of Lower Court Rejection Of Abortion Law

HARRISBURG, Pa. (CNS) — The Pennsylvania attorney general has asked the U.S. Supreme Court to reverse an appeals court ruling rejecting the state's requirement that women notify their husbands before obtaining an abortion.

In an appeal filed Dec. 9, Attorney General Ernie Preate Jr. said the state's Abortion Control Act should have been upheld in its entirety by the 3rd U.S. Circuit Court of Appeals.

The appeals court ruled in October that most of Pennsylvania's law is constitutional but said the section requiring women to notify their husbands was not. Other sections require counseling about risks and alternatives to abortion and require a 24-hour waiting period and parental consent for minors before an abortion can be obtained. Abortion for the sake of gender selection also was outlawed.

Preate said the law is "a reasonable, moderate statute adopted as a compromise measure by a Legislature and governor elected by the people."

In November, Planned Parenthood asked the Supreme Court to review the case on the basis of the 1973 Roe vs. Wade ruling that legalized abortion throughout the United States.

With the Dec. 9 request, the court could agree to consider the Pennsylvania law in time to issue a ruling before next summer's recess.

The law has not been enforced pending appeals. A court-ordered stay on enforcement was due to expire Dec. 12.

Getting Ready For Christmas...

antastic
CLASS CLIMATE
Listen
Think
Pair

Sarah and Warren Immel, first graders at St. Gabriel's School in Charlotte, help set up the Nativity scene in Mrs. JoAnn Soporowski's classroom. Photo by JOANN KEANE

Sister (From Page 2)

shelters, soup kitchens and meeting the needs of the poor — but it is also a whole lot more. It is living out the baptismal commitment to ministry and action for justice."

Action for justice involves "taking steps to modify systems, institutions or attitudes that are oppressive and insensitive to the needs of the people in our society," says Sister Anne. Some people write letters to their congressmen; others make phone calls or speak before city councils or state assemblies.

People tend to shy away at first from action for justice, says Sister Anne. Their interest usually grows as a result of becoming involved in direct services. Many look at the reasons for the problems and move quickly into taking steps to solve the problems, says Sister Anne. Not all people, however, are called to do both, she says.

"The first thing that is essential is to foster prayerful study and reflection on the Scriptures and Catholic social teachings," says Sister Anne.

Sister Anne will help parishes strengthen or establish community life committees, if they are interested. She will also coordinate efforts between parishes, so parishioners can pool their talents and skills.

"I have a lot of dreams of what we can do but I want to listen to what they want to do," says Sister Anne. "I believe so much in the power of the laity. This is the church and the more we can do to help the laity blossom, the more effective we will be."

Sister Anne comes to North Carolina from the Diocese of Charleston, where she served beginning in 1985 as diocesan coordinator of parish social ministry for South Carolina.

From 1980 to 1985, she worked as a social minister and pastoral associate in the Diocese of Richmond, Va. Prior to that, she was administrative supervisor and acting director for Catholic Social Ministries in the Diocese of Raleigh.

From 1968 to 1973, Sister Anne was director of Social Services for Catholic Charities in the Archdiocese of Washington, D.C. From 1958 to 1968, she served as a case worker, assistant supervisor and then supervisor of a foster care and adoption agency for Catholic Charities in the Archdiocese of New York.

Sister Anne received a master's in social work from the University of Michigan in 1954.

Christmas Bells Are Ringing...

Members of the youth handbell choir at St. Joan of Arc in Asheville get in tune with the season as they practice for their holiday presentations.

Photo by MATT DOYLE

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Abortion Issue

On Page 6 of this issue of *The Catholic News & Herald,* there are some letters and a column defending last month's Operation Rescue demonstration outside an abortion center in Charlotte. Some of them are critical of us because we suggested in an editorial that blocking people from entering other offices in the building where the center was located was not making any friends for the pro-life movement. They maintain that any action is justified if it saves the life of one unborn child.

We agree that saving one life is important. But, are we in danger of winning the battle and losing the war? If enough people are angered by the tactics of the pro-life movement, will saving the life of one unborn child now mean that hundreds will die later?

As Catholics, we view abortion as a moral issue and it is. However, whether we like it or not, it is going to be settled as a political issue.

It begins to appear more and more likely that the U.S. Supreme Court will overturn its Roe Vs. Wade ruling sometime in the near future. That is going to dump the whole issue in the laps of members of the legislatures of 50 states. In order to completely eradicate the evil of abortion in the United States, it will be necessary to convince a majority in every one of those legislatures to enact anti-abortion legislation. It is not going to be easy.

The obvious answer will be to elect pro-life majorities in those legislatures. In order to do that, we are going to need every friend we can get.

There are a large number of Americans who already have indicated their support of abortion. We are not going to gain their support. We already have the support of those who are unalterably oppposed to abortion.

We must have the support of the people who are on the fence and have no strong feelings either way. We fear that the tactics used by some members of the pro-life movement will push those people off on the wrong side of the fence.

The Catholic
News & Herald

MEMBER
cpa
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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Dec. 4.

Dear brothers and sisters,

The mystery of the Church as a "sacrament of union with God" (cf. *Lumen Gentium*, 1) was prefigured in the Old Testament in the image of marriage used by the prophets to describe God's relationship with the people of Israel. This marriage image foreshadowed the spousal relationship between Christ and his Church, the new Israel, that would be brought about in the New Covenant.

Although the prophets Hosea, Jeremiah and Ezekiel use the image of an unfaithful wife to describe Israel's infidelity to the covenant (cf. Hos 2:4; Jer 3:20; Ez 16:15), they also insist on God's unending fidelity and his readiness to forgive and restore his repentant spouse (cf. Hos 2:21-2; Is 54:7-8). Their prophecies have a universal value and must be read in the light of the new and eternal covenant which they foretold (cf. Jer 31:33; Ez 11:19-20).

The fulfillment of the Old Testament prophecies began with Mary's obedient acceptance of God's plan for the Incarnation of his son. As the words of the Magnificat reveal, Mary was a faithful daughter of Israel who desired to give herself completely to her divine spouse. In the mystery of the Incarnation, Mary remained a virgin consecrated to God while becoming the mother of God's only son. Mary's docility to God's will was thus the beginning of the New Covenant, in which Christ, the divine spouse, unites all mankind to himself and invites all people to become members of his Church. At the Incarnation, Mary, as virgin and mother, became a figure or type of the Church.

The Second Vatican Council observes that "in the mystery of the church, which is also called mother and virgin, the Blessed Virgin Mary stands out in eminent and singular fashion as the exemplar of both virginity and motherhood" (*Lumen Gentium*, 63). At the dawn of the New Covenant, then the ancient prophecies received their fulfillment in Mary and in the Church, of which Mary is the model and most outstanding member.

I wish to greet the group of senators, congressmen and government officials from the United States of America who are participating in an international conference in Rome this week. May your efforts to promote cooperation among peoples contribute to the growth of lasting peace in the world. Upon all the English-speaking visitors and pilgrims present at today's audience I cordially invoke the abundant blessings of our Lord Jesus Christ.

Letters To The Editor

Obstacles to unity

To the Editor:

Congratulations to the Lutheran and Catholic bishops on their covenant and continued work for unity! However, I fear a false irenicism from some quarters. For example, some weeks ago there appeared in *The Catholic News & Herald* a prominent and lengthy article by the Lutheran pastor of Blowing Rock. If I recall correctly, a Reverend Ms. Burt.

After extolling her perception of the accomplishments of the Reformation, she summed it all up with the maxim: "sola gratia, sola Scriptura, sola fides" or "grace alone, Scripture alone, faith alone." This is a contradiction of all that the Church has taught from its inception. Tradition, which anteceded the New Testament Scripture, has always been held as a source of Revelation along with Sacred Scripture. St. James, in his inspired epistle, states that faith without good works is dead. And the grace of God which is of infinite worth still must be acepted by an adult person.

I thank the Reverend Ms. Burt for her forthrightness, for it reveals the obstacles that still stand in the way of unity — and they are formidable. However, if there is a total openness to truth and a genuine supernatural love among all participants, the Holy Ghost, the Spirit of truth, can bring about in us — with prayer on our part — what prejudiced humans could never accomplish.

I write this as the great, great gandson of the Reverend Johann Gottfried Arndt, chaplain in the Revolutionary Army and reportedly the first ordained Lutheran minister in Western North Carolina. I have been told that his Bible is on display in Lenoir-Rhyne College.

Yours in Christ,
Msgr. John F. Roueche
Southern Pines

Msgr. Roueche is a retired priest of the Diocese of Charlotte.

New insight on Dickens

To the Editor:

Your recent article on the House of Mercy relative to Charles Dickens was interesting, informative and particularly gratifying to me.

Recently, I have been reading Dickens' novel, *The Old Curiosity Shop*. I was not aware that Dickens was "the spokesman for the downtrodden, the destitute." That one phrase greatly enhanced for me the theme of the book, significantly increasing the depth of enjoyment I got from reading it.

Jim Daufeldt
Greensboro

Caring Program for Children

To the Editor:

Throughout the state of North Carolina, as nationally, the number of uninsured and underinsured families is increasing at an alarming rate. The result is tha access to health care is virtually unattainable for staggering numbers of people. Even in North Carolin counties which have a history of good services, thousands of children lack access to health care. Given tha the majority of the poor are women and their children the major impact of the unavailability of care is on ou future as a community.

The Caring Program for Children is an insuranc program sponsored by the North Carolina Council o Churches and underwritten by Blue Cross/Blue Shiel of North Carolina. It is designed to cover primary preventive health care for children of low-incom families. The cost to sponsor one child for one year i $240. This covers well-child checkups, sick visits emergency care and oputpatient surgery. Children ca be sponsored by individuals, parishes, businesses o organizations.

The Women's Task Force of the Diocese of Charlotte gives its endorsement to this program and encourages each member of our diocesan community t promote the Caring Program in her/his parish and plac of business.

For information, call Karen Mortimer (919) 688 5437.

Women's Task Force
Diocese of Charlotte

There are additional letters on Page 6.

Letters Policy: *We welcome letters on current issue Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing fo brevity, style and taste and must not contain person attacks on any person. Opinions expressed in letters o in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

The Dec. 6 issue of *The Catholic News & Herald* carried a story about an anti-atholic advertisment which appeared recently in *The Gaston Gazette*. It quoted the ewspaper's advertising manager as saying that publication of the ad was "an versight" — that it slipped by during the Thanksgiving holiday crush.

However, this week's issue carries on Page 6 a letter from Margaret Mayes of Belmont who suggests that it may not have been that much of an "oversight" after all. Mrs. Mayes cites what she believes is a pattern of publication of anti-Catholic material by the Gazette. She cites publication of an earlier advertisement by the same organization, "Bible Baptist Ministries" in Dallas, and some blatantly anti-Catholic letters by the man who heads that organization.

Having spent most of my adult life in the news business, I'm generally inclined to go along with a newspaper which claims it made an honest mistake. It happens fairly equently. We've even made some in the few short weeks we have been in business.

However, I am disturbed by the fact that *The Gaston Gazette* has refused to ublicly acknowledge that it made a mistake or to apologize for it. Mrs. Mayes says he was told there would be no apology and we received the same response when one f our associate editors asked about the ad. I can understand (but not condone) that olicy on the part of some of the supermarket tabloids but I've never heard of a eputable daily newspaper with such a policy.

Mrs. Mayes says the editor's rationale for not apologizing as he expressed it to er was that the newspaper didn't receive any complaints about the anti-Catholic aterial.

Okay! I'll buy that explanation. Maybe he didn't get any complaints. (Although have seen some that they even printed in response to some of the letters.) Be that s it may, I think we can do something about the supposed lack of complaints.

Mrs. Mayes suggests a campaign of letters protesting the publication. It sounds ke a great idea to me. At least, if they get enough letters of complaint, they'll have come up with another excuse if they decide to publish any more of that junk in the ture.

Send your letters of complaint to:

The Gaston Gazette, 2500 E. Franklin Blvd., Gastonia NC 28054. If you want call them to complain, the phone number is (704) 864-3291.

It has been a while since I have seen any of this material around the diocese. At east I haven't heard of any showing up on the shelves of supposedly Christian ookstores. Maybe some letters to the editor will end its appearance in newspapers.

dvent Season Is A Special Time For Family

By BISHOP JOHN F. DONOGHUE

Advent is a time of strengthening the community. Even in the secular world, the eeks before Christmas have traditionally been marked with an increased activity f charitable acts and contributions. In communities across the country, helping gencies find the pre-Christmas season a time when many people open their hearts nd give generously of their time, talent and treasures. Even with our neighbors, iends and co-workers, we find ourselves being more cheerful, more inclined to ish one another peace and goodwill for the coming year.

That spirit of charity and goodwill did not happen by accident. Christian aditions have strongly influenced the secular world and Advent is a perfect xample of this. The Advent season is rich with anticipation and preparation. Just s small children joyfully anticipate the coming of Santa Claus, we joyfully nticipate the coming of the Christ and make ready for His arrival by preparing our hearts and homes for Him. In our parishes, we participate in Advent programs which bring us together to learn the significance of the season and how we can make it a rewarding spiritual experience for ourselves and our families.

While some parish religious education programs may emphasize strengthening the mind and spirit of the individual Catholic, Advent emphasizes the need to strengthen the bonds of family. Many of the activities of Advent center around the family unit — from lighting the Advent wreath to keeping an Advent calendar to making a Jesse tree with its Old Testament symbols signifying a time of waiting.

It is appropriate that Advent is a time for family. Like preparing for any special vent — an anniversary, wedding, birthday — we do it best and enjoy it most when e plan it woth our loved ones. Advent brings families together not only to prepare or Christ's coming but to reconcile their differences from the past year. It is a time or looking back as well as forward; to understand our weaknesses and as family, to ake amends and resolve to do better.

Advent is a special time for prayer and receiving the sacraments for they are the ey to strengthening our spiritual bonds with one another and with Christ. That is hy during the Advent season many parishes offer communal celebrations of the acrament of Reconciliation. These celebrations invite families to come together to eek strength and holiness. The best way to prepare for Christ is to seek forgiveness or our sins and cleanse our hearts for Him. And what better way to do that than rough the sacraments of Reconciliation and Eucharist.

Make the most of this Advent season as a family. Give your family the pportunity to renew and look forward to the many blessings that Christ promises those who love Him. Let Advent be your family time to enlighten your hearts and inds by the power of Christ's love.

I pray that your efforts to prepare for Christ through your words and deeds will e richly rewarded this Christmas season and throughout the coming year. Peace.

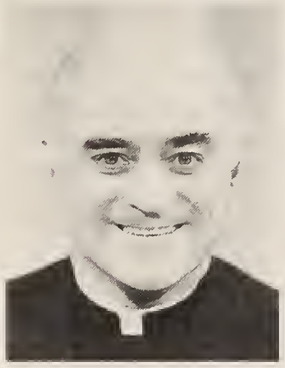
Most Reverend John F. Donoghue is the bishop of the Diocese of Charlotte.

Light One Candle

By FATHER JOHN CATOIR

As you prepare for Christmas, give yourself a wonderful gift. Be positive about yourself. Don't be your own worst enemy. Stop putting yourself down.

What do I mean when I say stop putting yourself down? I mean that you should not let your negative thinking take hold of your mind with words like, "You're not doing enough. You're not trying hard enough. You're not doing it right!"



Nonsense! With God's help, you're doing fine.

This month will be filled with added pressures; writing cards, buying and wrapping presents. Lots of things are going to happen to cause you to be frustrated, tense and angry. So be careful not to put yourself down. Decide to be your own best friend for the next few weeks. If you do, I promise you will have a happier holiday season.

Have you ever thought about the fact that it's un-Christian to put yourself down? True humility is not negative thinking. The Supreme Law is based on a love of self: "Love God with your whole heart, mind and soul, and love your neighbor as you love yourself."

Love of self means at least this; being nice to yourself. It means treating yourself with the same consideration and respect you would want from others. If you only focus on your shortcomings, you'll spoil your Christmas. Instead, focus on God's strength. This is the season when you are supposed to celebrate God's wonderful self-giving. His love for all His children includes you.

Making Christmas a beautiful event is largely a job left to women. They shop, decorate, cook, wrap presents, and generally run themselves ragged trying to make it nice for everyone else, and when exhaustion follows, they tend to get down on themselves. This is all quite understandable, but it isn't fair. Instead, it might be better to be kind to yourself and get a good night's sleep. We all need to be more patient with ourselves.

The word patience is from the same Latin root as the verb to suffer; *pati*. To get through Christmas, we often have to stifle our frustrations, endure heavy work loads and put up with hurt feelings. This takes patience and strength of character. So pat yourself on the back, and in the process, give God credit for all the good you do. Jesus said, "Without me, you can do nothing." God will make up what is lacking in you.

You are His child. You have a loving Father who is closer to you than your own heart beat. He is determined to get you through this month, this day and every moment of your life. Trust Him. Turn to Him when you feel weary for your weakness attracts His strength.

All of today's problems will pass away. All of your sins are forgiven, and God delights in loving you as a mother delights in holding her newborn baby.

Sing those Christmas hymns with a joyful heart. Don't put yourself down. Just lift Jesus higher.

Father John Catoir is director of The Christophers.

The Different Names Given To Jesus

By FATHER JOHN DIETZEN

Q. My question is about Jesus. We usually refer to him as Jesus Christ, but I've read some spiritual books that call him Christ Jesus, or even other forms of Jesus. Why are these different names used? (Texas)

A. Your question is a very appropriate one for the Christmas season. First, let's look at those two names themselves.

The name Jesus is one form of several similar Hebrew names (Joshua, Yeshua, etc.), all of which loosely mean "Yahweh (God) is Savior," or the "Salvation of Yahweh."

Luke tells us that this is the name given our Savior at the Annunciation to Mary. It is also the name told to Joseph: "You are to name him Jesus because he will save his people from their sins" (Mt. 1:21).

The name Christ is not a last name in our sense of this word. It is rather the English (and Latin and Greek) equivalent of the Hebrew word "messiah," the annointed one, the expected one who would be chosen or annointed by God as the king and Lord who would save his people.

This name held a key place in the earliest teachings of the church. In the Acts of the Apostles, the message "Jesus is the Messiah," the Christ, seems to have been the core of the preaching of the apostles themselves. (3:20, 8:5, 9:22 and several other passages.)

The title was also a great favorite of St. Paul.

Our word "christening" is still used occasionally for baptism, since annointing with oil is part of that ceremony.

We find all combinations of those names in the New Testament. Jesus is there, of course, though our Lord is referred to by that name alone very few times.

Jesus Christ occurs several times, though the English often quite correctly renders the second word as an adjective, "Jesus the Christ."

The reversal of those names also appears a couple of times, as in "There is no condemnation now for those who are in Christ Jesus" (Rom. 8:1).

By far the most frequent designation for our Lord in the New Testament, however, which appears dozens of times, is simply the name Christ. The use of this title as a proper name for Jesus became common very early after the resurrection.

All of these are still perfectly proper, though the form "Jesus Christ" is found most often in more formal literary or liturgical works.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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In Defense Of Operation Rescue

By DIANE HOEFLING

It is unfortunate that the editors of *The Catholic News & Herald* chose to concentrate on Operation Rescue's unpopularity or need for future political support (editorial, 11-29-91).

Certainly those of us who are in the rescue movement (many of whom have done "accepted" pro-life work for years) do not expect approval from most of the secular world. Yet, it is interesting to note that in history there was public outcry against other "extremists"; the abolitionists and the civil disobedient in the civil rights movement. Both were catalysts in the eventual recognition of unjust laws.

I would like to ask the editors to consider this hypothetical (but realistic) dilemma. If a mother had threatened to throw her child off the Metroview Building that Saturday and the police surrounded it not allowing *anyone* in, would the editors worry how "unpopular" those police might be with the pharmacist or the patients denied access to their doctor? Would not the *life or death* situation of an innocent child be foremost in their minds? The only diference in this example and a rescue is the VISIBILITY of the child. Make no mistake, once that distressed pregnant mother enters the abortionist's office, her baby will be brutally ripped apart, sucked into a vaccum and discarded as human waste down the garbage disposal or packed in a container. This is the *reality* of abortion that must be exposed!

It is not by chance that the abortionists cleverly seek highrise buildings as havens for their baby-killing business. Surrounded by professional offices, the abortionist gains a certain respectability and acceptance. Pro-life picketers, prayer groups and rescuers soon become the target of criticism by tenants, patrons and the media. The killing inside the abortion center is bypassed as the pro-lifers become the "problem." And, the media in publicizing it's complaints, plays right into the hands of the abortionist and his pro-death supporters.

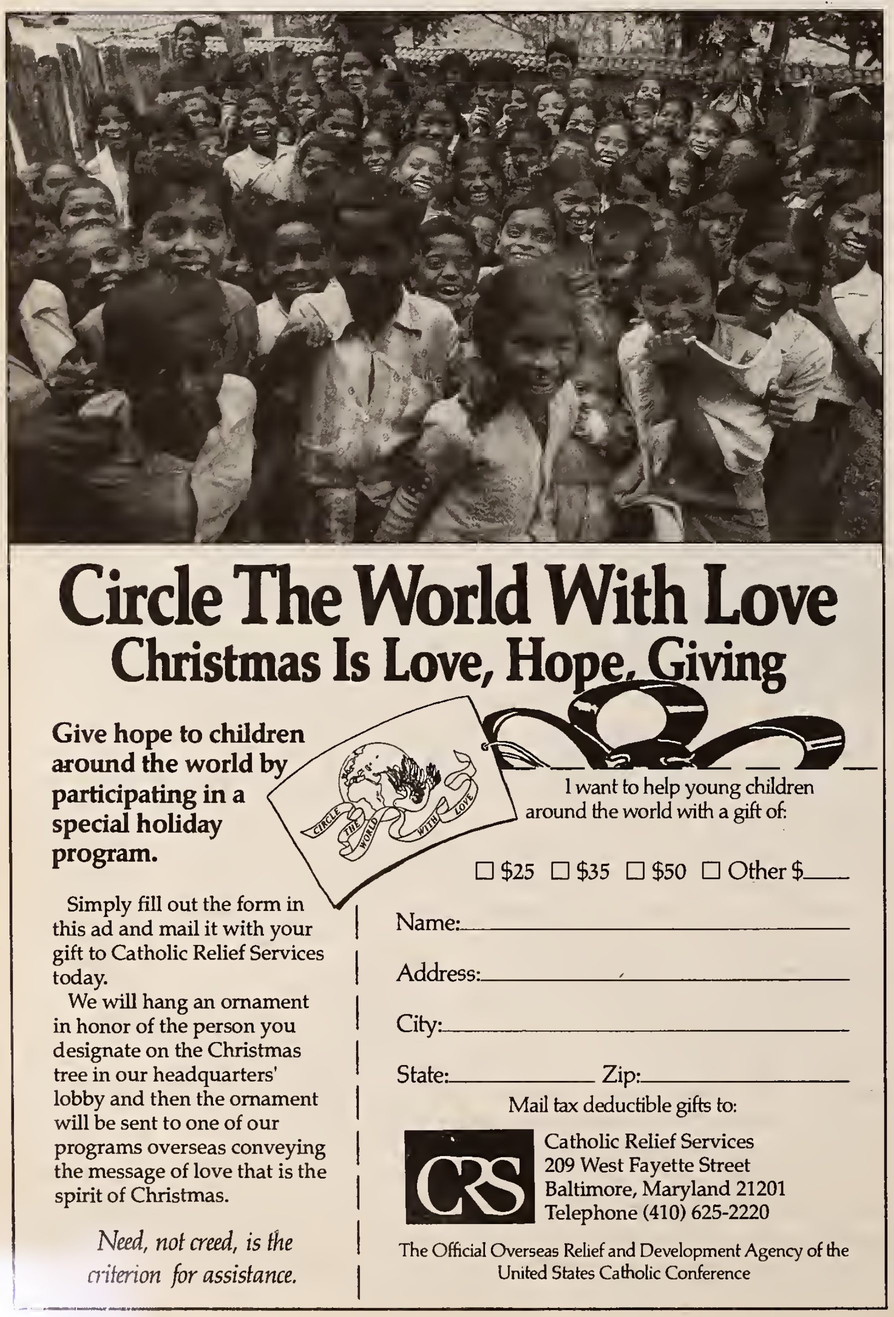
Tenants and patrons of the Metroview Building, as well as Colwick Tower and Planned Parenthood, should have been encouraged by the editor to voice their objection to an abortionist in the building INSTEAD of attacking pro-lifers. We are obligated as life-loving Christian Catholics to not tolerate the abortion industry, especially within our own boundries. Edmond Blake once said, "All that is necessary for evil to flourish is for good men to do nothing." Believe me, the Charlotte abortion business is flourishing!

No doubt, the criticisms and misunderstandings of the rescue movement and it's strategy will continue. The vast majority of us involved pray for wisdom in our many deceisions but realize we cannot control every person or circumstance. We are there with the honest intent of presenting the truth to confused mothers in hope that, through the intercession of Mary and by the grace of the Holy Spirit, their babies might live.

That is a far cry from "intimidation" as quoted in your editorial. We take seriously Proverbs 24:11, "Rescue those unjustly sentenced to death; don't stand back and let them die." We have held babies saved from death as a result of rescues!

Your article implies that to "save a few lives" is shortsighted but I wonder if those babies (and their mothers) would agree. Christ Himself told us, "Whatsoever you do to the least of my brethren, that you do unto Me."

Diane Hoefling is respect life coordinator for St. Vincent de Paul Parish in Charlotte.


CIRCLE THE WORLD WITH LOVE

Circle The World With Love
Christmas Is Love, Hope, Giving

Give hope to children around the world by participating in a special holiday program.

Simply fill out the form in this ad and mail it with your gift to Catholic Relief Services today.

We will hang an ornament in honor of the person you designate on the Christmas tree in our headquarters' lobby and then the ornament will be sent to one of our programs overseas conveying the message of love that is the spirit of Christmas.

Need, not creed, is the criterion for assistance.

I want to help young children around the world with a gift of:

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Letters To The Editor

Operation Rescue

To the Editor:

In the Nov. 29 issue of *The Catholic News & Herald*, there appeared an editorial on page four on the subject of Operation Rescue.

The editorial criticizes Operation Rescue for blocking not only the abortion clinic but other businesses as well and concludes that the overall effect upon people who are inconvenienced is negative to the issue of abortion.

Why is it that we look back and accept that it was necessary that other people were inconvenienced when our African American brothers and sisters staged boycotts in the '60s. I, for one, am in complete agreement that it was indeed necessary for the cause of freedom that others be inconvenienced.

The inconvenienced can take their business and businesses to other locations. Those who rent will find it unprofitable to rent to abortion clinics. America operates on the notion of profit regardless of how we feel about it. Only those who agree with the preacher will listen to his sermon; only those who agree with the teacher will attend the class. We will never alert others to the evil of abortion by eloquence, an art lost after the invention of films and television. We watch only what we want to.

Abortion is a crime whether or not the law of the land says so. It is the killing of yet to be born children. They deserve more than intellectual debate.

I praise the Catholics and members of other faiths for participating in Operation Rescue, for having the courage to act upon their convictions in a way that I, a believer, have not done. Instead of just reporting the arrests of these brave women and men in our paper the way the secular news does, we need to praise them for their selfless efforts. Maybe someday the yet to be born will have the freedom enjoyed by our African American friends because someone stood in a picket line for them.

Father Donald P. Baker
Tempe, Ariz.

To the Editor:

As I stood outside the abortion mill Nov. 23 in Charlotte, I saw many things that surprised me. Standing in the bitter cold for seven hours gives you plenty of time to think. Where is all the violence you read about in the papers or hear about on the news? Where are all the "militant" pro-lifers? Militant meaning war-like or fighting. I wonder how praying and singing could be construed as being violent. Where were the judgmental pro-lifers? Judgmental means to condemn or criticize. How can love and compassion be compared with judging? I also saw lots of tears of compassion for confused young mothers who had been told by greedy clinic employees that death was the only answer for their children.

I saw an expensively clad abortion mill owner wearing a vast array of gold laugh as praying pro-lifers were arrested for blocking the door to the killing center. The compassion in the eyes of the Charlotte police officers as they ever so gently placed cuffs on the ones willing to be arrested for the little ones known only to God was so refreshing.

As the black Baptist minister was telling us how Jesus gives life and how Satan seeks to destroy life and the white Catholic priest was being arrested, I looked and there stood the white supremacist, neo-Nazi skinheads holding pro-choice signs.

There were tears of joy as I learned 15 mothers had changed their minds and decided their babies deserved to live. In making that choice, these mothers know we will be there to help with whatever their needs may be.

Standing in front of the death camp I finally realized what it means to be pro-life. You have to be willing to love others more than you love yourself so you can be content to be uncomfortable with bad laws that need to be changed You must be humble to God's command to be strong enough to follow Him who was willing to lay His life down for all. I know now to follow Christ I must do more than warm a church pew on Sunday. You learn to keep silent as the uncaring ones scream obscenities at you for caring.

As we prayed, I realized the mothers alone have to decide whether to carry their babies to term and bring little live babies homes wrapped in a blanket, or they must choose to have the truck marked "clinic waste" carry their dead babies to lie cold and alone upon the city trash heap.

And the religious crowd still cries "Release Barabbas, crucify Jesus."

Yvonne Ford
Thomasville

Anti-Catholic Advertising

To The Editor:

Your Dec. 6 news article entitled "Anti-Catholic Advertisement Appears In Gastonia Newspaper," does not tel the entire story. This is not an isolated incident, an "oversight" on the part o *The Gaston Gazette*. It is a pattern. If i had been an honest "oversight," why did they refuse to publish a brief apology to those who were offended?

A previous advertisement had stated that the King James Bible was "God' Bible" and other translations were "The Devil's Bible." They published a lette from the same man in the editorial sec tion that said Catholics brought pagan ism to their Church, that they killed Baptists during the dark ages and were not "saved" because they were not in the church of Jesus Christ. On Oct. 19 another editorial letter, again from the same man, referred to the pope as "thi incredible hypocrite" and "that hypo critical scoundrel called Pope John Pau II."

I asked the Gazette to apologize o two occasions and they refused to do s and continue to print violently anti Catholic statements that become wors each time. There is anger and rage, eve hatred expressed in these ads and letters I have counted four and I'm sure I hav missed some.

The advertising manager (of *Th Gaston Gazette*) told me that nobod else was offended because they receive no other complaints. This is very sad. is crucial that each of you write to th (*Gaston Gazette*) editor. If we all stan together, perhaps we can cause them t re-examine their policy. Let's all stan up and be counted as Catholics. Rel gion is becoming more ecumenical an the Catholic Church is very represente in the community at large.

The adress is: *The Gaston Gazett* 2500 E. Franklin Blvd., Gastonia N 28054. The telephone number is (70 864-3291.

Margaret Mayes
Belmont, NC

Editor's Note:

Because of the importance of the sul ject matter of these letters, we havew r laxed our length limitation on letters to th editor for this issue. The 250-word lim will remain in effect for the future.

nce Upon A Time...

eading to children is the foundation for lifelong learning and a love of books. Richard Voodcock, a member of St. Vincent de Paul Parish in Charlotte, reads to his children, lizabeth and John. Photo by JOANN KEANE

uggestions For Children's 3ooks For Christmas Giving

CHARLOTTE — What better for hristmas giving than the gift of a good ook. Give a child a book and you open e child's mind. Reading to children at n early age is the foundation for later earning; it's a great start for their future.

The following children's books are uitable for Christmas gift-giving. The eviews were done by Margaret Maher nd Barb Fraze. Maher, former Catholic News Service director of information services, has a master's degree in brary sciences with a special interest in hildren's literature. Fraze, CNS assisant foreign editor, is the mother of three hildren.

HE STORY OF CHRISTMAS, illustrated by Jane Ray. Dutton (New ork, 1991), 30 pp., $15.95.

The Gospels of Matthew and Luke rovide the traditional Christmas story this elegantly illuminated work. Jane ay is a folk artist who uses vibrant olors and detailed illustrations to deict the Annunciation, the birth of Christ nd the Epiphany. This picture book is marvelous way to introduce children the true meaning of Christmas. Ages -8. (MM)

'M GOING TO PET A WORM ODAY AND OTHER POEMS, by onstance Levy, illustrated by Ronald imler. Margaret K. McElderry Books New York, 1991). 39 pp., $11.95.

Nature is the focus of these whimsial and thought-provoking poems for oung readers. This collection is a sucessful introduction to this genre of terature. Children, young and old, will njoy the imagery and vision these verses ncover. They will come to realize that oetry is much more than the simple hyme. Pen and ink drawings illustrate any of the short poems. Ages 5-10. MM)

SING FOR THE ANIMALS, by aul Goble. Bradbury Press (New York, 991). 25 pp., $9.95.

This Caldecott Award-winning auor has created an inspirational book at will appeal to children and adults like. The author and illustrator looks at e birth of each new day as a "sacred eremony." His love of nature and the armony of man, animals and their Creor is beautifully presented in insightl prose, and the colorful illustrations e modeled after Native American etchings. All ages. (MM)

CHILDREN'S ATLAS OF THE ENVIRONMENT, by Rand McNally. Rand McNally and Co. (Chicago, 1991). 79 pp., $14.95.

This atlas provides a new view of the earth, looking at continents from an environmental standpoint. Colorful photographs, maps and illustrations pinpoint global problems and those specific to an area. Each topic — such as the world's vegetation, "fouling the saltwater," solar energy — is presented in a two-page spread, making this an easy reference book as well as one that can be read or just looked at. Special sections on restoring balance to the earth's regions include tips on how people can help. Ages 8-13. (BF)

IF YOU WERE THERE IN 1492, by Barbara Brenner. Bradbury Press (New York, 1991), 111 pp., $13.95.

As we approach the 500th anniversary of Christopher Columbus' arrival in the New World, many students may question what life was like in 1492. This informative resource looks at everyday life in Spain 500 years ago. Everything from food and clothing, to arts and entertainment, to a look at the Moors is addressed by the author. In addition, the book is illustrated with period prints and drawings. A bibliography and an index add research value to this fact-filled work for young readers. Ages 8-12. (MM)

BROTHER FRANCIS AND THE FRIENDLY BEASTS, by Margaret Hodges, illustrated by Ted Lewin. Charles Scribner's Sons (New York, 1991), 30 pp., $13.95.

Francis, of Assisi, Italy, was born into a wealthy family but relinquished his riches to spend time with the poor and lowly peasants of the surrounding countryside. This biographical story of St. Francis of Assisi clearly characterizes his love for all living things, especially members of the animal kingdom. Watercolor illustrations illuminate the story of this saint's life, which will inspire children to love all of God's creatures as St. Francis demonstrates. Ages 6-8. (MM)

DUKE ELLINGTON, by James Lincoln Collier. Macmillan (New York, 1991), 144 pages, $12.95.

James Lincoln Collier, who also has written about Louis Armstrong, brings Duke Ellington to life in this biography. Collier is very good about putting Ellington's life into context, using an almost step-by-step procedure to remind readers of the cultural situations in his life. He does not glorify Ellington, but presents strengths and weaknesses of one of America's great jazz musicians. Some familiarity with musical terms would be helpful but is not necessary for a child who reads this book. Ages 12-up. (BF)

DRAWING FOR OLDER CHILDREN AND TEENS, by Mona Brookes. Jeremy P. Tarcher Inc. (Los Angeles, 1991), 223 pp., $22.95.

This book is a guide designed for those who think they cannot draw. Although it is designed for "anyone over 8 years old," 8- to 11-year-olds probably would not make it through this book without help. Potential artists (or non-artists) are told what materials they will need and that there is no wrong or right way to draw. Ms. Brookes offers some structure to help assure good results. Sample drawings from first-timers as well as examples of how to approach certain subjects offer encouragement to the young reader-artist. Ages 10-up. (BF)

SOCCER SHOCK, by Donna Jo Napoli. Dutton (New York, 1991), 184 pp., $13.95.

When 10-year-old Adam almost gets struck by lightning, he discovers an amazing thing: He can hear his freckles talk. With their help, he decides, he can make the soccer team. The outrageousness of the idea and the resulting events will hold young readers' attention and help teach an important lesson about self-esteem and friendship. Ages 9-12. (BF)

THE GRIZZLY SISTERS, written and illustrated by Cathy Bellows. Macmillan (New York, 1991), 32 pp., $13.95.

Humorous, detailed, colorful illustrations complement this delightful tale about two mischievous young bears. They're big. They're bad. But they don't scare the humans like they thought they would. This is a great read-aloud book that some second- and third-graders will be able to read to themselves. Ages 4-8. (BF)

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Only the Lonely" (1991)

A 38-year-old Chicago cop (John Candy) vacillates in his struggle to free himself from the manipulative domination of his mother (Maureen O'Hara) as he seeks a last chance at love with a shy mortuary cosmetician (Ally Sheedy). Writer-director Chris Columbus scores with a top-notch cast in a warmhearted story that casts a wry eye on Irish Catholic mores. Implied premarital sexual encounter, minimal slapstick violence, a flash of nudity, a few ethnic slurs and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.** (Fox Video, $92.98)

"My Friend Flicka"(1943)

After a horse rancher (Preston Foster) gives his young son (Roddy McDowall) a wild colt to care for as his own, the untamed horse causes much grief to both until ultimately responding to the boy's steadfast love and devotion. Directed by Harold Schuster, this heartwarming family story of a youngster's growth in responsibility has nothing fancy, but most viewers will find the boy's adventures with his colt in the scenic wilds of the ranch reason enough to watch. Fine family fare but especially appealing for children. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (Fox Video, $14.98)

"Brian's Song" (1971)

Finely done TV movie about the close friendship that develops between Chicago Bears football player Gayle Sayers (Billy Dee Williams) and his cancer-stricken teammate, Brian Piccolo (James Caan). Scripted by William Blinn and directed by Buzz Kulik, the story of an athlete whose life is cut short in mid-career is heart-tugging but never soggy as it gets beyond the competitive pressures of professional sports to the personal dimensions of an interracial friendship that brings together their families, team and fans. For all except youngsters who might be shaken by the death of someone they come to care for. (RCA/Columbia, $19.95)

"Jesus and His Times" (1991)

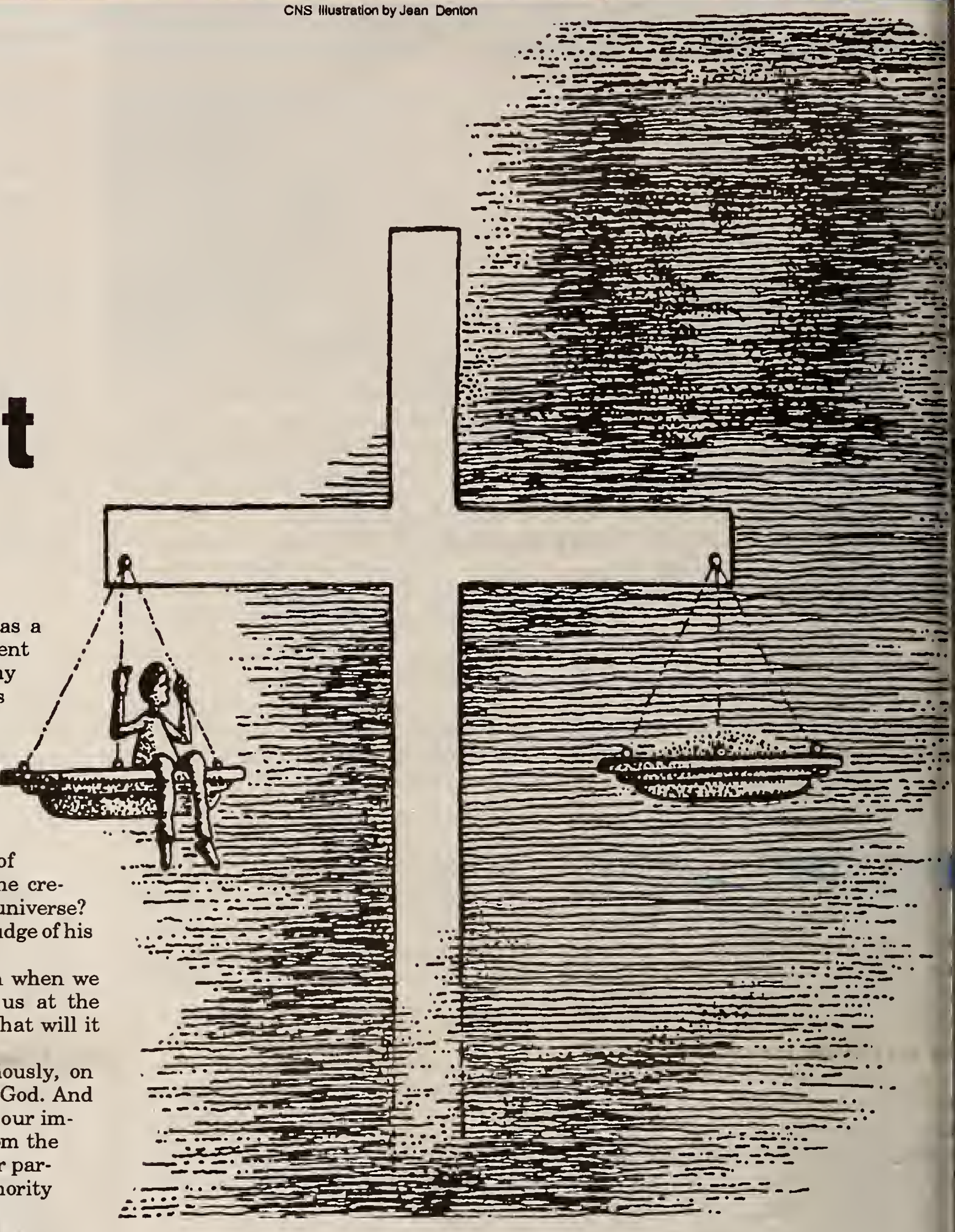
Combining excerpts from the Gospel of St. Luke with the history and archaeology of the Holy Land, these three one-hour videos are primarily concerned with exploring the world in which Christ lived rather than discerning what his life meant. Produced by the Reader's Digest Association with some material from the New Media Bible programs made by the Genesis Project in the late 1970s, the series dramatizes Gospel events from the Nativity to the Resurrection using the text of the Protestant Revised Standard Version. Its main value, however, is to establish the political, social and religious context of the Gospel period as digested by scriptwriter Michael Manuel and visualized through re-creations, detailed models, maps, artworks and documentary footage. As an introduction to modern biblical scholarship, this film can help general audiences learn much about how Jesus was a part of history and yet its Lord. (Reader's Digest, 1-800-431-1246, boxed set of three cassettes, $59.88)

"Crooked Hearts" (1991)

Three grown sons (Vincent D'Onofrio, Noah Wyle and Peter Berg) in a close-knit family are badly affected by a fleeting affair their father (Peter Coyote) had when they were children. Writer-director Michael Boatman's poorly scripted story offers such hollow dialogue and illogical developments as to invite laughter during what is intended to be a tragedy. Several sexual references, some rough language, brief fisticuffs and a flash of nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.** (MGM/UA, $89.98)

FAITH alive!

CNS Illustration by Jean Denton



What happens at judgment?

By Father Eugene LaVerdiere, SSS
Catholic News Service

There were three of us — Paul, David and me — in the front seat of a pickup truck, and we were heading down U.S. Route 20 about 40 miles east of Cleveland, Ohio.

Paul was over on the passenger side. David was in the driver's seat. And I was in the middle.

As we started to make a left-hand turn and moved into the oncoming right-hand lane, the truck stalled right in the middle of the road.

Try as we might, the truck wouldn't start up again. It did not help that a car was fast approaching in the very lane we were blocking.

As the car bore down on us, I remember saying, "It is going to hit us," and it did.

At the point of impact, I was beyond panic. I felt absolutely calm — resigned is probably more accurate.

> **"What do we mean when we say that God will judge us at the moment of our death? What will it be like?"**

The car hit the back part of the car on the passenger side, and we did a screeching 360-degree spin. The doors flung open, and, from the report of eyewitnesses across the highway, Paul and David shot out from the cab, with me close behind Paul.

All three of us left our shoes behind in the front of the cab.

None of us was injured. Nor were there injuries in the other car.

As I cannonballed out the door and came to rest in a shallow puddle by the truck's rear left wheel, I remember distinctly that my entire life — all 25 or 26 years of it at that point! — flashed by me and I placed myself in God's hands. I expected, any millisecond, to hear a divine "Hello!"

What I did experience was a moment of judgment, a moment of great clarity regarding my personal life and a readiness to hand it back to God.

The experience proved to be an important one for me as a priest and a teacher who often gets questions about divine judgment.

Is God a judge? Yes, of course. Is God not the creator, the artist of the universe? Is not every artist a judge of his or her work?

What do we mean when we say God will judge us at the moment of death? What will it be like?

A lot hinges, obviously, on the way we think of God. And more often than not, our images of God come from the way we related to our parents and other authority figures in our life.

But even more hinges on the way we view ourselves.

■ ■ ■

God is more than a judge, but he is a judge, and he will judge us. We should ask, however, how he will judge us. Better yet, we should ask how God judges us right now. The two are closely related.

The first image that comes to mind is that of God as a mirror. At the moment of death we will look into the divine mirror, one that does not distort. The divine mirror does not flatter. It reflects our true image.

Seeing ourselves in the divine mirror, we actually judge ourselves. In the course of life, God's judgment can be found in the mirror of conscience. But we do not have to look into the mirror of conscience. At death there is no choice.

The second image that comes to mind is that of one who is supremely loving and merciful.

The divine mirror is a person, gracious, loving and welcoming. The reflection we see in judgment is therefore not just our natural self, but our self as graced and loved by God. We also see how we have responded to that love.

—Those who enter into God's life at death do so as a consummation of the love they have shown.

—Those who turn away from God's life do so in recognition that they are strangers.

Luke's Gospel contains a wonderful judgment scene in the story of the crucifixion. Jesus was crucified between two criminals. One of the criminals reviled Jesus and taunted him with questions about whether he was truly the Messiah. If he was, why did he not save himself and them?

■ ■ ■

Actually, this man was pronouncing a harsh judgment on himself as he looked into the divine mirror of Jesus crucified and saw himself as a stranger.

The other criminal looked into the same mirror but saw and confessed that he and the other criminal had been justly condemned. Their sentence corresponded to their crimes, whereas Jesus had done nothing criminal. This man was ready to enter into the kingdom.

Both criminals saw themselves as they truly were, but the first did not see himself graced and loved. The second criminal acknowledged that he was a criminal, but saw himself graced and loved and so turned to Jesus in prayer. That day he would be in paradise.

The accident on U.S. Route 20 gave my classmates and me a glimpse into the divine mirror. It was a good experience.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH IN THE MARKETPLACE

What is the image of God that first comes to mind for you?

"What pops into my head is an image of Jesus." — Melodie Howard, San Rafael, Calif.

"That of a loving parent, a mother or father full of delight and care for their children. I experience God as wanting to help us to be better parents, spouses, children, ... a nurturing Creator." — Vicki Lopez-Kaley, St. Joseph, Minn.

"My image of God leans more toward a feeling than a visual image. I envision warmth and light and splendor — possessing power and intelligence — emitting a feeling of love and protectiveness." — Shari Wahlin, St. Cloud, Minn.

"The first thing I think of is his power ... and at the same time his gentle Spirit." — Kathy Saari, Peterborough, N.H.

An upcoming edition asks: With Lent in mind, how do you think people today can do penance? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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Is God angry?

By Father John J. Castelot
Catholic News Service

The prophet Hosea preached at a time vhen the kingdom of Israel had sunk to n all-time low. A hard upper crust of vealthy snobs treated the poor majority vith insensitive arrogance and xploited them. Religious observance was a hypocritical ham and the country's moral one was deteriorating rapidly.

In such a situation one would ave expected him to let loose vith a series of scathing fire-nd-brimstone sermons. Instead, he confronts the people vith God's love.

In chapter 11 he pictures od as wrestling with conflicting emotions. He begins by realling happier days of yore: When Israel was a child I loved him, out f Egypt I called my son.... Yet the more called them, the farther they went from ne" (Hosea 1:1).

God is exasperated at their base inratitude. But then we hear, "How could I give you up, O Ephraim, or deliver you up, O Israel?... For I am God and not man" (8-9).

This is one of the Bible's most profoundly revealing statements. It is a warning not to create God in our own image. After all, a human being, treated so outrageously by people he has treated with nothing but generosity, would lash out in fury. However, God says, "I am God and not man."

"People are free to accept God's eager love or reject it. In making the choice thay are their own judges.

Stung by guilt or stricken with misfortune as a result of their own folly, people conclude that God is angry with them and is judging them accordingly. Who says so? Isn't this just a projection of their own self-anger, self-hate. They are angry with themselves and conclude that God must hate them, punish them.

God hates no one. Oh, there is judgment. But it is people who judge themselves. Someone has defined the wrath of God as the recoil of sin upon the sinner. Sin is its own punishment.

The whole Bible is a record of salvation history, not damnation history. A verse of the fourth Gospel assures us: "God so loved the world that he (actually!) gave his own Son.... God did not send his Son into the world to condemn the world, but that the world might be saved" (John 3:16-17).

Anyone who does not accept the Son is judged already. Why? because he has not accepted God's offer of saving love in Christ Jesus, because he "preferred darkness to light" (3:19).

God saves. It is almost blasphemous to insist that God is a vindictive, punishing tyrant.

But God cannot save people who refuse to be saved. In refusing to be saved people condemn themselves.

People are free to accept God's eager love or reject it. In making the choice they are their own judges.

St. Augustine put it this way: "He who redeemed us without any help from us will not save us without our cooperation" — without our free acceptance of the offer of saving love.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

When Gods Die, by Carmelite Father John Welch, is an introduction to St. John of the Cross, the 16th-century Spanish Carmelite mystic. Writes Father Welch, John's testimony "is that he was led by Another into the depths of his personality.... He experienced a transformation," one in which "we know we are loved by God, and we are to love others because God loves them and invests them with immense dignity and worth." The author analyzes John's understanding of God — a gracious presence "at the core of our humanity," a presence that "pursues us," since the human search for God is really "God's search for us." (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 1990. Paperback, $11.95.)

FOOD FOR THOUGHT

Sometimes we are hard on others, at least in our thoughts. We believe ve are right about the direction their ives should take, even though their vay of doing things is not bad, but is simply different from our way.

Sometimes we are hard on ourselves as well, judging ourselves negatively for our inadequacies and not calling to mind — not esteeming — he positive features of our lives.

Is this what God does? Is God negative? Does God see only our nadequacies? Does God find it difficult to tolerate the fact that each person's life unfolds uniquely?

The way people view God can nfluence the way they view others and themselves. If we think human nadequacies are all God really cares about, we may think that is all we should care about too.

To judge as God judges, we may need to begin by accenting the positives in our lives — learning to esteem ourselves and others too. It s a matter of first affirming the goodness of what God has created n us.

Not that the negatives don't matter or that they don't need to be ended to. Nonetheless, goodness grows where goodness is recognized, nurtured and esteemed.

David Gibson,
Editor, Faith Alive!

FAITH alive!

Judgment rediscovered

By Brother Cyprian L. Rowe, FMS
Catholic News Service

Queenlove, as I will call her here, was my patient. Because I learned not to judge her she was able to heal me in the process of her own healing.

She came into my caseload because a fellow psychotherapist was going on leave. When that therapist transferred Queenlove to me she said, "I already gave you my best patients; now you'll have to take my worst."

The therapist added: "Don't worry. Just give her some pills and send her away." And she stated her judgment: "She's just hysterical."

I used her judgment. The client acted hysterical — would hardly come to see me but would, on occasion, call me up and tell me off. I would listen with a degree of cynicism.

Then one day Queenlove came in with her husband. She was very sick and we had to put her into the hospital.

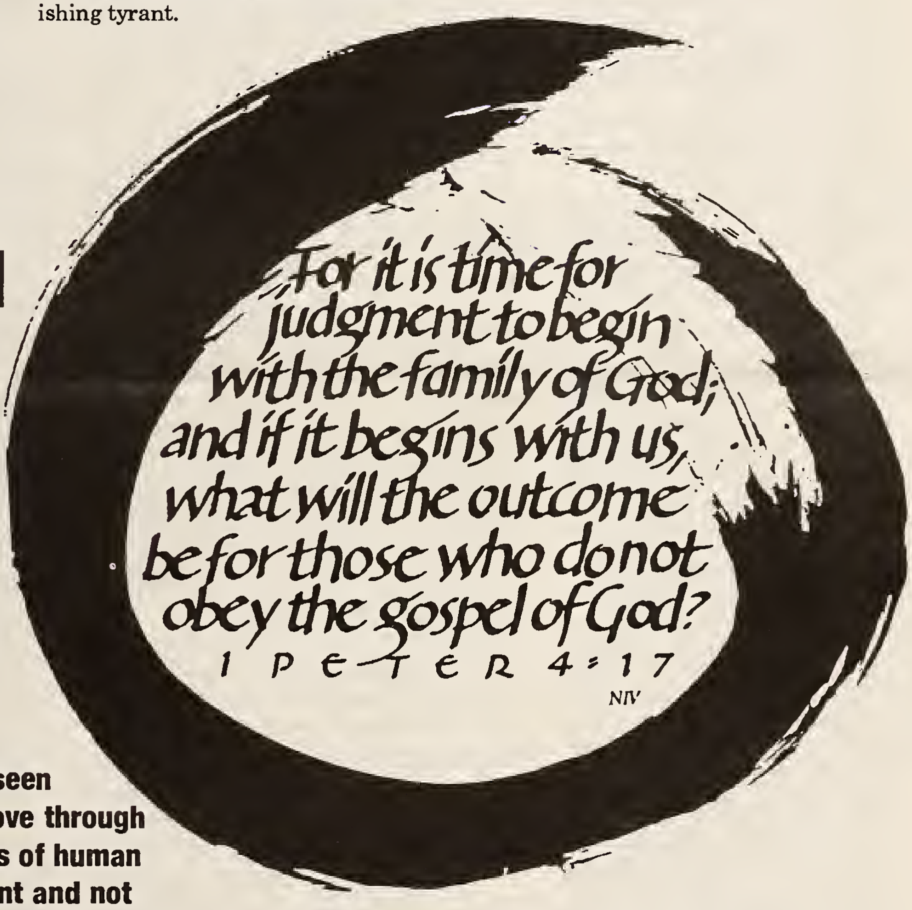
On my way home that evening, a song started to play on the radio. "Through the Eyes of Love" came as a revelation. It was as if the song was specifically for me.

"I had seen Queenlove through the eyes of human judgment and not through the eyes of love or with the eyes of God. It was I who had to change."

I had seen Queenlove through the eyes of human judgment and not through the eyes of love or with the eyes of God. It was I who had to change. I promised then that I would go to see her every day she was in the hospital.

After I became a witness and a fellow walker with her, Queenlove began to blossom. People who had known her for years could not recognize her, so great was the change — even in the way she looked.

Revelations that never appeared in the vast accumulation of psychiatric disclosures and judgments were shared with me. Eventually Queenlove found cause for being well.


For it is time for
judgment to begin
with the family of God;
and if it begins with us,
what will the outcome
be for those who do not
obey the gospel of God?
1 PETER 4:17
NIV

Queenlove healed me of my need to judge others. She had, in fact, altered my idea of judgment — helped me to see what judgment in the spirit of love means.

What kind of judge is God? This is the same God who is creator and loving parent and savior, the God who is Spirit of all that is holy and whole.

Fear of such a God ought to be the fear of not loving and of not serving and of not being an instrument of goodness. It is not the fear one feels in anticipation of physical or psychic pain, like being hit or losing the esteem of someone you value.

This idea of God and of what the fear of God means flows into my work as a psychotherapist and teacher. As a result, it is natural for me to urge my patients to accept themselves as singular creations, marvels of invention, and to help them work to regain the balance they need to lead their lives in joy.

Even when the data seem horrible, I do not make them feel they are beyond the pale of human esteem. I attempt to participate in the healing that they themselves must achieve, in the Spirit.

I know human freedom can demand a fate at odds with heaven. This should not make us fear God. It should give us respect for the power of human choice.

It is we who judge ourselves. In a burst of recognition, we admit to ourselves that we failed to return love for love.

But God is never finished with us, like burnt toast to be tossed aside. God creates and recreates, and invites toward perfection.

(Brother Rowe is a public health adviser in Maryland and a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)

Catholic Charities Rated Among Biggest, Most Efficient In U.S.

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Catholic Charities USA is not only among the largest charitable organizations in the United States, it's also one of the most efficient, according to lists compiled by various groups this fall.

The *NonProfit Times*, a trade publication based in Skillman, N.J., gave Catholic Charities the top spot on its list of America's biggest charities, while the Washington-based *Chronicle of Philanthropy* ranked it eighth in the country for private donations, excluding government grants.

Money magazine, ranking the country's 100 biggest charities in order of efficiency, placed Father Flanagan's Boys' Home first, Catholic Relief Services eighth and Catholic Charities 10th. In its December issue, the New York-based *Money* magazine listed the top 100 charities in the country according to the percentage of their 1990 income that was spent on programs that year.

Father Flanagan's Boys' Home, also known as Boys Town, ranked first because it spent 152.8 percent of its 1990 income of $40.9 million on programs. The organization, based near Omaha, Neb., spent $9.7 million of its reserve funds in 1990 on a national expansion program.

Catholic Relief Services, the U.S. bishops' overseas aid and development agency with headquarters in Baltimore, spent 94.9 percent of its 1990 income of $220 million, placing it eighth on *Money's* list.

Catholic Charities, based in Alexandria, Va., was 10th, spending 94.6 percent of its $1.5 billion income in 1990. It includes some 1,200 local agencies throughout the United States.

Other groups with Catholic ties in the top 100 were the Christian Appalachian Project, founded and run by a priest in Lancaster, Ky., and Covenant House, the New York shelter for homeless youth that was founded by a priest.

Money magazine also chose a "charity honor roll" from the top 100, describing the 10 as the "best-managed" U.S. charities, based on their approval ratings by the National Charities Information Bureau and the Philanthropic Advisory Service of the Council of Better Business Bureaus, their ranking in *Money's* top 100 for several years and their consistent record of spending at least 70 percent of their income on programs.

That list, which did not include any Catholic organizations, was headed by International Rescue Committee, a nonsectarian group founded at Albert Einstein's suggestion to assist refugees.

Money said its lists were compiled from data provided by the *NonProfit Times*, a monthly trade publication for non-profit organizations, which has published a listing of the nation's top 100 charities for each of the past three years.

Catholic Charities USA, which was second in fiscal 1989, increased its income by more than $200 million to $1.54 billion in fiscal 1990, the *NonProfit Times* reported. The Young Men's Christian Association, which had been first, dropped to fourth.

Catholic Relief Services was 22nd on the so-called "NPT 100," Covenant House was 30th, Father Flanagan's Boys' Home was 57th and Christian Appalachian Project was 82nd.

The *NonProfit Times* also named Father Thomas Harvey, president of Catholic Charities USA, among five "top executives" for U.S. charitable endeavors.

"Our contribution will be measured not by the numbers (of people) we serve, but on the effect we have on public attitude and public policies," he was quoted as saying.

Total revenue of the Top 100 charities reached $16.19 billion in fiscal year 1990, *NonProfit Times* reported. Public donations accounted for 36.9 percent of the total revenue; federal, state and local governments contributed 22.15 percent; and the organizations raised the other 24.02 through membership dues, fees for services or revenue from the sale of products.

The *Chronicle of Philanthropy*, in its Nov. 19 issue, lists the "Philanthropy 400," ranking the nation's top non-profit organizations according to donations received, excluding government funds. Salvation Army, with $658.7 million in donations, was first.

Catholic Charities USA, with $210.9 million in private support, was eighth, and Catholic Relief Services, with $141.8 million, was 18th. St. Jude's Children's Research Hospital in Memphis, Tenn., founded by the late Catholic comedian Danny Thomas, was 43rd and Covenant House was 62nd.

Catholic colleges in the top 400 included University of Notre Dame, No. 77; Loyola University of Chicago, No. 130; Georgetown University in Washington, No. 180; St. Louis University, No. 222; Boston College, No. 258; Marquette University in Milwaukee, No. 298; Santa Clara University in California, No. 306, and Loyola Marymount University in Los Angeles, No. 378.

Other Catholic-affiliated organizations on the list were Christian Appalachian Project, No. 228; Father Flanagan's Boys' Home, No. 230; Food for the Poor of Deerfield Park, Fla., founded by a Catholic layman, No. 244; Sacred Heart League of Walls, Miss., No. 277, and St. Labre Indian School in Ashland, Mont., founded and run by a priest, No. 288.

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OFFICIAL

The Most Reverend John F. Donoghue announces the following appointment in the Diocese of Charlotte:

Effective Dec. 15, 1991 — Reverend Conall McHugh, OFMConv., pastor, Our Lady of Mercy Church, Winston-Salem.

Rev. Msgr. John J. McSweeney, VG
Chancellor

Lisa Nigro, a former Chicago police officer, decided to feed homeless people instead of arresting them. She now provides free food for the homeless at the Inspiration Cafe on Chicago's North Side. (CNS photo by Sandy Bertog, *The New World*)

Former Police Officer Operates Free Restaurant For Homeless

CHICAGO (CNS) — Waitresses don't get tips and the proprietor receives no salary at the Inspiration Cafe on the north side of Chicago.

But that doesn't stop them from serving meals with a smile and words of encouragement.

The diners are homeless people. They come because they're hungry — both for food and dignified treatment.

The Inspiration Cafe is run by Lisa Nigro, 30, a Catholic who was formerly a Chicago police officer. After three years of arresting homeless people for breaking into basements to get out of the cold or ordering them to move on, she opened a restaurant that treats them like normal people.

The founding of the cafe is a story of inspiration.

Nigro struggled for more than two years to launch her restaurant. Her quest to help the homeless tested her faith — a faith that had been hard won after a difficult childhood.

At one point, frustrated and impatient, she asked her parish priest: "Does God take you down a road and then leave you?"

At the beginning, short of funds, Nigro walked the streets of Chicago's Uptown neighborhood with a little red wagon supplied with coffee and doughnuts.

Later she upgraded her service, using a pickup truck with catering equipment. Next she outfitted a school bus with tables and chairs.

At times the challenges seemed overwhelming. The young woman was unable to find a landlord willing to rent a place for the homeless.

Her truck broke down twice. It was difficult to secure donated kitchen equipment.

Growing up, Nigro was accustomed to dealing with problems. Her parents were divorced and, by her own admission, she was a rebellious youth.

After a problematic freshman year at a public high school, she decided she had better get her life in order. Nigro said she feared succumbing to addiction, as had others in her family.

"If I kept going, I knew there would be no turning back," she said.

So Nigro said she practically begged the Benedictine Sisters at Chicago's St. Scholastica High School to allow her to enroll despite her low grades. Her mother had little extra income for tuition so the teenager worked as a waitress to finance her education.

She graduated after her junior year and went on to the College of St. Teresa in Winona, Minn.

Nigro said it was her faith — which grew after she met her husband who she calls "Mr. Catholic" — that sustained her during her struggle to open the restaurant. She eventually raised $11,000 by sponsoring fund raisers, such as art and crafts fairs.

Finally a rental site was found and the cafe opened in August. It serves breakfast three days a week and dinner on weekends.

The staff are volunteers. All the equipment was donated. Nigro's parish, St. Celestine Church in Elmwood Park, a Chicago suburb, provided many items.

Nigro has been reproached by religious fundamentalists who think her services should include preaching about Jesus.

She believes, however that the cafe does much more for the homeless than "fill their stomachs."

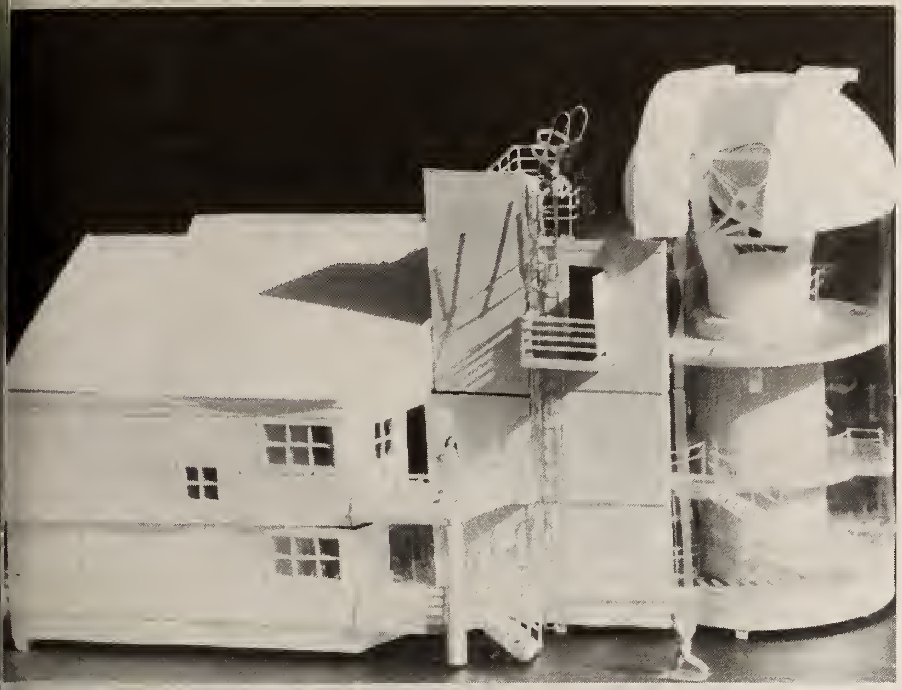
"I feel that if you break bread with someone and treat them as if they're real special, they'll find Jesus themselves," she said.

Nigro said she wants people to know she's "a regular person" and social action can be done by anyone.

"If you're afraid to do it alone, then get your friends to do it. It doesn't have to be (for) the homeless. It can be the environment or racism," she said.

Angels Needed

RALEIGH — Project Angel Tree, a program of the startewide Prison Fellowship in Raleigh, still needs families to buy Christmas gifts for 800 children of inmates in North Carolina prisons. As of Dec. 6, more than 8,800 families had volunteered to provide gifts with a maximum value of $30. To help brighten the lives of these often-forgotten children, call Prison Fellowship's Project Angel Tree at (800) 926-2196.



This model for an astronomical observatory to be built on Mount Graham near Tucson, Ariz., shows the Vatican's advanced technology telescope in the dome at right and a research and support facility to the left. Members of the San Carlos Apache tribe oppose the observatory on grounds the site is sacred. (CNS photo from the Vatican Observatory)

Vatican Asked To Consider More Money For Arizona Observatory

PHOENIX (CNS) — The Vatican Observatory has been asked to consider contributing $15 million to a second telescope on Mount Graham in southeastern Arizona.

The Vatican Observatory already is committed to building a separate $1.5 million telescope at the site, which has been the source of conflict between the University of Arizona — the Vatican's partner in the project — and area environmental and Native American groups.

The Vatican is one of more than a dozen prospects to help meet the $60 million price tag on the Columbus telescope, Peter Strittmatter, director of the university's Steward Observatory, told *The Catholic Sun*, Phoenix diocesan newspaper.

Strittmatter said the university has been looking for two backers willing to contribute $15 million each to the Columbus Telescope since Ohio State University withdrew its support in September.

"The Vatican is one of many longshot options," Strittmatter said. "I don't know if in fact anything will come of it."

Three telescopes are planned for the initial phase of the $200 million Mount Graham Observatory, including the Vatican Advanced Technology Telescope, a submillimeter telescope from the German Max Planck Institute, and the Columbus Telescope, the largest and most expensive. Foundations for the German and Vatican telescopes were poured on the mountain this fall.

Strittmatter said that for work to proceed on Columbus at least one supporter with $15 million is needed. The University of Arizona and Italy's Arcetri Astrophysical Observatory are funding half the cost of the project. The project can proceed without a commitment for the full $60 million.

The Catholic Sun learned of the Vatican Observatory's potential involvement in the Columbus telescope from copies of two internal memos sent to the newspaper in November by an opponent of the Mount Graham project.

One memo addressed to Strittmatter and sent under the name of the Vatican Observatory's director, Jesuit Father George V. Coyne, said in part that Father Coyne intended to meet with his supervisor, Cardinal Rosalio Jose Castillo Lara, in October in Rome to "sound out how the Vatican would feel about us getting involved at the ($15 million) level in the Columbus project."

Father Coyne was in Italy and could not be reached for comment, but Jesuit Father Chris Corbally, another member of the Vatican Observatory staff in Arizona, said he was aware of the memobut declined to comment on its contents.

The memos were sent to various news organizations by Bob Witzeman, a member of the Maricopa Audubon Society, which is among groups opposing the observatory site. Environmental organizations contend the construction project will cause a subspecies of the red squirrel to become extinct. Also opposing the project is a group of Apache Indians who say the site is sacred.

Scripture

Readings For The Week Of December 15 - December 21

Sunday: Zephaniah 3:14-18; Philippians 4:4-7: Luke 3:10-18.

Monday: Numbers 24:2-7, 15-17; Matthew 21:23-27.

Tuesday: Genesis 49:8-10; Matthew 1:1-17.

Wednesday: Jeremiah 23:5-8; Matthew 1:8-14.

Thursday: Judges 13:2-7, 24-25; Luke 1:5-25.

Friday: Isaiah 7:10-14; Luke 1:26-38.

Saturday: Songs 2:8-14 or Zephaniah 3:14-18; Luke 1:39-45.

Pope Names New U.S. Bishops

WASHINGTON (CNS) — Pope John Paul II named Bishop Daniel A. Cronin of Fall River, Mass., as the new archbishop of Hartford, Conn., and Msgr. John J. Glynn, currently vice chancellor of the Archdiocese for the Military Services, as an auxiliary bishop for the military archdiocese.

Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, made the announcements Dec. 10 in Washington.

Archbishop Cronin was born in Newton, Mass., Nov. 14, 1927.

He studied for the priesthood at St. John's Seminary in Brighton, Mass., and at the North American College in Rome. He holds a doctorate in sacred theology from the Gregorian University in Rome.

He was ordained a priest of the Archdiocese of Boston in 1952.

He served at parishes in Salisbury, Lynn and Waltham, Mass., until 1957, when he was assigned to the apostolic nunciature in Addis Ababa, Ethiopia, as secretary to Archbishop Joseph McGeough, then apostolic inter-nuncio to Ethiopia.

In 1961, he was transferred to the Secretariat of State at the Vatican, where he served until he was named auxiliary bishop of Boston in 1968. In 1970, at the age of 43, he was installed as bishop of Fall River, making him the youngest member of the American hierarchy heading a diocese at the time.

Bishop Cronin, a member of the U.S. bishops' Vocations Committee, succeeds Hartford Archbishop John F. Whealon, who died Aug. 2. With 770,000 Catholics, the Hartford Archdiocese is the nation's 12th largest.

Bishop-designate Glynn was born in 1926 in Boston. He attended Boston Latin School and St. John's Seminary in Brighton and was ordained to the priesthood in 1951.

After ordination he served in parish assignments. He entered the Navy Chaplain Corps in 1960 and served both in the United States and the Pacific, including two tours in Vietnam. He served as personnel director of the Office of the Navy Chief of Chaplains in Washington and at the U.S. Naval Academy, Annapolis, Md. He retired from the military in 1985.

In May 1986, Bishop-designate Glynn was appointed to the staff of the central office for military ordinariates at the Vatican's Congregation for Bishops. In 1990 he was named vice chancellor and vicar for chaplains at the military archdiocese, based in Silver Spring, Md.

He also was named titular bishop of Monteverde.

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

At a Catholic social service agency that I worked with prior to my current position here in this diocese, I was a counselor at a Catholic orphanage.

On a very cold day, during Christmas school break, I took my group of young boys to a pond in a nearby wooded area. We were going to "ice skate" by sliding across the ice in our shoes. We were all bundled up for the event.

At the far end of the pond was an area of thin ice with a small red warning flag. I planted myself on the shore edge before the flagged area, and declared emphatically that no one should skate beyond where I was standing.

Well, boys will be boys, and within moments, one of the more athletic boys — Joe — had pushed off so hard with his slide that he was sailing right for the thin ice and he slid right in. Plunk! I sailed across the ice until I reached the area where it could no longer support me, in my attempt to help him. And then we were both swimming in the paralyzing cold water with our heavy clothing.

Somehow, we found our way out from the ice shelf and onto the shore. We had to go a mile back to the main house, accompanied by the other youngsters, who made vain attempts to get us warm. We did catch bad colds, but we did survive.

That summer, my ice pond friend came running up to me one day. He was so excited. He was going to have a visit from his mother whom he had not seen for some months. Our social worker had reached out attempting to find her and determine if there was a potential of their being reunited in her home.

I had some time that day, and we waited together. We had become fast friends since the mishap last winter. As we waited, a strange feeling began to come over me, an all too familiar feeling. As the afternoon passed into early evening, verification of my feeling was evident when no visitor showed for Joe.

My social work nature could rationalize the blockings that might have allowed this disappointment to occur by a mother toward her son. My human nature, however, struggled with the disappointment for her, to have unknowingly missed out on an opportunity to have become reacquainted with a "great" kid!

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

RLS

Employment Opportunities

DRE for parish of 700 families. Responsibilities include coordination of religious formation program Pre-K through 12, youth ministry, adult education and sacramental preparation of children and parents. Degree in religious education or comparable experience desired. Send resume to: Search Committee, St. Pius X Church, 2210 N. Elm St., Greeensboro NC 27408.

C. Collection, UNC-CH Library

Comunidad Hispana
Comuniquémonos

La Virgen de Guadalupe, Patrona de las Américas

Por PADRE SILL RUEDA

La tradición cuenta que en diciembre de 1531, la Santisima Virgen se le apareció al indio Juan Diego en el cerro de Tepeyac y le pidió que se le edificara un templo en aquel lugar, desde el cual ella velaría por el mundo hispano, como madre y señora, librándolo de todos los peligros.

Como prueba de su aparición, la Virgen le dejó a Juan Diego, grabada en la tilma, su bellísima imagen de una mujer mestiza y le mandó llevar al Arzobispo de Méjico, en aquel entonces, Monseñor Zumárraga, un manojo de hermosas rosas que no podían existir sino milagrosamente, pues no era tiempo de flores.

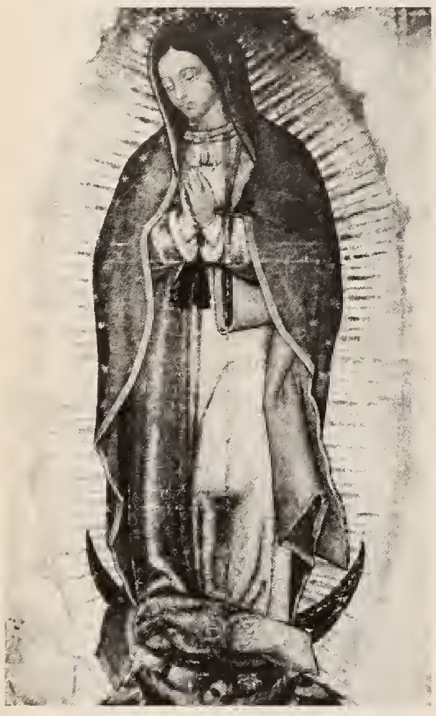


Imagen de N.S. de Guadalupe, patrona de las Américas.

Después de muchos años, esa imagen estampada en la tilma de Juan Diego ha sido sometida a toda clase de pruebas, comprobando así, que no hay allí ningun vestigio de pintura, ni de ninguna sustancia química, ni biológica, explicándose la imagen por una intervención milagrosa.

Esta es la tradición simple y sencilla, este es el relato auténtico y comprobado con exactitud. Esta es la historia que sucedió y que todos conocemos muy bien como un poema o como una hermosa página sacada del Evangelio de San Lucas. La vedad es que el pueblo mejicano y toda América ha aceptado las apariciones lo mismo que la Iglesia y ha escogido por Madre a María, bajo esta advocación de Guadalupe. La fe del pueblo se ha cimentado en el santuario de la Virgen y se puede decir que la historia de Méjico, como la de muchos pueblos ha tenido como bandera a la Stma. Virgen y todos sus acontecimientos giran al rededor de ésta Ntra. Señora.

La independencia de Méjico comenzó bajo el patrocinio de Guadalupe. No hay hogar que no esté precedido por la morenita. Los autobuses, los taxis, en mucha tiendas, en muchos hogares está la imagen bendita de las apariciones. Peregrinaciones de grupos he individuos, visitan la Villa durante todo el año. No hay mejicano bien nacido que no lleve al pecho la imagen de la Virgen. Es muy común encontrar en Méjico, en Centro y Sur América miembros de la familia que llevan el nombre de Guadalupe. Es grande y profunda la fe de muchos en la Virgen, cuyo regalo el cielo nos ha dado.

Pero yo me pregunto con muchos otros: Qué esta pasando en nuestros pueblos? Porque es mucho el llanto que escuchamos a diario producto de la injusticia, de la falta de amor y del respeto humano. De la violencia y el odio de muchos. De la miseria de tantos y del acaparamiento de otros.

En que consiste la fe a la Stma. Virgen ? Cuál es ese amor que le profesamos? Porque se ve en muchos hogares, mucha desunión, falta de comprención de los unos para con los otros. En muchos paises de América no se respeta la vida. Hay mucha esclavitud en la mujer, mucho egoismo en el hombre, mucho libertinaje en los jóvenes, muchos vicios que van matando poco a poco a las personas, imagenes de Dios. Si en las misas Guadalupanas hay mariachis y alegría, porqué hay tanta tristeza en otros? Porqué se llora tanto en los hogares? Si cada año se bendicen rosas y se conmemora el grandioso milagro, porqué hay tanta aridez y desolación en muchas almas, tanta resequedad en muchos corazones?

Todo esto quiere decir que nos hace falta comprender mejor en qué consiste nuestra devoción a la Virgen? Cuáles son los valores auténticos que tenemos que seguir? En qué nos comprometemos cada año al celebrar ésta fiesta religiosa? Cuál debe ser nuestra actitud frente al acontecimiento de tener como Madre a la Reina del cielo?

Es el hombre enceguecido por el pecado el que crea injusticias, acaparamientos, inflación. El hombre que ha perdido el camino de la gracia y el contacto con Dios, que se enloquece y vive una vida miserable. No hay nadie que crea tener verdadera devoción a la Virgen y no llegue a ser buen cristiano. Nuestras creencias religiosas tienen que ir acompañadas de nuestras buenas obras.

Nosotros los hispanos no aceptamos conquistas ni colonizajes, solo esa Virgen morena nos ha robado el corazón a cada uno para entregarselo a Dios y es deber nuestro seguir sus huellas y el perfume de sus rosas.

Noticias Breves

El Papa dice que la Iglesia es una señal de Gracia.

Ciudad del Vaticano (CNS) — El Papa Juan Pablo II dijo a los participantes de una audiencia general en el Vaticano que la Iglesia es una señal visible de la gracia salvadora de Dios en el mundo.

El Papa, al continuar una serie de charlas el 27 de noviembre último sobre la naturaleza de la Iglesia dijo que a ésta se le ha descrito durante las edades como un "misterio" o un "sacramento", mediante el cual, Dios nos lleva a complementar su plan eterno para salvar a toda la humanidad.

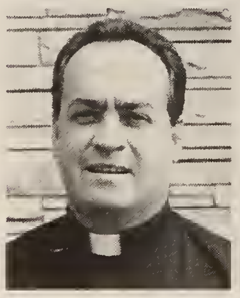
Cifras muestran muchas Diócesis con grandes concentraciones de Católicos Hispanos.

Washington (CNS) — Los Obispos, en su reunión anual de otoño, escucharon que 13 diócesis de los Estados Unidos tienen más de un 50 por ciento de católicos hispanos.

Hoy podemos ver claramente que la presencia hispana, como se pronosticó hace cuatro años, es en verdad una realidad. Esta población ha aumentado considerablemente, tanto en la sociedad como en la Iglesia, dijo Monseñor Enrrique San Pedro, Obispo coadjutor de Brownsville, Tejas, presidente del comité para asuntos hispanos de los Obispos estadounidenses.

Los Sacramentos
I - El Orden Sacerdotal

Por PADRE SILL RUEDA



Durante la última cena, Jesús dió a su Iglesia el santo sacrificio de la Misa y también el Sacramento de las Ordenes Sagradas. Hizo de sus Apóstoles Sacerdotes al ordenarles y darles poder para hacer lo que El había acabado de hacer. Convertir el pan y el vino en su propio cuerpo y sangre.

Este Sacramento es conferido hoy por medio del Obispo, con la imposición de las manos al nuevo Presbítero y la unción del óleo en sus manos. Para que los jóvenes reciban este Sacramento, tienen que estudiar filosofía, teología, sagradas escrituras y otras ciencias mas, propias de la Iglesia católica y de la sociedad en que van a vivir.

Este Sacramento es sucesión y continuidad de Cristo a través de los Sacerdotes y los Obispos, sucesores de los Apóstoles. Asi pues, el Sacerdote es un hombre sacado del pueblo para servir al pueblo. Su misión es la de colaborar con Cristo en su obra redentora. Es la de extender el reino de Dios y su justicia entre todos los hombres. El Sacerdote es otro Cristo en la tierra. De ahí que no hay que mirar el carácter humano del ministro, sino su misión divina y su carácter sagrado.

Para situar y comprender debidamente el misterio eclesiástico sacerdotal, hay que partir de la concepción de la Iglesia a tres términos. Cristo, Fieles y Ministros. En esta concepción, solamente Cristo es la cabeza y todos los demás, serán miembros de un mismo cuerpo.

Cristo a través de su Espiritu. constituye el pueblo de Dios de cuyo seno escoge a algunos para que le representen en la tierra. Quienes han sido escogidos, perteneciendo a este pueblo y manteniendose dentro de él. estan puestos para atender a todos los demas fieles, en orden a la consecución de su salvación, con los medios que el Señor les ha confiado.

La noche del domingo de pascua, Jesús otorgó a sus Apóstoles el poder de perdonar los pecados en su nombre. Los Apóstoles a su vez, traspasaron los poderes sacerdotales a otros hombres en el sacramento de las Ordenes Sagradas; éstos ordenaron más Obispos para que continuaran la tarea de evangelizar. Estos Obispos ordenaron otros Obispos y Sacerdotes, por lo tanto el poder del sacerdocio proviene en linea directa de Jesús mismo con sucesión de los Apóstoles.

(continua)

Noticias Locales

Misas en español en la catedral de San Patricio

El Padre Sill Rueda celebra los tres primeros domingos de cada mes, la Santa Misa en español en la catedral de San Patricio (Charlotte) a las 7 pm. Por lo tanto en esos domingos se realizarán también los Bautisos para aquellos que esten preparados. La preparación para los Bautisos será el jueves o viernes anterior a uno de los tres domingos. Llamar al Padre para hacer cita. Tel: 332-6452.

Posadas o Novena Navideña

Las posadas o novena navideña comienzan el 16 de diciembre hasta el 24 que es el nacimiento de Jesús. Son nueve días de preparació espiritual a la llegada del Señor, con lecturas bíblicas, oraciones, cantos y otras tradiciones religiosas. En el CCH se hará el nacimiento o pesebre con el fin de poder hacer allí la novena con los grupos de cursillistas, carismáticos y el grupo de los niños que se preparan para la primera comunión. También habrá posadas y novenas por las casas en varios sectores de la ciudad. Favor llamar a la Hna Pilar o al Padre Sill para informarse.

Misa de Navidad

Será en la catedral de San Patricio el martes 24 de diciembre a las 8 pm. con la representación del pesebre a lo vivo. Estan todos invitados. Les recomendamos la puntualidad.

SE APROXIMA LA NAVIDAD

Ante el egoísmo destructivo de la humanidad, la Nochebuena enciende una vez más su esperanza y toca a los corazones de grandes y chicos para que salven lo mejor de sí y lo compartan por las vías de la sinceridad y el amor universal bien entendido.

Navidad es un camino que no tiene pandereta, porque Dios resuena dentro de quien va en fraternidad. A Belén se va y se viene por caminos de justicia.

l Período de Adviento es Tiempo Especial para la Familia

Por EL OBISPO JOHN DONOGHUE

El Adviento es el tiempo de fortalecer la comunidad. Inclusive en el mundo secular, las semanas antes de la navidad han sido tradicionalmente marcadas con un incremento de actividades y contribuciones de caridad.. En muchas comunidades a lo largo del país, muchas agencias de ayuda encuentran el período antes de naviadad, el más propicio para abrir sus corazones y compartir generosamente su tiempo, talentos y tesoros con los demás. Inclusive con nuestros vecinos, amigos y compañeros de trabajo nos sentimos más cariñosos, más inclinados a desearnos unos a otros paz y prosperidad para el año venidero.

Este espiritu de caridad y prosperidad no ocurre por accidente. Las tradiciones cristianas han influenciado fuertemente el mundo secular y Adviento es el ejemplo perfecto para ello.

Este período está lleno de anticipaciones y preparaciones. Justo es un niñito el que nos alegra la llegada de Santa Claus y nos sentimos contentos anticipadamente con la llegada de Cristo y estamos listos a su encuentro preparando nuestros corazones y hogares para El.

En nuestras parroquias participamos en los programas de Adviento que nos une a todos para aprender su significado y como podemos aprobecharlo espiritualmente para bien nuestro y de nuestra familia. Algunos programas de educación religiosa de las parroquias pueden enfatizar la fuerza de la mente y el espiritu de los individuos católicos. Adviento enfatiza la necesidad de estrechar los lazos familiares. Muchas de las actividades de esta época se centran al rededor de la familia, para unirlos a todos como una corona de Adviento encendida, mostrando en el calendario la marca del árbol de Jessé como en el Antiguo Testamento símbolo de un tiempo de espera.

Por eso decimos que el Adviento es un tiempo para la familia. Asi como nos preparamos para cualquier evento social, como aniversarios familiares, matrimonios, cumpleaños etc. Y nos alegramos y lo hacemos muchas veces mejor, cuando sabemos que es para nuestros seres queridos.

El Adviento une a las familias no solo en la preparación para los días navideños sino también para reconciliarlas en las diferencias que hayan tenido en el pasado. Es pués tiempo para mirar atrás muy bien y reconocer nuestras faltas, para comprender nuestras devilidades y aceptarnos como una sola familia, haciendo correcciones y propósitos para mejorar.

Adviento, también es un tiempo especial para orar y recibir los sacramentos porque ellos son la llave para fortalecer nuestros lazos espirituales con nosotros mismos y con Cristo. Por eso es que durante este tiempo, muchas parroquias ofrecen celebraciones penitenciales para prepararse mejor a una buena confesión. Estas celebraciones invitan a todas las familias a participar unidas con fe y devoción.

La mejor forma de prepararnos para la llegada del Señor es pidiendo perdón de nuestros pecados y limpiando nuestros corazones para El. Y que mejor forma de hacerlo que a través del sacramento de la reconciliación y de la eucaristía.

Haga de este tiempo lo mejor para su familia. Dele a ella la oportunidad de renovarse y agradecer por las muchas bendiciones que Cristo promete a todos los que le aman. Permita que el Adviento sea tiempo para que su familia encienda los corazones y las mentes por el poder del amor de Jesús.

Yo rezaré para que sus esfuerzos de preparación a la llegada del Señor, por sus palabras y buenos deseos sean sinceros en este tiempo de navidad y a través de todo el año nuevo. Paz para todos.

DESCUBRE LA FE

3. ¿ES SUFICIENTE SER BUENO EN TU VIDA PERSONAL?

No. Como bautizado y confirmado católico tu tienes la obligación de ser una buena influencia para los demás. El Papa Pablo VI dijo que no sólo debíamos preocuparnos si podían salvarse los otros si nosotros no difundimos el Evangelio, sino si nos podríamos salvar nosotros mismos al no hacerlo. Nuestra sociedad está enferma de corrupción, violencia, deshumanización, miseria, autoindulgencia, colapso de la vida familiar, aborto, droga adicción. Muchas personas, aún católicos, son religiosamente indiferentes. Muchos católicos no son activos en su fe. Es hora de actuar para despertar al gigante que duerme que es el Pueblo de Dios, la Iglesia. Es hora de vivir y compartir el Evangelio con nuevo fervor.

Por eso el Santo Padre quiere que este año del Quinto Centenario sea el año de la gran renovación y compromiso católico para vivir y compartir la Fe.

El Papa dijo: "Hoy, como nunca antes, la Iglesia tiene la oportunidad de llevar el Evangelio, con el ejemplo y la palabra, a todos los pueblos y naciones." El Papa ve que este es el amanecer de una era misionera, que se convertirá en "un día radiante cargado de abundante cosecha, si todos los cristianos... responden con generosidad y santidad a las llamadas y retos de nuestro tiempo." (*Redemptoris Missio*, N. 92)

AIDS patient Kimberly Bergalis (c) prepares to testify before a congressional panel where she urged mandatory AIDS ttesting of health care workers.With her are her parents, Anna and George Beralis. She died Dec. 8 of AIDS contracted from her dentist. (CNS photo from Reuters)

Catholic Woman Who Urged Safeguards Dies Of AIDS At 23

FORT PIERCE, Fla. (CNS)—Kimberly Bergalis, the young Catholic woman who contracted AIDS from her dentist and made it her mission to push for laws requiring health workers to be tested for AIDS, died of the disease Dec. 8 at age 23.

Hers was the first confirmed case of an AIDS-infected doctor infecting a patient, according to the Centers for Disease Control in Atlanta.

Miss Bergalis died at her home in Fort Pierce.

Her father, George Bergalis, said her death meant "the virus, politicians and public health officials can't do her any more harm."

The visibly ailing young woman drew national media attention this fall when after a 20-hour train ride from Florida she mustered her strength to testify before Congress in favor of mandatory testing of health care workers and patients before invasive medical procedures are performed.

But the "Bergalis bill," opposed by AIDS activists, the American Medical Association and the American Dental Association, never made it out of congressional committee.

Medical specialists maintain that doctor-patient infections are extremely unlikely if standard preventive steps are taken, despite reports by the Centers for Disease Control that at least 40 of the nations' 6,436 infected health care workers contracted the virus from patients' blood.

Miss Bergalis was infected by her dentist, Dr. David Acer, who died of AIDS in 1990. Four other Acer patients have been diagnosed with the same strain of AIDS.

In a scathing letter to Florida health officials in April, Miss Bergalis wrote, "Who do I blame? Do I blame myself? I sure don't. I never used IV drugs, never slept with anyone and never had a blood transfusion."

Instead, she said she blamed Acer and "anyone that knew Dr. Acer was infected and had full-blown AIDS and stood by not doing a damn thing about it."

The Bergalis family became increasingly vocal as Miss Bergalis became sicker.

"Someone who has AIDS and continues to practice (medicine) is nothing better than a murderer," her father was quoted as saying. "That's all they are. They might as well take a gun and shoot somebody in the head with it."

In a July 19 interview with *The Florida Catholic*, newspaper of the Palm Beach Diocese, Miss Bergalis' parents said their Catholic faith had given them the fortitude to help their daughter in her crusade for mandatory testing of health workers.

Kimberly's illness "is such a shock to us," Anna Bergalis, a public health nurse, told *The Florida Catholic*. "Our goal is to keep it from happening to other families. It should never have happened to this family, either."

Miss Bergalis was born in Tamaqua, Pa., and moved to Florida with her family in 1978.

She is survived by her parents; two sisters, Allison, 20, and Sondra, 11; and her grandparents, Bernard and Helen Bergalis of Tamaqua.

A vigil was to take place Dec. 9 at St. Anastasia Catholic Church in Fort Pierce. A funeral Mass was scheduled for Dec. 12 in Tamaqua, where she was to be buried in a cemetery for Lithuanian-Americans.

New MissalTo Assist Extension Society

CHICAGO — Catholics can help the poorest parishes in America by using *Today's Missal*.

In January, the Catholic Church Extension Society and Oregon Catholic Press will release the first edition of their collaborative missalette in a special edition of *Today's Missal*.

"Through these missalettes, parishioners can learn about the good works of the Church across the United States," said Father Edward J. Slattery, Extension president. In the new missalette, Father Slattery describes missionary activities in rural and impoverished parts of the country.

The missalette is intended to to raise parish awareness and provide examples of Christ in the world today.

"Each Catholic has a responsibility to support people who are deprived of basic needs," said Father Alfred Aversa of Runnemede, N.J.

For more information about *Today's Missal*, call Extension at (312) 236-7240. To order the Extension edition, parishes can contact Oregon Catholic Press at 800-547-8992. Cost is $2.59, when ordering 50 issues or more.

Diocesan News Briefs

Christmas Trees

When the time comes to purchase your Christmas tree, remember that many diocesan parishes are selling Christmas trees and wreaths as fundraising projects.

These trees are some of the best looking, nicest shaped trees money can buy. They are fresh from mountain tree farms, and best of all, the monies go back to parish projects.

Beat The Blues

ARDEN — St. Barnabas' newsletter offers the following suggestions to change the holiday blues.

— Don't isolate yourself. Talking to someone about your feelings can help you feel better.

— Set realistic expectations for the holidays. (Gift giving, budget, shopping time, etc.) Don't set yourself up for disappointment.

— Take time to renew your spiritual values.

— Know that emotional pain is instructive — your feelings can help guide you to a better future. Develop a plan of action and move toward achieving your goals in the New Year.

— Have family members identify what they would like to do during the holidays, and arrange activities that will meet each reasonable expectation.

'Tis The Season

HICKORY — Sing along with St. Aloysius carollers as they set out to get into the Christmas spirit by bringing some cheer to someone who isn't feeling well or is confined at home or in a nursing home.

On Dec. 20, carollers will gather at St. Aloysius' activity center at 6 p.m. for hot cocoa and cookies as they go out for song and good cheer.

For more information, contact Carol Gilmore, (704) 256-4825.

Freelance Writers/Photographers

CHARLOTTE — Put your writing or photo skills to work for the Church.

The Catholic News & Herald is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston Salem, High Point, Boone, Albermarle, Shelby and Hickory.

For a copy of writers guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.

Ecumenical Helping Hands

ARDEN — The junior high Lutheran youth group will join their counterparts from St. Barnabas as they assist the elderly with wrapping packages and addressing cards or decorating their rooms.

The two groups will gather on Dec. 15 at Nativity Lutheran Church for lunch, then proceed to a retirement home from 2 p.m. until 3:30 p.m.

Junior high helpers are asked to meet at St. Barnabas at 12:30 p.m., and asked to bring a bag lunch.

For more information, call St. Barnabas, (704) 684-6098.

New Year's Celebration

GREENSBORO — The Knights of Columbus Council 939 of St. Paul the Apostle is planning its New Year's festivities.

On Dec. 31, the Knights will host a dinner of prime rib, dancing, beverages, and a breakfast snack at 12:30 a.m. at the Council home on Horsepen Creek Road. The total cost is $50 a couple.

Early reservations are encouraged, and can be made by calling Pat Kirwan, (919) 292-2776, or Ray Benston, (919) 292-1767.

More Holiday Hints

ARDEN — Stress busting ways to avoid becoming a stressed-out statistic:

— Prioritize holiday activities and drop the ones you can do without.

— Suggest that family dinners be pot luck.

— Schedule relaxation time each week.

— Have a one day "open house" for family and friends rather than hosting multiple events.

— If you are worried about paying holiday bills, remember that a gift of time or service is more valued than any purchased item.

— Take care of yourself. Get plenty of rest and stay away from too much of any one thing. (Alcohol, desserts, etc.)

Vocations Writing Contest

CHARLOTTE — The Knights of Columbus announce their annual Vocations writing contest for students in grades 6 - 8.

This year's theme is "What's God Calling Me To Do?" Essays should be 500 words or less, and poems should be limited to one page. Winners will receive $50 U.S. Savings Bonds.

Entries must be submitted prior to Jan. 31, 1992, and should be sent to: Knights of Columbus, Charlotte Council 779, P.O. Box 11287, Charlotte, NC 28209.

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Konock, and the World's Fair of Flowers in Amsterdam.

Contact Msgr. Richard Allen, or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Christmas Party

NEWTON — Members of the Ladies Guild of St. Joseph are planning their annual Christmas party for Dec. 20 at 7:30 p.m. at the home of Kim and Scott Gilfillan.

Member are asked to bring an appetizer to share and their own drinks.

RSVP to Scott or Kim, (704) 464-4537.

Communal Pennance Service

KINGS MOUNTAIN — Christ the King will hold its communal pennance service on Dec. 17 at 7:30 p.m.

St. Mary in Shelby will hold its communal pennance service on Dec. 19, at 7:30 p.m.

Christmas Doings

LENIOR — St. Francis of Assisi will hold its Christmas party on Dec. 15 in the Faith Formation Building at 6:30 p.m.

A covered dish dinner will be followed by a visit from someone special from the North Pole.

For more information, call St. Francis of Assisi, (704) 754-5281.

Infant Clothing Needed

WINSTON SALEM — The Wee Care Shoppe at Catholic Social Services in Winston Salem is in need of newborn t-shirts, sleepers, blankets and winter outerwear.

To donate items, call Becky, (919) 727-0705.

'Circle Of The Spirit'

WASHINGTON — The spiritual renewal and economic advancement of two Native American tribes is the focus of a special television program, "Circle of the Spirit," which will be seen on broadcast and cable outlets across the nation during December.

The one-hour documentary, produced by the United States Catholic Conference and premiered on NBC in June, 1990, will be transmitted by the Catholic Telecommunications Network of America (CTNA) for placement by its affiliates on local outlets and to EWTN, VISN, and ACTS for use on their national schedule.

VISN will broadcast the program on Dec. 20 at 10 p.m., and again on Dec. 23 at 3 p.m. ACTS will broadcast the program on Dec. 26 at 11 a.m.

"Circle of the Spirit" relates how Jesuit Father Pierre DeSmet, responding to the Flathead Indians' request fo "blackrobes," traveled to Montana i 1837 to establish St. Mary's of the Rockies, the first of many missions and schools operated by the Jesuits. This initial spiritual bond grew more tension-filled with the arrivial of white Catholic settlers, whose demands on the priests' financial and personal resources rivaled those of the Indians. In addition efforts to educate the Indians at times caused the loss of their culture and traditions.

"Circle of the Spirit" was funded in part by a grant from the Catholic Communication Campaign.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.

Cub Scout Honored By Church...

Jason Shaw (front, l) proudly wears his latest scouting award, the Parvuli Dei. He is pictured with his brother, David, and Spiritan Father Ed Vilkauskas, pastor of Our Lady of Lourdes in Monroe. The Parvuli Dei (Children of God) emblem is special recognition by the Catholic Church to a Cub or Weblos for advancement in religious knowledge and spiritual growth

the Saints by Luke

ST. PHILOGONIUS

ST. PHILOGONIUS WAS A FAMOUS LAWYER; IN 319, WHILE HE WAS MARRIED AND WITH A DAUGHTER, HE WAS NAMED BISHOP OF ANTIOCH.

DURING THE PERSECUTION OF CHRISTIANS UNDER EMPERORS MAXIMINUS AND LICINIUS, PHILOGONIUS CONFESSED HIS FAITH, FOR THIS HE WAS IMPRISONED.

DURING HIS FESTIVAL IN 386 IN ANTIOCH, ST. JOHN CHRYSOSTOM PRAISED PHILOGONIUS' DEVOTION. ALL THAT IS KNOWN ABOUT PHILOGONIUS COMES FROM THIS SERMON.

PHILOGONIUS DIED IN THE YEAR 324. HIS FEAST IS DEC. 20.

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World And National Briefs

Pushing Condoms To Fight AIDS Called 'Writing Off' Youth

ST. PETERSBURG, Fla. (CNS) — Bishop John C. Favalora of St. Petersburg, saying society "should be encouraging young people, not writing them off as hopelessly amoral," has lambasted a Florida company's plans to produce condoms targeted at youth. Bishop Favalora, in his weekly column in the Nov. 29 issue of *The Flordia Catholic*, also urged readers to "call those cable channels and those associated with the advertising of condoms on television" to object to such condom marketing.

Access To Dead Sea Scrolls Widened As Scholars Approve Guidelines

WASHINGTON (CNS) — Access to the Dead Sea Scrolls has become significantly wider with the recent announcement by the Israeli Antiquities Authority that scholars wishing to view the scrolls will no longer be required to promise not to publish the texts. In addition, guidelines approved at the annual convention of the Society of Biblical Literature would encourage scholars or institutions possessing ancient texts to make the material available to others before authorized academic texts are finalized. Access to the more than 800 scroll fragments has been a major issue among scholars since shortly after their discovery more than 40 years ago in caves near the Dead Sea. The fragments are stored at the Rockefeller Museum in Jerusalem under the control of Israel's Antiquities Authority.

Abortion Policies Intact After 1991 Congressional Session

WASHINGTON (CNS) — Congress ended its 1991 session Nov. 27 after failing to make any dents in the Bush administration's policies on abortion. Although as many as six presidential vetoes had been predicted, Bush only vetoed two abortion-related measures — a District of Columbia appropriations bill which would have allowed locally raised revenues to be used for abortion, and another funding measure which overturned a ban on using federal family planning funds to counsel about abortion. The district funding bill was resubmitted and approved without the abortion provision, while the presidential veto on abortion counseling was sustained. Several other abortion-related provisions were killed in conference committee. Also, the House killed a foreign aid bill that included funds for organizations that back abortion. Carried over to next year's session was a funding bill for the National Institutes of Health which contains a provision overturning the current ban on the use of fetal tissue from deliberately induced abortions in federally funded research.

Priest's Killer Given Death Sentence Opposed By Bishops

CAPE TOWN, South Africa (CNS) — The death sentence for a 23-year-old man found guilty of the murder and robbery of a Cape Town priest has prompted the southern African bishops to renew their call for abolishing the death penalty. In sentencing Cyril Francis in Cape Town's Supreme Court Nov. 26, Judge A.J. Lategan said Francis had killed Father Noel Stanton "in a brutal and repugnant manner by dropping a block of concrete on his head." However, it is uncertain when or if the sentence will be carried out. There has been a national moratorium on executions since February 1990.

Orthodox Official, In Response To Pope, Says Talks In Jeopardy

VATICAN CITY (CNS) — A major Orthodox official said ecumenical dialogue could be suspended unless problems with Eastern-rite Catholics in Eastern and Central Europe are resolved. Newly elected Ecumenical Orthodox Patriarch Bartholomeos I of Constantinople, citing tensions over property and charges of Catholic proselytization, said that talks are at risk. He was responding to a reconciliation plea by Pope John Paul II, who said in a message to the patriarch that tensions in Central and Eastern Europe show that Catholics and Orthodox must learn anew how to live together. The Catholic-Orthodox tensions resurfaced at the Nov. 28-Dec. 14 special Synod of Bishops for Europe when only three of eight Orthodox Churches accepted Vatican invitations to send non-voting delegates. The main tensions concern church property disputes between Eastern-rite Catholics and Orthodox in several countries.

Cardinal Says Church Must Talk Less About Self, More About God

VATICAN CITY (CNS) — Cardinal Joseph Ratzinger said that in devising evangelization strategies, the Church may "talk too much about itself" and not enough about God. Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, addressed the European Synod of Bishops Dec. 2. The synod was called by Pope John Paul II to take advantage of new evangelization opportunities in Europe's post-communist era. Cardinal Ratzinger said evangelization is the biggest job the Church faces, but that God is not getting enough emphasis in the performance of that job.

Pope Says Youths Must Be Missionaries Among Friends, Families

VATICAN CITY (CNS) — Youths are called not only to consider future missionary work in the Church but also to be missionaries now among their family and friends, Pope John Paul II said. "You must have the courage to speak about Christ in your families and your environments of study, work or recreation," the pope told young people in a message for World Youth Day 1992. In most countries, youth day will be celebrated on Palm Sunday, which in 1992 is April 12.

German Bishop Asks Whether Some Church Teachings Too Burdensome

VATICAN CITY (CNS) — The Church must ask itself if it unduly burdens people by banning artificial birth control and remarriage after divorce, a German bishop told the special Synod of Bishops on Europe. Auxiliary Bishop Norbert Werbs of Schwerin also urged the bishops Dec. 3 to ask themselves if the Gospel requires the Church to exclude women from positions of authority and to exclude lay people from the process for selecting bishops. Effective evangelization, he said, requires the Church to continually ask itself if it is being faithful to the spirit of the Gospel — including the practice of not unduly burdening believers — and to the teachings of the Second Vatican Council.

Church Urged to Share Spiritual, Material Wealth

VATICAN CITY (CNS) — Participants addressing the special Synod of Bishops on Europe said that to be credible on the continent the Church must share its spiritual and material resources. On Dec. 3, the synod heard requests for aid from newly liberated Eastern churches and appeals from Western prelates on behalf of Europe's "new set of poor." "This synod must turn to tangible things. It must be a synod of visible communion" with the poorest in Europe, said Portuguese Bishop Antonio Marcelino of Veiro. "Many people live in material and moral misery," he said. The Church is called upon to demonstrate its own poverty, to "disregard honorific titles and have more regard for the rejected," he said. "Our credibility depends upon the attention we give to the deprived people in Europe," he said.

Discover The Faith

3. IS IT ENOUGH FOR YOU TO BE GOOD IN YOUR PERSONAL LIFE?

No. As a baptized, confirmed Catholic, you have an obligation to be an influence for good on others. Pope Paul VI said we should worry not only whether others will be saved if we do not spread the Gospel, but whether we will be saved. Our society is sick with corruption, violence, inhumanity, misery, self-indulgence, licentiousness, the collapse of family life, abortion, drug addiction. Many people, even Catholics, are indifferent in religion. Many Catholics are inactive in their faith. It is time to stir to action the sleeping giant that is the people of God who are the Church. It is time to live and share the Gospel with new fervor.

That is why the Holy Father wants this V Centenary year to be a year of great renewal and recommitment of Catholics to living and sharing their faith.

The Pope said, "Today, as never before, the Church has the opportunity of bringing the Gospel, by witness and word, to all people and nations. The Pope sees this as the dawning of a new missionary age, which will become a "radiant day bearing an abundant harvest, if all Christians... respond with generosity and holiness to the calls and challenges of our time." (Redemptoris Missio, N. 92)

People In The News

Priest Plans To Help Rebuild Romanian Church

JOLIET, Ill. (CNS) — A Romanian-American priest who spent 18 years in Romania's prison system for resisting efforts to suppress Eastern-rite Catholicism said he plans to return to his homeland to help rebuild the Church. Father Alexander Ratiu, 75, who recently retired from the Joliet Diocese, said he plans to go back after Christmas to teach philosophy, patriology and theology at the Theological Academy of the Eastern-rite Romanian Catholic Church in Oradea. The education and training of new priests is one of the most important tasks in the rebuilding of the Church, Father Ratiu said in a recent interview. The priest was born in Scalp Level, Pa., to Romanian parents who came to the United States to work in the mines during World War I. The family returned to Romania when he was 5. He returned to America in 1971 with his brother's family.

Founding Bishop Of Allentown Diocese Dies At 84

ALLENTOWN, Pa. (CNS) — Bishop Joseph Mark McShea, founding bishop of the Diocese of Allentown, died at his Allentown home Nov. 28. He was 84. In addition to founding the Allentown Diocese, Bishop McShea was one of the first Americans assigned to the Roman Curia to serve in what is now known as the Congregation for the Eastern-Rite Churches and later spent 13 years as secretary to the papal delegate in Washington.

Politicians Have Little Response To Excommunication Petition

WASHINGTON (CNS) — Politicians and others targeted by some U.S. pro-life leaders for excommunication because of their abortion views had little response to the pro-lifers' petition brought to Pope John Paul II. "The pope has never spoken on Mario Cuomo's position (on abortion), and Lord knows, the pope of the whole world's Catholic Church has more important things to do than talk about the baggy-eyed governor of New York who's in trouble with his budget," New York Gov. Mario Cuomo said on ABC-TV's "This Week With David Brinkley" Nov. 24. Those named in the petition included two governors, six U.S. senators, 16 members of the U.S. House of Representatives, a federal judge and two women heading abortion rights organizations. Only one of the dozen members of Congress contacted had any comment on the petition.

South Texas Bishop Known For Defense Of Poor Retires

WASHINGTON (CNS) — Pope John Paul II has accepted the retirement of Bishop John J. Fitzpatrick of Brownsville, Texas, known for his defense of the poor, including Central Americans who have fled their nations and sought temporary shelter in his diocese on the U.S.-Mexico border. The announcement of Bishop Fitzpatrick's retirement, effective Nov. 30, was made in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. Bishop Fitzpatrick, 73, is succeeded by Bishop Enrique San Pedro, named coadjutor bishop of the Brownsville Diocese in August.

Father Burtchaell Resigns From Notre Dame Amid Sex Allegations

NOTRE DAME, Ind. (CNS) — Holy Cross Father James Tunstead Burtchaell, a nationally known theologian, has agreed to resign from the University of Notre Dame theology faculty amid allegations he sexually harassed and abused students he counseled. In a brief statement Dec. 1, Father Carl F. Ebey, Holy Cross provincial, said Father Burtchaell, 57, was undergoing "psychological evaluation and treatment." He said the theologian agreed last April to resign his faculty post effective next summer, when his current sabbatical ends. The priest has been working at Princeton University under a research grant during his sabbatical.

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A Busy Day At Our Lady Of Grace In Greensboro

Marian Father Mark Garrow offers a closing prayer during the Advent mission held at Our Lady of Grace. Deacon Tim Rohan is to his left.

COME
LORD
JESUS

Father Garrow talks with first grade students at Our Lady of Grace School about th significance of the Jesse Tree.

STAR
OF THE
WEEK!

Marian Father Walter Dziordz talks with third grade students during the weekly in-class Mass at Our Lady of Grace School. Talking through the Mass gives the children the opportunity to better understand details of the Mass.

Our Lady of Grace parishioner Betty Saulter, a first time blood donor, rests after donatin for the American Red Cross as part of the parish blood drive.

A shelter resident (standing in striped sweater) calls upon "Jesus in thanks for His presenc for those who are struggling, for the gift of people who care."

GREENSBORO — It was busier than the average day at Our Lady of Grace.

Besides the normal daily activities of a vibrant 1750-family parish, members of Our Lady of Grace turned Dec. 4 into a day of service and giving to the community. Parish-based activities kept priests and volunteers moving at a brisk pace from dawn until well-beyond dusk.

Throughout the day, Marian Father Walter Dziordz tended to the faith formation of the grade school children. As part of his regularly scheduled classroom Masses, he dispensed the Eucharist to third grade students. In the classroom, Father Walter listened attentively to the questions posed by the 9 and 10-year-old students.

"We talk through the Mass," says Father Dziordz. "As I wash my hands, I am asking the kids 'why I am doing this?'" He feels the involvement offers the opportunity for the children to be more involved with the Mass, giving them a greater sense of understanding.

In the adjacent activity center, parishioners gathered in response to an urgent appeal from the American Red Cross for blood donations. Thirty-nine pints of much-needed blood were collected to help offset the community needs of the Red Cross.

In the middle of the day, an Advent mission was held for children of Our Lady of Grace School. Children had the opportunity to talk about Advent with the clergy, questioning the symbols of the Jesse Tree and other symbols of the season. Marian Father Mark Garrow gave the children "much food for thought about how to grow closer to God in our daily lives by truly being open to those we meet each day," said Deacon Tim Rohan.

As part of Advent preparation, many parishioners spent the evening reflecting on the spirituality of the season as Father Garrow presented "Witnessing to the Lord's Presence," the last session of a three-part Advent series.

Months of planning for the dinner at the Urban Ministry night shelter culminated the day's activities. Renate Bungar spearheaded the drive to collect scarves, hats, flannel shirts, thermal undershirts, socks, and mittens for shelter residents. The essential items were gift wrapped for the homeless, and presented in a Christmas-like fashion.

With the help of RCIA candidates and parish volunteers, Our Lady of Grace was able to present 77 men and 15 women shelter residents with gifts of warmth. Volunteers for the dinner project worked throughout the day preparing 20 turkeys.

"I am very impressed with what the parish did," says Father Dziordz. He points out that the parish's involvemer with the Urban Ministry is "totally non-clergy effort. The lay people hav done a magnificant job."

All photos on this page by Eileen Rohan

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ATHOLIC
News & Herald

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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Christmas Message To The People Of The Diocese Of Charlotte

December 25, 1991

Once again in the ever advancing cycle of the years, we have come to the beautifully unique Feast of Christmas. It is truly a joyous and wonderful time of the year. It is rightly the time for all of us as Christians to celebrate in a special way the true cause of our joy, our hope and our peace.

Christmas celebrates the coming of Christ into the world. A Savior is given to us; He is Christ the Lord. In His Name, I extend to you and your families my prayers and hopes that this Christmas may truly be for you a season of joy and a source of God's blessing for you and yours.

May this Christmas Day bring you a joy that will continue to dwell in your hearts and in your homes throughout the coming year. May this day a light dawn on you, a light whose brightness will never be extinguished. The Lord Jesus Christ is our light and the light for this world. And through our eyes of faith, we can recognize Him as the long awaited Savior, now dwelling among us full of beauty and truth.

Let us rejoice at this beautiful Christmas event, because not to rejoice and not to celebrate our joy in His name would be to show a callous ingratitude to a loving God and Father to us all. Our present joy and peace of soul are not ones which have only recently been discovered but, rather, they are a joy and peace which have been an integral part of humanity's experience for several thousand years.

Christ coming among us as Lord, Savior and friend is, indeed, the incamate manifestation of God's abiding love for us and, as such, is the cause of our joy, the foundation of our hope and the ultimate explanation of the mystery of human life and the purpose of our human existence. It is no wonder, then, that the Christmas event is the cause of so great a joy and celebration for all of us.

There is an old Christian tradition that God sends each person into the world with a special message to deliver, with a special song to sing for others, with a special act of love to bestow. No one else can speak my message or sing my song or offer my act of love; these are entrusted to me. According to this tradition, the message may be spoken, the song sung, the act of love delivered only to a few, or to all the people in a small town, or to all the poeple in a large city, or even to all the poeple in the whole world. It all depends on God's unique plan for each person.

At this holy time of Christmas when we are recalling the fact that God so loved the world that He sent His Son, Jesus, into the world for us, I want to express to you that your message has been heard in my heart, your song has warmed my world, and your love has brightened my darkness. And during this sacred season, my prayers, my Masses, will be that Christ, the Light of the World, will bring you great joy and peace, a peace that the world cannot give.

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

Unto You Is Born This Day A Savior...

Colorphoto by John F. Maurer for St. Patrick Cathedral, Charlotte

The Blessings Of The Season

The staff of *The Catholic News and Herald* wishes a Happy and Holy Christmas and a Joyous New Year to all of our readers.

Court Order Delays Construction Of St. Gabriel Community Center

By CAROL HAZARD
Associate Editor

CHARLOTTE — A new community center at St. Gabriel Church, designed for Charlotte's fast growing Catholic population, will not open in time for the beginning of the 1992 school year as originally planned.

A neighbor, who fears the 79,000-square-foot building will lower property values in a nearby subdivision, has succeeded in halting construction until the law suit he filed is settled. The earliest the case is expected to be heard is January.

To the surprise and dismay of the church, a preliminary injunction order was granted by Mecklenburg County Superior Court Judge Beverly Beal at a Dec. 12 hearing. The decision came on the heels of another judge's denial Dec. 4 of a request for a temporary restraining order.

FATHER ED SHERIDAN

The $4 million building, which will increase enrollment at the parish's elementary school from 385 to 535 students, is part of a major reorganization of Catholic schools in Mecklenburg County to meet rising demands for Catholic education.

"It will definitely without the possibility of a miracle delay the church's opening of the building by Aug. 1," said Father Ed Sheridan, pastor of St. Gabriel, responding to the judge's decision. "We're already several weeks behind schedule."

Furthermore, the delay will be costly to the parish, the contractor and the Diocese of Charlotte, said Father Sheridan. "We're talking about hundreds of thousands of dollars."

Contractors and sub-contractors on the project laid off 50-60 workers the day after Beal's ruling.

Diocesan legal counsel Dick Lucey said he was "very much surprised" at the decision. "What we're dealing with is the interpretation of a city ordinance and, to me, it's very clear."

The ordinance is also apparently clear to the Charlotte Zoning Board of Adjustment, which unanimously approved the plan Nov. 26.

Beal said he granted the restraining order because the community center has the "potential for being disruptive" to a residential area. He also said continued construction could cause irreparable harm to adjoining properties.

The hearing was the fifth round in the legal battle to build the community center. A temporary restraining order granted in late October was lifted a week later.

Brookridge Lane resident Gary Cox, who filed the law suit, said he doesn't want the community center built next to his home because it will be noisey and disruptive. "It's a nuisance to have someone build something that big next to your home," he said.

"This isn't sour grapes," said Cox. "I'm not asking them not to build it. I'm just asking them to put it up on Providence Road." The Providence Road location, which was considered at one time, was determined to be too costly and inadequate to meet the needs of the parish program.

Cox is backed by some neighbors of the Greentree Neighborhood Association. Many, however, are reportedly either in favor of the expansion or neutral. Reports about the level of support are conflicting.

The president of the association, who asked not to be named, said about half of the 68 homeowners objected as she did to the building. Her assessment, however, was rejected by residents Lillian and Ed Solomon, who also attended the hearing.

"This is not the general feeling of the neighborhood," said Lillian Solomon. "Most are not against the building. There are just a few trouble makers and they seem to be doing a good job."

The Solomons said the community center will be "an asset to the neighborhood" and it will increase rather than decrease property values.

The site for the new building is nestled behind the school and parish away from Providence Road. An old two-story gym and cafeteria building and some huts originally used as quail barns were torn down to make way for the new construction. "Those were an eyesore for 30 years," said Father Sheridan, referring to the quail huts.

During the planning stages, the church met with neighbors, so they could voice concerns about the noise and closeness of the building. In response, St. Gabriel moved the building away from the neighborhood property line and and put a one-story section on the side closest to the neighbors.

The community center has 19 classrooms, a couple of laboratories, a cafeteria and gymnasium. It will also be used for religious education and school offices.

"All we're trying to do is educate our children," said Dan Scherger, who attended the hearing. Although Scherger's three children attend the school at St. Gabriel, some of his friends have not been able to get their children into the school, he says. The waiting list for admittance was 102 at the beginning of the school year.

Official

The Most Reverend John F. Donoghue announces the following appointment in the Diocese of Charlotte:

Effective Jan. 2, 1992 — Reverend Thomas Field, Glenmary, pastor, St. Joseph Church, Bryson City, and Our Lady of Guadalupe, Cherokee.

Rev. Msgr. John J. McSweeney, VG
Chancellor

GLADYS AND BEN WHITEHOUSE

Marriage Retorno To Be Revived For Diocese Of Charlotte

By CAROL HAZARD
Associate Editor

DURHAM — A Marriage Retorno weekend for couples wishing to strengthen the spirituality of their marriages is scheduled for the weekend of Jan. 3-5 at the Avila Retreat House in Durham.

Retorno is an outgrowth of Marriage Encounter, although couples are not required to have participated in a Marriage Encounter weekend. It is the first Retorno weekend that has been scheduled in several years for the Diocese of Charlotte.

"We're trying to get it started again," says Gladys Whitehouse, who will make presentations during the weekend with husband Ben. The Whitehouses are parishioners at St. Paul the Apostle in Greensboro.

The format is similar to a Marriage Encounter weekend with a couple and a priest serving as leaders and presenters. However, more time is devoted to prayer. "The focus is on couple prayer and praying the Scriptures together," says Whitehouse.

The Whitehouses, married 26 years with nine children, made their firs Retorno weekend in 1976. "We ha been on a Marriage Encounter weekend but we had never been successful a praying together. Retorno facilitated tha and now we have a yearning for it."

Whitehouse says it's important fo couples to pray together and listen "no only to what God is saying to us indi vidually but also as couples." Mos people, however, do not feel comfort able with praying together, she says.

"Prayer is such an intimate experi ence. To pray with your spouse is goin beyond the intimacy you share in sexu ality. Breaking that barrier and movin in that direction in not easy."

Retorno gives couples the tools t read Scripture, pray together, and thereb deepen their relationship with one an other and the Lord, says Whitehouse.

Cost for the weekend is $160. T register, send your name, address, tele phone number and a $10 registration fe to the Whitehouses at 5007 Lancaste Rd., Greensboro, N.C. 27410.

Bishops Back Holy Day Change, Native American Statement

WASHINGTON (CNS) — In actions announced Dec. 17, the U.S. bishops narrowly approved the elimination of the Mass obligation for U.S. Catholics of the Latin rite on three holy days of obligation — Jan. 1, Aug. 15 and Nov. 1 — whenever those feasts occur on a Saturday or a Monday.

Vatican approval is needed before the change takes effect. It affects the holy days in question only when they fall back-to-back with Sunday, not when they occur on Tuesday, Wednesday, Thursday or Friday.

In another vote released Dec. 17, the bishops overwhelmingly approved a statement on Native Americans marking the 500th anniversary in 1992 of the arrival of Christianity in the New World.

It calls for Catholic "solidarity with the Native American community" and pledges the bishops to work on their behalf on "health, housing, employment, education, poverty and other national issues."

The Native Americans statemen the holy day proposals and two othe actions — a minor liturgical change an a minor procedural change for conduct ing bishops' meetings — were the sub jects of mail balloting following th Nov. 11-14 meeting of the Nationa Conference of Catholic Bishops.

All the mail-ballot proposals wer discussed and voted on by the bishops a the meeting, but absent bishops had t be polled afterwards because the vote of those present were insufficient t either pass or defeat the proposals.

Possible changes in the Mass obli gation on holy days had brought th most extended and spirited discussio of any topic on the agenda of the No vember meeting.

If the Holy See approves the bish ops' decisions before August, the fir feast to be affected would be Aug. 1 1992, which falls on a Saturday. In 199

SeeNCCB, Page

ACCS Students Continue To Aid Needy During Holiday Season

By MATT DOYLE

ASHEVILLE — Asheville Catholic Community School continued a tradition of giving this year with the annual collection of goods for families in need in western North Carolina.

Classes from pre-k through grade eight "adopted" an unidentified family, supplied by Catholic Social Services.

Through their gifts of clothing and toys, the students have helped at least 60 families over the past six years enjoy a better Christmas.

Each of the families receives between two and three large sacks of goods with five to nine gifts for individuals.

The ACCS students never see the families' reaction to the gifts. The families never know the gifts have been sent by ACCS.

This anonymous sharing is an important aspect of the program. Mercy Sister Patricia Ann Pepitone, ACCS principal, says the children are asked to "reflect on their own excitement at Christmas and imagine those who have nothing, receiving the parcels" from ACCS.

It is hoped that the children will remember that "Christmas is a time to give, to thank God for what we do have. To bring the spirit and joy of Christmas to those less fortunate," said Sister Patricia.

"It's great to ask for and be excited about what you want, but remember we are celebrating Christ's birthday, and everyone gave presents to Him."

Sister Patricia said, "Since Christ is in all of us, rich or poor, we need to bring presents to Him by giving to others."

Several vans were needed to haul the yield from the school to Catholic Social Services. From there, the packages are sent to the families in the area from Hickory to the Tennessee border covered by the Asheville office.

The CSS office manager, Erin White, coordinates the Christmas Family Program. She said about 80 families will be served this year through CSS.

In addition to the gifts from ACCS, churches, individuals, and church groups adopt families. All families referred to CSS will be receiving Christmas gifts.

Each year, when all the gifts are turned in, four of five rooms at the CSS office in west Asheville are filled with large sacks of goods.

The families served have been identified by pastors in the western part of the state. Most of them are from rural areas where services are not so readily available.

In Asheville, there are many programs run by several church and social agencies which serve the poor.

However, those helped by CSS may be isolated and known to very few.

When all the gifts are collected and sorted, parish representatives will arrive at CSS to collect their parcels.

Kindergarten students at Asheville Catholic Community School place Christmas gifts for needy families under a classroom tree. Pictured are (rear, l-r) Drew Thorpe and Sarah Olesiuk and (front) Megan Hall. The families to be helped are chosen by the Asheville office of Catholic Social Services. Photo by MATT DOYLE

The Star Of Bethlehem...Where Is It Now?

By BILL MATEVIE

There is a story usually told around Christmas time, which is special for those of us who seek the Lord.

We can all remember the story of how a new star led three wise men from the east to the manger in Bethlehem, and how the wise men followed the star until it stopped right above the place where the baby Jesus was born.

A few days after the wise men found Jesus, there was a meeting of all the angels who had been involved in placing the new star in the sky, the guiding light named the Star of Bethlehem. The angels discussed what whould be done with the star for after all, it had fulfilled its purpose. It had led the wise men to the manger, to the Christ, and was no longer needed.

What should they do with it? It couldn't just be left there. But what? That was the big question.

There was endless discussion among the angels, with one proposal reaping enthusiastic support and then another exciting even more approval. Finally, it was was decided unanimously that the Star of Bethlehem would be broken into billions of little pieces and one tiny piece would be placed in the eye of each baby at birth.

Our task — yours and mine — is to look for that piece of the star in every person's eye. It is there if only we look for it.

Bill Matevie is Prison Ministry coordinator for the Diocese of Charlotte.

Consuelo Blankenship, 13, a Cherokee Indian, signs The Lord's Prayer during the Mass celebrating the 25th anniversary of Our Lady of Guadalupe Mission at Cherokee. The anniversary fell on the Feast of Our Lady of Guadalupe, patroness of the Americas. Photo by MATT DOYLE

Mission Marks 25th Anniversary On Feast Of Its Patroness

By MATT DOYLE

CHEROKEE — The sign on the road wrapping around the Smoky Mountains identifies this as "God's Country."

On Dec. 12, the people of God's country gathered to celebrate the 25th anniversary of Our Lady of Guadalupe Church on the feast of its patroness.

It was a meeting and a mixture of cultures in this tiny church perched upon a ridge overlooking a gantlet of trinket shops, restaurants, motels and trailer parks. Anglos, Hispanics, and Native Americans of all denominations gathered within the symbolic architecture of the building.

Mary Herr, hard-working ombudsman of the mission located on the Cherokee Indian reservation, prepared a history of blended Roman Catholic and Cherokee traditions that went onto the architecture of the seven-sided church. The building style is patterned after the Cherokee council houses.

Seven has been considered a sacred number since ancient times in the Hebrew tradition and among Cherokees. That was not lost in the construction of the building.

On the floor is a circle surrounding the centrally-located altar are the seven signs of the Cherokee clans. The seven sacraments are represented in carvings that frame the Tabernacle.

The Cherokee church is a mission of St. Joseph Church in Bryson City. Both are administered by Glenmary Father Charles Hughes, who was the main celebrant of the anniversary Mass.

Father Hughes became administrator in September following the death of Glenmary Father Frank Gardner, the longtime pastor. The day after the anniversary, Bishop John F. Donoghue announced the appointment of Glenmary Father Thomas Field as the new pastor. His appointment is effective Jan. 2, 1992.

In his homily, Glenmary Father Gerald Dorn, the first vice president of the Glenmary Home Missioners, recalled the steps that were taken to build the church 25 years ago, the beginning of a new church in Cherokee.

He suggested that there was another Church present in Cherokee. That Church could be found in the people of God.

Father Dorn urged everyone to be thankful for the mountains that surround them. The scenic splendor of the region was not lost on the priest who said he took time during his drive from the Glenmary headquarters in Cincinnati, Ohio, to stop beside a brook and enjoy its beauty.

Mass began with a procession around the outer perimeter of the church. The congregation was led by girls tossing flower petals, and a banner in honor of Our Lady of Guadalupe was held high as all joined in singing a song in honor of the Blessed Virgin Mary.

In 1531, the Blessed Mother appeared four times to Juan Diego. An imprint of her image was left on the Indian's cloak. The apparitions are recalled in the stained glass window on the north wall of the church in Cherokee.

One of the highlights of the anniversary Mass was the intrepretation of the Lord's Prayer in sign language by 13-year-old Consuelo Blankenship. The Cherokee Indian girl held the congregation spellbound as her hands gracefully moved through the words of the prayer.

A reception followed at the Tsali Manor.

Holiday Schedule

Because of the Christmas holiday, *The Catholic News & Herald* will not publish a Dec. 27 issue. Our next issue will be published Jan. 3, 1992. We will be printing early that week because our normal printing day, Wednesday, is a holiday. Any material for that issue should be submitted as early as possible and should reach us no later than Dec. 26.

Because of the break in publishing, this issue includes Scripture readings for the weeks of Dec. 22 and Dec. 29 and the Discover the Faith series for both weeks.

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A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Brother John-Joseph

The Diocese of Charlotte is losing a voice of social consciousness. And it is with much sadness that we say goodbye to Conventual Franciscan Brother John-Joseph Dolan, director of the Ministry for Justice and Peace.

Reassigned by his provincial, Brother Dolan leaves us to take on the responsibility of formation director for novices at San Damiano Friary in Holyoke, Mass.

We will miss this native New Yorker. In four years, we have taught him *proper* Southern diction, which we hope will serve him well in the Northeast.

In his four-year tenure, Brother Dolan has been quite the advocate for social injustice. He has educated countless thousands on issues of peace and justice, from youth groups to adults. Brother Dolan took the issues of intolerance to the people, enlightened our social responsibility. He made you think; made you angry at injustice. Rightfully so, thus inspiring activism.

He exuberantly expounded with such passion that his every word hung heavy with the intense compassion he felt for those in need.

As vicar for religious, he was confidant for the sisters in the diocese. He counseled, and served as liaison for their concerns.

Genuinely concerned, Brother Dolan touched many. Known as Brother Dolan, Brother John Joseph, or "JJ" (the latter an endearing term dubbed by diocesan personnel), his door was always open for discussion.

But, perhaps as Dorothy said to the scarecrow (in *The Wizard of Oz*) "I think I'll miss you most of all." The staff of *The Catholic News & Herald* will be losing one of our greatest sources of information. Brother Dolan has been a wealth of knowledge for us. Not a week goes by that we haven't counted on his expertise to guide us through an issue. He has been a sounding board for ideas, and a spring of wisdom for our planning.

We are saddened at our loss, but rejoice in your journey.

Hey, ya'll come back now, ya hear!

Vaya con Dios, Brother Dolan.

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NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Dec. 11.

Dear brothers and sisters,

The Old Testament prophets speak of God as the Spouse of Israel, his chosen people. Against this background the New Testament presents Jesus Christ, in fulfillment of the ancient prophecies, as the bridegroom of the Church, the new people of God.

It was John the Baptist who first referred to Jesus as the Spouse of Israel foretold by the prophets. John told his disciples that he himself was not the Christ but rather "the friend of the Bridegroom, who stands and hears him (and) rejoices greatly in the Bridegroom's voice" (Jn 3:29). Jesus used the word bridegroom of himself when he answered those who asked him why his disciples did not fast: "Can the wedding guests fast while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast" (Mk 3:19).

The Gospel parables, too, reveal that Jesus is the Spouse foretold by the prophets. In the parable of the wedding feast, the kingdom of God is described as a banquet which a king gave for his son and invited all to attend. Those who answered the king's invitation represent all who accept Christ's message in faith, respond fully to the demands of their vocation and share fully in the life of the Church. In the parable of the wise and foolish virgins, Jesus again uses the image of a wedding feast in order to insist that his disciples should be ready and waiting for the coming of the bridegroom.

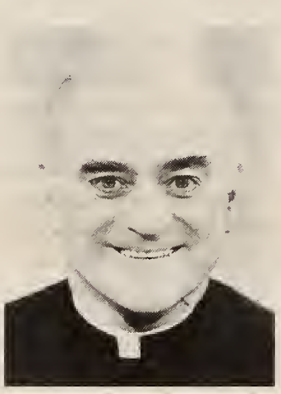
Jesus worked the first of his miracles at a wedding feast at Cana in Galilee. This setting itself suggests to us that, in Christ, the Bridegroom foretold by the prophets was now present among the people of Israel. At Cana, we can also recognize the figure of the bride of the New Covenant, the Church, already present in Mary and the disciples who were at the Lord's side during the wedding feast.

I am pleased to welcome the group of young people from Australia who are visiting Italy on an exchange program organized by the International Association of Lions Clubs. My cordial greeting also goes to the pilgrims from Sri Lanka. Upon all the English speaking pilgrims and visitors present at today's audience I invoke the grace and peace of our Lord Jesus Christ.

Light One Candle

By FATHER JOHN CATOIR

The spiritual task of the Christian at Christmas is to accept Jesus as Lord, and to enjoy the gift of salvation which He has come to announce. Even as an infant, Jesus is the King of Peace who comes to liberate us from needless fear and guilt. Also implicit in our faith is an understanding of the reign of the Holy Spirit over us.



St. Paul put it nicely in his letter to the Galatians (4: 4, 5-6).

When the appointed time had come, God sent His Son ... in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!"

We have within us a dancing, joyful Holy Spirit, which is the soul of our soul. He teaches us to accept the Father's will as our primary goal in life.

The Holy Spirit abides in Jesus Christ, and through Him, guides our minds and hearts. By walking with Jesus, we learn more and more about His relationship with His Father. Jesus always tried to please the Father. He was a man for others, but primarily, Jesus was a man for the Father. Jesus is the key to this learning process. *Learn of Me for I am meek and humble of Heart.*

We can benefit from His example in countless ways, but most importantly by imitating His desire to please His Heavenly Father. Because Jesus so perfectly conformed to His Father's Will, He delighted the Father.

That means Jesus living in us enables us to be God's delight as well. In Him, through Him, and with Him, we give honor and glory to God. The Spirit of Jesus enables us to radiate God's love. We come alive in His love.

Most of us are not given to lofty theological ideas, but that doesn't matter. If we focus on the idea that we have the power to delight the Father, our spiritual lives will blossom to new levels of joy and power. Imagine yourself in playful dialogue with your Heavenly Father.

Being sons and daughters of Almighty God we receive a new life in God superadded to our natural life. In Jesus we are elevated to a new dignity, a new intimacy with the Divine. We already possess everlasting life and our purification is well under way.

The Holy Spirit leads us away from a self-centered existence to a state of full union with God the Father. Once you catch this Spirit of Christmas, you will become a generous giver to all around you. God has given you so much, now it's your turn to go forth and give to those in need.

A couple of years ago, there was a song that become quite popular: "Don't Worry, Be Happy." It was a simplistic jingle, but for those who have faith, its simplicity was its greatest charm.

Be happy. Rejoice and be glad this Christmas, because you honor the Father when you are full of joy.

Father John Catoir is director of The Christophers.

Letters To The Editor

There Are Limits

To the Editor:

I'd like to comment on some of Father McCreesh's statements (a homily by Jesuit Father Gene McCreesh, pastor of St. Peter Church in Charlotte, was printed in the Dec. 6 issue of *The Catholic News & Herald*).

There are limits to everything in life. Has Father McCreesh looked at our national debt? The grand delusion is that we are rich country. All we really have is the shirt on our backs. And that will soon be taken away from us. One of the reasons is allowing some 3 to 20 million illegal Mexicans to enter into our county when there were already 8 million unemployed in our country.

Also, it is the welfare state which is at the bottom of the destruction of the moral fiber in this country.

And the specter which looms on the horizon, which is being totally ignored by the religious community and especially the Catholic Church, is human over population, the major factor in the destruction of the environment, which is absolutely essential to life on earth.

The human population upon this planet should never have exceeded the 500 million mark. It is now going on 6 billion. There is no way that this planet can properly sustain 6 billion souls.

And so we opened our gates to Indians and Mexicans who are noted for their high rate of reproduction to share in our abundance. Enjoy it while it lasts. I don't think Joseph of old would have approved.

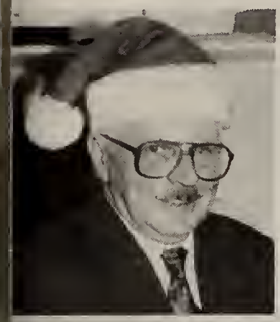
Mary Miller
Greensboro

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Working in the news business for many years, especially for a wire service, you become accustomed to constantly making and losing friends. People are always being transferred or quitting for greener pastures. Some don't even hang around long enough for you to get to know them. But then there are some longterm associations which you hate to see end.



This is one of those for me.

Conventual Franciscan Brother John-Joseph Dolan came to the Diocese of Charlotte as director of the Ministry for Justice and Peace in 1987 about a month after I moved over from a part-time job with the old *North Carolina Catholic* to a full-time position with the diocese as director of the new Office of Ministry Support.

Justice and Peace was one of the minstries for which my office provided staff support. And, over most of the past four years until I took on the editorship of this newspaper, I worked closely with John-Joseph. As it urned out, his office was my major "client," especially after he assumed the additional duties of Vicar for Religious.

Even after I became editor of *The Catholic News & Herald* earlier this year, the business relationship continued. As regular readers know, he was a frequent contributor to the newspaper and he also was a major resource. If anyone had the answer to a question, it was John-Joseph. He also was a good source of news. In fact, story ideas that he has provided will be cropping up in our pages for months to come.

As a matter of fact, we just received a final column from him. It will appear in he Jan. 3 issue at about the time that he is heading for Massachusetts and his new assignment as director of the pre-novitiate program for the Conventual Franciscans.

But, it has been more than a business relationship. John-Joseph and I share many of the same viewpoints and tastes, we're both Irish and both from up north and we both like my wife's cooking. Ree and I have spent many enjoyable hours in his company.

We're going to miss him.

Christmas is traditionally a time for talking about peace on earth but somehow he talk rings a little hollow this year.A few short months ago, it seemed possible that we might be entering a long stretch of peace. There were a few conflicts to be sure - the continued troubles in Northern Ireland and the struggles between the Israelis and the Palestinians.

But the Gulf War had ended successfully and the nations of Eastern Europe appeared headed for a revival of democracy.

Now, however, there is the horror of bloody ethnic warfare in Yugoslavia and he specter of a violent upheaval in the Soviet Union -- or whatever is left of it. It's rightening to think that no one is quite sure who controls the Soviet nuclear arsenal.The powers-that-be in the various Soviet republics say they'll turn over the weapons based on their soil to some sort of central control so they can't be used. But we've all heard promises like that before. The leaders of some of the rival political and ethnic groups in those republics must at least be thinking about how nice it would be to hang on to a few nuclear missiles just in case.

And, there's always our old friend Saddam Hussein. Despite our victory in the Persian Gulf area less than a year ago, he's still in power. And, by all accounts, he till has some nuclear and biological weapons and, just as frightening, the capabilty of producing more if anything should happen to the ones he has.

What hat? Oh, that hat. I had halfway hoped that nobody would notice.

Actually, it was Joann Keane's idea. She thought it would be an improvement on the mug shot which usually appears here. I'm not so sure, but my wife also liked he idea and here I am. Believe me, it will be back to the old picture for the next issue.

I have also made it clear to Joann that I will NOT wear the bunny ears which she lready has ideas about using for the Easter issue.

Glenmary And The Diocese Of Charlotte: Partners In Ministry For Many Years

By FATHER BOB DALTON

Frequently over the years, the very first Catholic missionary work in the more emote regions of our country has been through the pioneering efforts of extremely dedicated diocesan priests. In this column, I would like to salute our missionary partners — the diocesan priests of the United States — by highlighting the mission development of a region I am familiar with; western North Carolina.

St. Joseph Church in Bryson City, N.C., is cradled in the hillside overlooking Main Street. The native gray stone gives the solid appearance of strength and ermanence. The rich wood interior and stone altar of the small mission church reate a sense of reverence and beauty. The carefully tended lawn extends a message f welcome. The life-sized crucifix in front is a proclamation of faith to all who pass by.

I have in my office a poster from 1947 listing the times and places for Sunday Mass throughout western North Carolina. That poster gives a glimpse of the story f courage, faith and foresight behind the construction of that beautiful church in the midst of the Smoky Mountains. Six years after the church was built, Sunday Mass was still being offered only on the first Sunday of the month. Diocesan priests from Waynesville traveled throughout the rugged mountain terrain for more than 100 miles to offer Mass in Legion Halls, school auditoriums, town recreation buildings and hotels.

In Sylva, the William Wise home hosted the few scattered Catholics. In Murphy, ohn Manthey opened his house as a place of worship for the one Mass each month. He may have considered himself lucky because George Arthur could experience Mass in his home in Canton only every fifth Sunday of the month, four times a year.

In 1954, Glenmary Missioners came to serve the mission needs of the six-county area of western North Carolina. Catholics were few and scattered, but the missionary zeal of the priests of the Diocese of Raleigh had laid a firm foundation for the future growth of the Church.

I still vividly remember my disappointment when I faced a congregation of only 10 peple when I came in 1962 to Our Lady of the Mountains Church in Highlands to preach a parish mission. My youthful discouragement and frustration were turned to surprised elation when the pastor informed me that this was perfect attendance. The entire parish was present. For this nucleus of a congregation, the tireless diocesan priest drove about 50 miles one way over the treacherous road from the base parish in Brevard.

For 37 years now, Glenmary Missioners have labored amid the spectacular beauty of this mountain region. At times progress seemd painfully slow, but the Catholic Church began to take root and strong congregations began to blossom and grow.

The cycle of cooperation between Glenmarians and diocesan priests continues. Glenmary has turned over to the Diocese of Charlotte five healthy and thriving congregations and the Catholic Student center at Western Carolina University. Glenmary continues to labor in Bryson City, Andrews, Robbinsville and in the Cherokee Nation.

The mission cycle continues. Until two years ago, the Catholics of Robbinsville worshipped in space provided by the United Methodist Church in town. Finally, the infant congregation of Catholics under the leadership of Father Jim Wilmes was able to purchase a store on the highway at the edge of town.

Hard work by parishioners and the financial help of benefactors turned that former carpet store into the attractive and spacious Prince of Peace Church and Parish Hall. Another struggling congregation begins the slow process of growth to eventually become a mature church to join the others turned over to our partners in mission and ministry, the diocesan priests of the mission Diocese of Charlotte.

Father Bob Dalton is president of the Glenmary Home Missioners.

The Presence Of Jesus In The Eucharist

By FATHER JOHN DIETZEN

Q. Please explain how and when the Church came to the conclusion that the real presence of our Lord continues at a time other than the actual celebration of the Eucharist.

It does not seem to be logical or to be the purpose of the sacrament for the Lord to continue to be present outside of the sacrifice of the Mass. (Missouri)

A. The real bodily presence of our Lord in the Eucharist under the appearance of bread and wine is of course one of the foundational truths of our faith, from the early Christian communities on.

Perhaps our strongest evidences of this fact in the New Testament come from St. Paul; for example, his declaration that the cup we bless and share is the blood of Christ, and the bread we break and eat is the body of the Lord (l Corinthians 10:16), and St. John's Gospel.

This Gospel, written probably toward the end of the first century, reveals the clear belief of Christians at that time about the identity of the eucharistic species with the body and blood of the Lord. (see especially Chapter 6)

It seems clear that from those earliest decades the Christian communities understood that this real presence of the risen Lord in the eucharistic bread and wine endured after the Eucharistic celebration itself.

This celebration took many forms, including some incidentally that did not include what we call the words of consecration in the institution narrative of the Mass.

An example is the Eucharistic Prayer contained in the "Didache," The Teaching of the Twelve Apostles, written in the first part of the second century, one of the most valuable documents we possess from early Christianity.

Whenever the Eucharist was celebrated, however, it was assumed that union with that eucharistic community could be enhanced by receiving the sacred species later if necessary.

Somewhere around the year 150, the Christian philosopher and martyr, Justin, writes of the worship service which Christians celebrated each week on "the day of the Sun."

He describes the reading and reflection on the Scriptures, prayers, the Eucharistic (thanksgiving) Prayer and Communion, and then tells how portions of the bread from that Eucharist were taken to those who were absent.

We know that it was quite common for deacons and others to take Communion to the sick, prisoners, and others who were not able to be at the community celebration. This belief has been consistent in the Church ever since.

A good example is the Communion service during the liturgy of Good Friday. Since about the year 800, Communion has been received in this ceremony using hosts consecrated at a previous Mass.

It is worth noting that while Martin Luther believed strongly in the real presence of Jesus in the Eucharist, his belief was that this presence did not continue after the time of receiving Communion in the celebration.

Other leaders of the Reformation, John Calvin for one, believed much as we do in the enduring presence of our Lord after the eucharistic liturgy.

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Jesuit Father Gene McCreesh talks with a resident of the winter shelter recently opened to handle the overflow from the existing men's shelter. Father McCreesh says it is only a temporary solution to the problem. Photo by CAROL HAZARD

Priest Says New Shelter For Homeless Only Stopgap Measure

By CAROL HAZARD
Associate Editor

CHARLOTTE — Meet Danny. Down on his luck, Danny lost his job about a week ago. Then, his wife kicked him out for hanging around with the wrong crowd. He rode a bus to Atlanta and back to Charlotte, so he could avoid being out on the streets.

With still no place to go, he checked into the winter shelter that opened last week in the United Way of Central Carolinas auditorium at 301 S. Brevard St.

"I don't sit on my butt too long," says the 29-year-old homeless man. "I have to work. I have four children to support. I'm strong, I'll get back on my feet."

Danny was one of 50 to 60 men who found solace and a warm place to sleep at the temporary shelter as the temperatures plunged to freezing last Sunday night. The shelter, which will stay open through March, is handling the overflow crowd from the permanent shelter.

"We had to do it, and we're delighted," says Jesuit Father Gene McCreesh, chairman of the Uptown Shelter board and pastor of St. Peter Church in uptown Charlotte. "It's safe, it's warm and it's quiet, and they're not outside freezing to death."

The shelter is a good stopgap measure, but it isn't enough, says Father McCreesh, who has worked tirelessly with the homeless. What's needed is a treatment center and halfway house for people like Danny, people who want to work and pull their lives together, says Father McCreesh.

Some of the men staying at the shelter are the hardcore homeless, people who have been out on the street for years. But others, like Danny, are the newly homeless, temporarily displaced as the result of the recession, a bout with drugs or other problems that are out of their control, says Father McCreesh. They try to find steady employment, but can't make headway.

"They can't make it out on the streets," says Father McCreesh. "There's too much violence, too many drugs, too much drinking. Maybe they get a temporary job but they get paid minimum wage and they don't make enough to save for the first and last month's rent. They get defeated."

"It gets frustrating and discouraging," says 29-year-old Ronnie, who occasionally finds work as a cook. "But you can't give up. You gotta keep trying."

Ronnie grew up in a foster home, and has no family. He says he was alright until he started doing drugs and neglected to pay his bills. His landlord kicked him out of the room he rented. The night before he came to the shelter, he slept in a vacant house.

"It was so cold," he says, shaking his head. "All I have is a blanket and a sweater. Don't have a coat."

Ronnie says he doesn't do drugs any more. Joe, another shelter guest, is still trying to kick the habit.

"Drugs have ruined my life," says the scared 24-year-old high school graduate. "This is no way to live. But every time I get some money, it's like the devil leads me to buy more drugs.

See **Shelter**, Page 10

Sisters Of Mercy Celebrate 160th Anniversary Of Founding

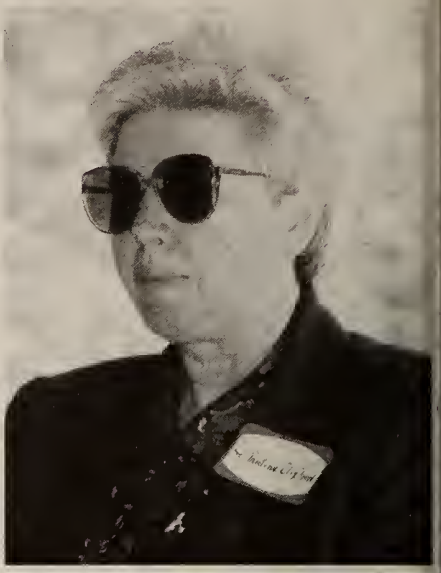
BELMONT — Marking 160 years as a religious community was celebrated by the Sisters of Mercy of the Americas on Dec. 12.

The celebration, held at the Sisters of Mercy Motherhouse in Belmont was attended by sisters' associates, sisters, priests, brothers, friends and benefactors.

"We are 160 years old today," said Sister Pauline Clifford, regional president of the Sisters of Mercy of the Americas "though we may not look it."

The Sisters celebrate their foundation day annually, in remembrance of that day in 1831 when Catherine McAuley, foundress of the Sisters of Mercy, pronounced her vows with the Presentation Sisters.

In an effort to re-enact their commitment to Mother McAuley's vision, various sisters participated in a series of tableaux; demonstrating the movement of the sisters from Dublin to Wilmington, and finally to Buffalo, where the sisters gathered this summer in celebration of a ten-year, Vatican-approved process which merged 25 regional communities into one organizational structure with 7300 women religious.



Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of the Americas. Photo by JOANN KEANE

The Sisters of Mercy rejoiced in their life dedicated to the service of those in need — especially economically impoverished people — by publicly affirming their vowed commitment to observe chastity, poverty, obedience, and service to the poor, sick and ignorant.

Sister Rosalind Picot, regional vice president for the Sisters of Mercy of the Americas, expressed the challenges of the sisters to minister to and with others by proclaiming, "We want to share our gift with the Church and the world, with all those whom we are called to serve...but we cannot do it alone. We turn to the Church both for support and challenge in enfleshing our charism, in implementing our Direction Statement to act in solidarity with economically poor persons, especially women and children' with women seeking fullness of life and equality in Church and society; and with one another as we embrace our multicultural and international identity."

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We Should Seek Grace To Live United In Respect And Love In Our Families

By SISTER MIRIAM FIDUCCIA

The Feast of the Holy Family, which falls on the last Sunday of the year and is squeezed in between Christmas and New Year's, is in much the same predicament as the modern American family. It is often in "last place" as far as societal values, policies and priorities are concerned, and its very life is squeezed and pressured by the demands of modern day living.

We look upon the Holy Family of Nazareth and sometimes envy the serene domestic life that is portrayed by artistic interpretations of them. However, they had their stresses, too. Society made demands on them to journey to a far away place at a very inconvenient time in their lives, putting them in the category of homeless and displaced expectant parents. Later, they experienced life as refugees, living in a foreign land and culture because their child's very existence was at risk.

In the decade of the '90s, the Feast of the Holy Family challenges us in the Church to broaden our meaning of the term "family" beyond the usual sense of spouses and children to include one-parent families, blended families, individuals living alone as well as the parish family. In light of this expanded understanding of family, we need to ask ourselves if we have a "family perspective" at the parish level.

This "family perspective" is put in a nutshell by Pope John Paul's II's document, *Familiaris Consortio*: "No plan of organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family." Flowing from this mandate, we might ask ourselves how well our parish contributes to family health. In other words, what are we doing to enrich and support families and what can be adjusted to be more responsive to the issues and realities faced by families today?

Many of our parishes have families living far away from immediate relatives who generally can be counted on for support and other resources. The parish family has the capacity to partially fill the void by offering an atmosphere of warmth security and caring.

Strong, healthy, faith-filled families make for vibrant parish communities. The beginning of the year is a good time for families and parishes to help one another become more family sensitive. In the modern day idiom, we might assess a particular parish program or policy by determining if it is indeed "family friendly."

On Epiphany Day, Jan. 6, 1992, the bishops of the United States will officially release a pastoral statement entitled *Putting Children and Families First: A Challenge for Our Church, Nation and World*. The statement was overwhelmingly approved at the recent bishops' meeting and it challenges us to focus on the child in our family and societal life today.

The bishops clearly demonstrate how the physical, psychological, moral and spiritual health of children is intimately linked with the health of families. They remind parents that the level of parental responsibility should be high on their priority level for children never can get too much love and nurturing.

I hope you will make time to read this document and try to implement some of its suggestions to strengthen our families.

We make the prayer for the Mass of the Holy Family our own and ask for the grace to live united in respect and love in our families.

Trinitarian Sister Miriam Fiduccia is Catholic Social Services' parish outreach worker for Family Life in the Charlotte area.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference for Film and Broadcasting.

“Star Trek VI: The Undiscovered Country” (Paramount)

A peace conference between the Federation and the treacherous Klingons is threatened when Captain Kirk and Dr. McCoy (William Shatner and DeForest Kelley) are framed for the assassination of the Klingon negotiator (David Warner), leaving Spock (Leonard Nimoy) to ferret out the traitor in their midst. Superior production values and a peppy pace make director Nicholas Meyer's sci-fi adventure genial entertainment in spite of its aging characters and familiar situations. Some laser shootouts and explosions. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

“The Double Life of Veronique” (Miramax)

Two young women, one Polish and one Parisian, are strangely linked by identical looks, musical talents and frail hearts. Director Krzystof Kieslowski presents a lyrical tale of unexplained spiritual bonding dominated by Irene Jacob's ethereal and haunting performance as the two Veroniques. Subtitles. A few discreet encounters with some nudity. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

“Highlander 2: The Quickening” (Interstar)

Attempting to release the Earth from the force shield that is destroying its atmosphere, two extraterrestrials (Christopher Lambert and Sean Connery) are confronted by an archenemy (Michael Ironside) from their home planet. The dark, flashy visuals and overused special effects in director Russell Mulcahy's lame sequel only magnify the wooden acting and the incoherence of the plot. Intermittent violence and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

“Pin” (Transatlantic)

A disturbed young man (David Hewlett) who believes a ventriloquist's dummy to be real goes over the edge when the boyfriend (John Ferguson) of his sister (Cyndy Preston) suggests he be committed. Director Sandor Stern's drawn-out thriller is a low-budget, predictable affair of little tension or distinction. Brief violence, references to promiscuity and abortion and momentary nudity. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

“Let Him Have It” (Fine Line)

Plodding, fact-based drama about the 1952 London murder of a policeman by a teen-ager (Paul Reynolds) too young to be executed although his 19-year-old accomplice (Chris Eccleston), who did not participate in the shooting, was hanged. A snaillike pace and unanswered questions mar director Peter Medak's miscarriage-of-justice movie that makes a strong case against capital punishment. Brief violence and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

“Hook” (Tri-Star)

Enormously elaborate modern fairy tale in which a grown-up, workaholic Peter Pan (Robin Williams) is spirited back to Neverland by tiny Tinkerbell (Julia Roberts) to rescue his kids (Charlie Korsmo and Amber Scott) from the dastardly Captain Hook (Dustin Hoffman). Director Steven Spielberg goes overboard on story embellishments, extravagant set designs and dizzying production numbers, almost burying the positive family message in the visual spectacle of his high-flying adventure. Some swashbuckling violence, a juvenile death and brief bathroom humor. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture of America rating is PG — parental guidance suggested.**

“Bugsy” (Tri-Star)

Bloated soap opera details the volatile relationship between gangster Bugsy Siegel (Warren Beatty) and his Hollywood mistress (Annette Bening) in the 1940s as he recklessly squanders mob money in constructing a posh casino hotel in the desert town of Las Vegas. While director Barry Levinson's cast, including Ben Kingsley and Joe Mantegna, is up to the task, the script is too melodramatic to sustain interest in its callous and conscienceless characters. Intermittent violence, an adulterous relationship and frequent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

“At Play in the Fields of the Lord” (Universal)

Ponderous adaptation of Peter Matthiessen's novel about the cultural chasm separating a group of U.S. evangelical missionaries (John Lithgow, Daryl Hannah, Aidan Quinn and Kathy Bates), the Amazonian tribe of aborigines they hope to convert, and a U.S. bush pilot (Tom Berenger) who goes native. In laboring to re-create an aboriginal culture with some ethnographic integrity, director Hector Babenco fails to develop much interest in his colorless characters and their part in the human drama of a devastating encounter between civilization and a primitive society. Fairly graphic depiction of a sexual encounter, much nudity, some violence and occasional rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.**

“Madame Bovary” (Goldwyn)

Faithful adaptation of Gustave Flaubert's 1856 novel about a restless Frenchwoman (Isabelle Huppert) who, bored in her marriage to a doltish physician (Jean-Francois Balmer), precipitates her own downfall by adulterous infatuations and compulsive spending. Writer-director Claude Chabrol's melodrama offers a visually engaging but emotionally distant account of a relentlessly self-absorbed woman. Subtitles. Discreet extramarital affairs and a suicide. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

“Rhapsody in August” (Orion Classics)

Three generations of a Japanese family in Nagasaki react quite differently to a surprise visit by an American relative (Richard Gere) who has come to remember the family patriarch who was killed in the U.S. bombing of the city 45 years earlier. Writer-director Akira Kurosawa presents a poignant look at the futility of war through the eyes of the elderly who remember, the middle-aged who prefer to forget, and children who are curious about their past. Subtitles. References to the horror of mass death and destruction caused by the A-bomb. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

Students at the Marianist-run University of Dayton in Ohio depict a Nativity scene for their annual Christmas on Campus program. The program gave students the opportunity to help 1,000 children celebrate Christmas through gift-giving, story-telling and puppet shows. (CNS photo from University of Dayton.)

University Of Dayton Holds Early ‘Christmas On Campus’

DAYTON, Ohio (CNS) — A heavy downpour didn't put a damper on the University of Dayton's annual “Christmas on Campus” Dec. 8.

“Over the noisy rain, you can still hear the children's laughter,” said Maria Bevilacqua, a sophomore who volunteered on the decorating committee. “That's what it's all about. The feeling is indescribable.”

More than 1,000 children — 800 of them from the inner-city areas of Dayton — were “adopted” by University of Dayton students for the annual celebration.

A tradition at the Marianist-run university since 1964, Christmas on Campus includes festivities that range from the lighting of a 30-foot Christmas tree to a re-enactment of the Nativity and a children's carnival.

“When I was a little kid, I came to this every year and loved it,” said Mark Rice, a senior electrical engineering major from Centerville, Ohio. This year, he “adopted” 7-year-old Joy Lewis and gave her a stuffed bear.

“I wanted to give her something,” Rice said. “Although it just doesn't seem like enough, you know?”

“Each student, it seems, goes crazy buying toys for these kids that they'll meet only once and probably never get to see again,” said Lynne Routsong, a junior who dressed as one of Santa's elves. “It's so neat.”

Spectators endured heavy rain to watch Santa ride into campus on a fire engine, and then children rushed to sit on his lap and present their Christmas wishes.

“Every year we try to introduce Santa in a different way,” said Eleanor Kurtz, director of university activities and the originator of the event. Last year Santa used a rope to skim 100 feet down Miriam Hall, a classroom building.

The evening's entertainment included a model train display, a puppet show, Victor the Balloon Magician, a petting zoo, reading of Dr. Seuss stories and a variety of musical performances. Nearly 17,000 cookies were donated.

The theme of this year's Christmas on Campus was “Something to Believe In.” For the first time in 28 years, University of Dayton students extended the celebration to the homeless, with about 15 students adopting homeless people from the area.

The homeless were invited to a dinner, paid for by donations, and members of the student chapter of the St. Vincent de Paul Society took up a collection for medical care for the homeless at the Christmas on Campus Mass in the university's fieldhouse which closed the celebrations.

Between 3,000 and 4,000 people attended the Mass, during which participants carried 175 poinsettias in procession to the altar. The commuter club delivered some of the poinsettias to area nursing homes on Dec. 9; others were taken to the St. Vincent de Paul Society to be used as decorations for its Christmas dinner.

Ms. Kurtz said she considered the 1991 Christmas on Campus another success in a line of many.

“Dec. 25 will be anti-climatic,” she said. “Christmas on Campus is a heritage of sharing Christmas with the most beautiful people — those who open their hearts and those who close their fingers around outstretched hands. To me, this is Christmas.”

Seeking Writers

CHARLOTTE -- Make a New Year's resolution to share your faith with others. *The Cathollic News & Herald* seeks teens with a flair for writing about issues and decisions faced by today's teens. This is your forum.

Sharpen those pencils and write: Youth Page, PO Box 37267, Charlotte NC 28237, or call (704) 331-1713.

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FAITH alive!

"The message from Apollo 8 was an echo of an earlier message from the sky, the angel's proclamation of peace on earth."

Apollo 8's Christmas Echo

By Richard Cain
Catholic News Service

You rush around from store to store, looking for just the right gift for Aunt Sally. You spend hours transforming an unimpressive fir into the dazzling Christmas tree of your childhood memories.

You devote a blustery Saturday afternoon to turning your yard into a festival of blinking lights. You slave away baking mountains of cookies and breads for co-workers, friends and neighbors.

You struggle over what note to write to a person on your Christmas card list whom you barely remember.

And finally, when it is all over, you swear it will be different next year.

But will it be? What are you really looking for in Christmas?

■ ■ ■

Like many Americans, Mike and Ann Westenberg in Green Bay, Wis., find themselves each Christmas struggling to stay focused on what Christmas really means.

"A lot of pressure is put on the holiday by society to be materialistic," says Mike Westenberg. "You barely have the kids in school and they are pushing Christmas sales. There is a pressure that, in order to celebrate, you have to buy loads of gifts. But I don't buy into that."

When the Westenbergs asked themselves what they were really looking for in Christmas, they recognized that what they wanted was to experience the closeness of a family. Although their family gets together often, Christmas is the time they really celebrate being family.

"People reminisce," said Ann Westenberg. "All the photo albums come out at Christmastime — the kids when they were little. There is a retelling of the family stories."

■ ■ ■

For Dan and Laura Robinson in Owensboro, Ky., Christmas is a time for feeling close to others. "Christmas is the holiday when you celebrate connectedness with other people — especially those you don't see often," said Dan Robinson.

Over the past few years, the Robinsons have given much thought to what they are really looking for in Christmas. As a result, they have de-emphasized the commercial side of Christmas in favor of making simple gifts and doing things for other people.

They also make a special effort to visit family and friends they otherwise do not see often. Sometime during the holidays each year the Robinsons travel to the small farming community of Remington in northwest Indiana where many of his relatives live to celebrate a big, old-fashioned Christmas.

Beneath these rituals — the traveling to the old home, the opening of the gifts one by one, starting with dad, the songs and the tables laden with food — what Robinson is looking for is a warm feeling of belonging. "When I think of Christmas, I think of a fire in the fireplace, you're relaxed with the ones you love," he said.

Like the Westenbergs and the Robinsons, Mike and Sarah Yaworsky in Rochester, N.Y., have been re-evaluating of how they celebrate Christmas. For them Christmas was becoming a reaction to negatives: "The buy, buy, buy tendency, the rushing around and the 'can't wait until this is over,'" said Mike Yaworsky. "I didn't grow up hearing that."

For him, the ideal of Christmas is best seen from the child's point of view. "Christmas was fabulous when I was a kid," he said. "It was like a day completely out of time. Grownups behaved differently. I felt cozy inside. Everyone worked hard to create a special mood of anticipation. When I can get that feeling back, it's terrific."

"They recognized that what they wanted was to experience the closeness of a family. Although their family gets together often, Christmas is the time they really celebrate being family."

What he is looking for in Christmas, he realizes, is the coming of God's kingdom, a feeling that everything is right.

"I will always remember the Christmas of 1968 when the Apollo 8 astronauts broadcast their vision that the world is one and that people have the capacity to get their act together," he said.

The message from Apollo 8 was an echo of an earlier message from the sky, the angels' proclamation of peace on earth, he said. "In my mind, they've always been intertwined. All the earthly scheming and squabbling come to a stop so the world can tend to a lowly, helpless child."

(Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W. Va.)

CNS photo by Antonio Perez

FOOD FOR THOUGHT

What the angel told the shepherds that first Christmas was that Jesus is the Lord.

Today "Lord" appears to rank high among the titles or names for Jesus. People speak commonly of turning their problems "over to the Lord" or encourage each other to "take it to the Lord."

Jesus is also savior, redeemer, Prince of Peace — each title bringing into view some aspect of his role in human lives. But what is his role as Lord?

Images of royal grandeur could easily spring to mind with a term such as "Lord." Little grandeur awaited the shepherds that night, however. The king they met was of a different sort.

The risk in using a term such as "Lord" is that it might suggest in the back of one's mind that Jesus must be lofty and remote, uninvolved in the events of one's life.

But this Lord is present. That is what Christmas is about, what the incarnation is about: Jesus is one of us, close at hand, a Lord for the here-and-now.

David Gibson, Editor, Faith Alive!

The Lord of Christmas

By Father John J. Castelot
Catholic News Service

The stories of Jesus' birth in the Bible ver were intended to be what we have ne to call Christmas stories. They re written for adult men and women o shared faith in Jesus as Savior, ssiah and Lord.

Mature Christians who share that ne faith today penetrate through all Christmasy externals and see Jesus the same light.

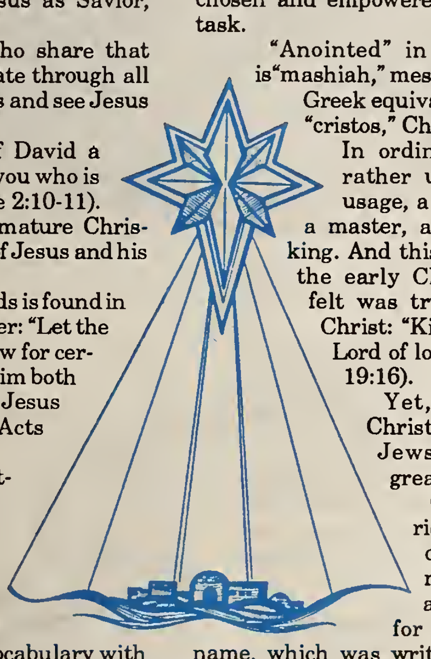
"Today in the city of David a ior has been born for you who is ssiah and Lord" (Luke 2:10-11).

Those words profess mature Chris- n faith in the identity of Jesus and his aning.

A parallel to these words is found in bold statement of Peter: "Let the ole house of Israel know for cer- n that God has made him both rd and Messiah, this Jesus om you crucified" (Acts 6).

The first Christian writ- were theologians, ple who tried their t to express their erience of Christ in ir lives.

They did not have as a precise, technical vocabulary with ich to put that experience into neat, stract propositions. They used titles rowed from the religious language of ers: "Savior" and "messiah" were well-known Jewish titles for God regarded primarily as a savior.



The Jews also looked forward to the coming of someone who would be God's agent in working out a plan of salvation. Like the great King David, this agent was to be a royal figure, one anointed: chosen and empowered for his task.

"Anointed" in Hebrew is "mashiah," messiah. The Greek equivalent was "cristos," Christ.

In ordinary and rather universal usage, a lord was a master, a ruler, a king. And this is what the early Christians felt was true of the risen Christ: "King of kings and Lord of lords" (Revelation 19:16).

Yet, for the first Christians, all devout Jews, it had even greater significance.

Over the centuries the Jews had developed an almost exaggerated reverence for God's revealed name, which was written as the four letters YHWH.

So sacred was it that the people didn't dare pronounce it. When the synagogue lector came to these four letters he was instructed to pronounce a substitute name, "Adonai."

"Today in the city of David a savior has been born for you who is Messiah and Lord." (Luke 2:10-11)

This name was ordinarily translated as "Lord." When you read your Old Testament and come across LORD, printed in block capitals, that represents Adonai and, behind that, YHWH.

When the first Christians wanted to express their belief in the divinity of Christ, one of the most popular ways was to call him "Lord." Their first real insight into his identity came with their experience of him as risen from the dead.

Paul has preserved a very early creed in his letter to the Romans. He says that he was sent to preach the good news about God's Son, "descended from David according to the flesh, but established as Son-of-God-in-power according to the spirit of holiness through resurrection from the dead, Jesus Christ our Lord" (Romans 1:3-4).

However, lest the impression be given that Jesus "became" Son of God only at his resurrection, they applied the title "Lord" to him right from the beginning of his earthly existence. That is why Luke had the angels proclaim him as "Messiah and Lord" at the time of his birth. Always he was "Lord."

Today, at Christmas, we marvel that the baby in the rough straw-filled manger is, in the words of the last Gospel, the eternal Word made flesh (John 1:14). He is God's saving love enfleshed (incarnate).

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

Msgr. John J. McIlhon's *O Marvelous Exchange, Daily Reflections* for Christmas and Epiphany" invites readers to reflect on the mystery of Christ's incarnation and what they are called to be in light of it. He writes, "Epiphany means that God who is invisible to the eyes of the body is visible to the eyes of faith. We live 'in the name of the Lord Jesus' when it becomes our certainty that nothing of this world's goods, not even a star over Bethlehem, a dove, or six stone jars of water, lacks the presence of God." (The Liturgical Press, Collegeville, Minn. 56321. 1991. Paperback, $5.95.)

CNS illustration by Jean Denton

The kind of Lord a divided humanity needs

By Eugene LaVerdiere, SSS
Catholic News Service

The angel who announced the good ws to shepherds keeping nightwatch er their flock in the region of thlehem told them that the savior o had just been born was not only ssiah but Lord (Luke 2:10-11).

What did the title "Lord" imply? Why ould it figure in our celebration of ristmas?

The early Christians had a wonder- hymn that connected Jesus' title as rd to his incarnation, that is to his th and all that flowed from taking on human condition. It is found in St. ul's letter to the Christians at Philippi 6-11).

The hymn speaks of Christ Jesus, o was in the form of God but did not consider divinity something to be grasped. Rather, he emptied himself and took on the form of a slave. He took on the fullness of humanity, including death.

Now, being a slave might seem the opposite of being the Lord, a title that belonged to God as the source of all life.

The background for this hymn includes the figure of Adam, the first human being. Like Adam, Jesus was in the form, that is the image and likeness, of God. But Adam did indeed grasp at divinity, as in various ways we all do. We do this in all those petty revolts at being mere creatures that fill our lives.

Jesus was different from Adam. Jesus did not grasp at divinity but accepted humanity and everything that came with it. That meant living totally in the service of his Father.

The hymn goes on to say that because Jesus accepted this humanity and became the slave or servant of God to the point of dying, God exalted him above every other person so that absolutely every creature would confess that he — Jesus Christ — is "Lord."

And there is a paradox.

"Recognizing Jesus as Lord should move us to celebrate Christmas with people of all races, nations and cultures."

By becoming the servant or slave of God, Jesus was connected with God as Lord of all and source of all life.

That is why Jesus' birth was different from all others.

Recognizing Jesus as Lord should move us to celebrate Christmas with people of all races, nations and cultures. For this is not the sort of Lord who is simply above and outside our human experience and needs. This Lord enters our human condition, breaking down the walls that divide people.

Recognizing that we all share in the one life that comes to us from Christ the Lord, we find peace. And that truly is good news today.

It is so very difficult to accept being what we are; simple human beings, all of us, in a world we must begin to share.

But somehow, on Christmas, it seems possible.

That is what Christmas is all about.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH alive!

AITH IN THE MARKETPLACE

Think about the many titles by which Jesus is known: Lord, Messiah, Savior, etc. What title most strikes home with you?

"Friend.... A friend is a constant in one's life." — Marylou Buddi, Sioux Falls, S.D.

"Right now, healer. There are a number of people in my family who are ill.... I just try to place whatever it is in his hands and I know he will heal it, regardless of whether it is the kind of healing I may be expecting." — Emily Freeman, Bridgeport, Ohio

"The title I like best is the New Adam." — Lewis B. Polk Jr., Albany, Ga.

"Prince of Peace.... Princes are capable of waging great war and great peace. Jesus chooses peace." — Julie Tangredi, St. Joseph, Minn.

"Jesus is a second father to me." — Dina Hallow, sixth grade, Lucernemines, Pa.

"Jesus is Lord. He is the one who taught us about God. He died for us, too." — Jason Rado, sixth grade, Lucernemines, Pa.

"Teacher.... Almost every picture shows Jesus with crowds of people, teaching them." — Jared Stango, sixth grade, Lucernemines, Pa.

"Comforter. Focusing on Jesus' image helps me find peace and comfort to get through the hard times." — Christine Codden, St. Cloud, Minn.

An upcoming edition asks: Based on your experience, what is a necessary action if two people are to reconcile their differences? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

New Age Trend Described As Substitute For Authentic Religion

MIAMI (CNS) — Miami Archbishop Edward A. McCarthy has issued a pastoral instruction on the New Age movement, calling the trend a substitute for authentic religion sought out by some people in a confusing modern world.

He said some aspects of the movement can have positive values, but that ultimately the New Age movement substitutes the self for God and does not acknowledge sin, Christ or redemption.

New Age is a cultural movement made popular in the 1980s and characterized by a concern with spiritual consciousness. It combines belief in reincarnation and astrology with such practices as meditation, vegetarianism and holistic medicine.

New Age activities or values can lead people astray and the modern Christian should seek spiritual and personal fulfillment in the Christian Catholic faith which comes from God, Archbishop McCarthy said.

"The New Age movement espouses many of the ideals of the Church — peace, humanitarianism, respect for the dignity of the person, meditation and concern for ecology," he said. "It embraces, however, many other elements that are totally incompatible with Christianity and our Catholic faith."

Celebrities such as actress Shirley MacLaine, former first lady Nancy Reagan, singer Bob Dylan, actor Tom Cruise and others often are associated with the movement, he said. A billion-dollar, 480- acre theme park reportedly is being planned to open near Orlando, Fla., in 1993.

Archbishop McCarthy traced the New Age movement to the '60s, with roots going back many years. It can be defined, he said, "as a quasi-religious subculture that is widespread but not in any way sharply defined. It is said to aim at making individuals come in touch with the light of their inner self and all manifestations of the divine around them through a variety of exercises or techniques involving the mind."

The New Age movement "does not conceive of a personal God," he said. "God is within everyone. New Agers refer to this as a 'god-force' or 'pure consciousness.'"

"It does represent a commitment to the sacred and the spiritual, a rediscovery of the transcendent that is a reaction to the scientific rationalism and secularism of our day," he said. But, he added, there is a total omission of a personal God and of Christ.

"The Catholic Church offers many of the answers which New Agers are seeking," the archbishop said, citing the Church's long tradition of mystical spirituality and mystics such as St. John of the Cross, St. Teresa of Avila and Father Thomas Merton.

The hunger for truth and meaning represented by the New Age movement is a challenge "to our clergy, religious and laity to give a new witness to the spirituality of their faith," Archbishop McCarthy said.

He urged parishes to promote renewed interest in prayer, retreats, sacramental worship and private devotions to the Eucharist, the Sacred Heart, Mary and the saints.

To achieve a New Age, he said, "we need turn to the hidden energy of the Gospel, to answer the Holy Father's call for a new evangelization, a new living and sharing of our faith."

Speakers Say Peace Will Come To World

By CAROL HAZARD
Associate Editor

CHARLOTTE — Peace will come to the world, despite the increasing violence in society and civil warfare in several countries, said speakers of three faiths at the Charlotte Area Clergy Association Dec. 10 meeting at Myers Park Babtist Church.

Speakers addressed the question of "Peace: Are We Moving Closer or Farther Away?"

"Perhaps we can be more bold in our proclamations of peace," said moderator Father Joe Mulligan at the conclusion of the meeting. Father Mulligan, pastor of St. Luke Church, is chairman of clergy association.

"In a nutshell, the foundation of peace will come with the establishment of principles of justice between individuals, groups in society, nations and society as a whole," said Conventual Franciscan Brother John-Joseph Dolan, director of the Ministry for Justice and Peace of the Diocese of Charlotte.

"In the meantime, as we work toward the resolution of conflict — and to be true to our tradition — the way to deal with violence is to meet it with nonviolence," said Brother Dolan.

"God has entered history and we, the body of Christ, are here to do His work. Eventually God will return but it's up to us to build the kingdom of peace and justice. Perhaps the reason He has not yet returned is because we haven't done the preparation."

Brother Dolan's message of hope was shared by Rev. Jacquelyn Mishoe, director of Nurturing Ministries for the Western North Carolina Conference of the United Methodist Church, and Dick Hauck of the Charlotte Baha'i Community. Each presented a different perspective.

The disintegration in society as evidenced in violence, the collapse of traditional values and a retreat into oblivion through drugs or television may be a necessary part of the rebuilding process, said Mishoe. The resulting chaos is not purposeless, she said.

"Things have to fall apart before they come together to build new systems," said Mishoe. "Even though we are moving toward chaos, perhaps that is something we have to experience."

Mishoe said faith is a place of mooring and foundation, and can be found saddled in the midst of flux and disturbance. "It is peace and hope in the midst of disintegration," she said.

From the Baha'i faith perspective, Hauck said peace will come by general agreement of all governments. According to the faith, "it is not just a dream; it is a reality," said Hauck.

The Baha'i faith encompasses a twofold process that includes order and chaos, he said. "They are merely aspects of the great plan of God whose ultimate objective is peace."

Peace will come either through hardship or consultation, said Hauck. "That is the choice."

Shelter (From Page 6)

Sometimes I pray, but it doesn't seem to be doing me any good ... I want to quit doing drugs. I want my mother to be proud of me. I want to work."

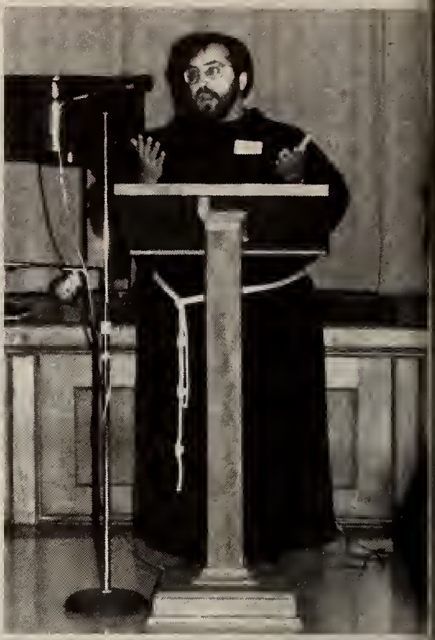
Father McCreesh reassures him, hands him some prayers printed on small pieces of paper and tells him to turn to God with as much conviction as possible every time he is tempted to buy drugs.

A treatment center and halfway house could be the answer for Joe, if only one were available, says Father McCreesh. For now, however, the second shelter will do.

The shelter needs blankets, towels, sheets and operating money. Donations can be sent or delivered to Father McCreesh, St. Peter Church, 507 S. Tryon St., Charlotte 28202.

Brother Dolan Reassigned By Conventual Franciscans

By JOANN KEANE
Associate Editor



Conventual Franciscan Brother John-Joseph Dolan who has been reassigned from Charlotte to Massachusetts.
Photo by CAROL HAZARD

CHARLOTTE — Conventual Franciscan Brother John Joseph Dolan, diocesan director ofthe Ministry for Justice and Peace, has been reassigned by the Conventual Franciscan provincial to serve as director of the pre-noviate program at San Damiano Friary in Holyoke, Mass.

Brother Dolan says the provincial regrets the decision, but due to unforseen circumstances, it was necessary for him to take over the program at this time. "Formation is such a basic need of the community," said Brother Dolan. "New men coming in is our life line. It has to take priority over everything else."

It is in the pre-noviate program that candidates spend their first two years while pursuing academic studies. These years serve as an introduction to community life and Franciscan spirituality. Brother Dolan will serve as a mentor to those who have chosen to follow in the Franciscan tradition.

"I can understand why he was chosen for the job," says Bishop John F. Donoghue. "If I were the provincial of the Conventual Franciscans, he's the kind of person I would want to take care of the novices. He's solidly in line with the Church, he has a spiritual sense and a real committment to his own community."

"He really lives what he preaches," says Bishop Donoghue. "Not only does he understand the social teachings of the Church, and taught those teachings to others, but he applied them in his own life as well."

Brother Dolan came to the diocese in 1987, part of the original six friars in the diocese; establishing the first Franciscan presence at St. John Neumann in Charlotte. They brought a commitment to multi-apostolate houses; an important mission of the Conventual Franciscans. "One of things I brought that was different, was the presence of a brother, that was part of my contribution." All other Conventual Franciscans serving in the diocese are priests.

"The most important thing for me in my years in this diocese was to attempt to bring a Franciscan presence. I think that's always been my primary focus." Because of the nature of his position, and his extensive involvement and travel, he was able to make the order highly visable in the diocese.

"I believe that the Franciscan movement — which includes men and women cleric and laity religious and seculars — offers a model of community and evangelical life," says Brother Dolan. "This Franciscan movement is a type of community and evangelical life that models a unity and diversity sorely needed by our polarized Church."

In his four-year tenure, he worked closely with educational ministries, and was in-demand for speaking engagements for a variety of ministries.

"My primary focus was bringing basic Church social teachings and mainstreaming them in our churches, schools and other institutions," says Brother Dolan. "It was not important for me to convince others of my position, but to enable them to make their own decisions based on those principals."

Particularly endearing to Brother Dolan was his work with youth ministry groups within the diocese. He says youth ministry has truly integrated these principals into all phases of their programs.

His leaving creates a void for Mercy Sister Carolyn Mary Coll, director of the Office of Youth Ministry. "I feel a real loss to youth ministry," says Sister Carolyn. She says Brother Dolan not only "brought an infusion of justice and peace into our youth ministry programs, but a presence to young people that was supportive and very caring."

Brother Dolan also served the diocese as vicar for religious. As vicar, he represented the bishop to the religious communities of men and women, often serving as a liaison for religious.

In addition to his diocesan responsibilities, Brother Dolan was involved with several ecumenical groups. He served on the board for Mecklenburg Ministries, an interfaith organization within the city of Charlotte. Mecklenburg Ministries brings churches together, dealing with issues such as housing and racism.

He served as a delegate to the North Carolina Council of Churches, representing the bishop as a delegate and serving on several commissions.

The Charlotte Council of Christians and Jews was also a recipient of Brother Dolan's time and talent. This organization promotes interfaith programs and was active throughout the Gulf War conducting workshops on Islam for greater understanding.

"I thoroughly enjoyed being here," says Brother Dolan. "I felt it was a young and vibrant Church. It's a growing Church, but still small enough where someone like myself can make a difference. I enjoyed knowing that some things I and others were doing will have a lasting effect on the Church in North Carolina."

embers of the Black family listen to the benediction at the Dec. 14 dedication of their new abitat home built by parishioners of St. Therese and other churches in the Mooresville ea. Billy Ray and Inetta Black (center) are surrounded by their children (l-r) Gene, 17, J., 4, Jamaal, 11, Ava, 8, and Christina, 15. Photo by CAROL HAZARD

/ooresville Parish Organizes ·labitat For Humanity Branch

By CAROL HAZARD
Associate Editor

MOORESVILLE — Thanks to St. herese Church, Billy Ray and Inetta lack and their five children will celbrate Christmas in a new home.

"I'm happy, nervous and thrilled," id Billy Ray Black at the Dec. 14 edication of their Habitat for Human/ home. "I feel a whole lot of love. 'e've had real good fellowship. And e've learned a lot about friendship, ity, building a house and caring for eople."

The Black home is the first of eight omes the parish plans to build for milies who otherwise couldn't afford e American dream. The 1,150-squareot home has four bedrooms and two ll baths.

Cost is in the mid $30,000 range, though the exact price hasn't been etermined. For the downpayment, the lacks put in 300 hours of "sweat eqty." Their interest-free mortgage will clude principal, insurance and taxes.

Billy Ray Black is the custodian for irst Presbyterian Church in Mooresville. Inetta Black is an inspector for Burlington Mills. Their children range in age from 4 to 17.

The Blacks worked alongside about 90 volunteers from 12 churches to build the home. St. Therese put up $1,000 of seed money to get the project started and enlisted the help of the churches to launch the Mooresville-Lake Norman Habitat for Humanity.

"We were interested in doing something for the community," said Betty Bradley, chairperson of the Community Life Commision at St. Therese.

"It's really exciting to see the sense of community that develops when you work on a project like this and see the good that will happen in peoples' lives as a result of your hard work. Some of the finest, most hardworking people I have ever had the experience of knowing came together on this project."

The parish started planning for the home a year ago. Actual work on the house began in September.

See**Habitat,** Page 16

✠ Scripture

Readings For The Week Of December 22 - December 28

Sunday: Micah 5:1-4; Hebrews 10:5-10: Luke 1:10-18.

Monday: Malachi 3:1-4, 23-24; Luke 1:57-66.

Tuesday: 2 Samuel 7:1-5, 8-11; Luke 1:67-79.
Vigil of Christmas: Isaiah 62:1-5; Acts 13:16-17, 22-25; Matthew 1:1-25 or 1:18-25

Wednesday: Christmas Day
Midnight: Isaiah 9:1-6; Titus 2:11-14; Luke 2:1-14.
Dawn: Isaiah 62:11-12; Titus 3:4-7; Luke 2:15-20.
Day: Isaiah 52:7-10; Hebrews 1:1-6; John 1:1-18 or 1:1-5, 9-14.

Thursday: Acts 6:8-10, 7:54-59; Matthew 10:17-22.

Friday: 1 John 1:1-4; John 20:2-8.

Saturday: 1 John 1:5-2:2.

NCCB (From Page 2)

Nov. 1 would not be a day of obligation because it falls on a Monday. In 1994 both Jan. 1 (a Saturday) and Aug. 15 (a Monday) would be affected.

Nationwide removal of the Saturday and Monday obligations for three holy days opens the possibility that a similar proposal will be made at a future meeting to eliminate the obligation for Dec. 8, feast of the Immaculate Conception, when it falls on a Saturday or a Monday.

The mail ballot on the statement on Native Americans was considered just a formality, made necessary by the fact that the vote at the meeting came up late on the final day, when many bishops had already been forced to leave to catch planes back home.

With two-thirds approval required, the bishops still present voted 165-5 in favor of the statement, and Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB president, told reporters it was a "shoo-in" to be approved. With the mail ballots added, the final tally was 255-13.

The liturgical change approved by mail needed 180 votes to have two-thirds approval by Latin-rite bishops. The vote at the meeting was 170-65 in favor of the change; with mail ballots added, it was 195-66. At issue was a slight modification in the proclamations ending the readings at Mass, dropping the words "This is."

In place of the phrase "This is the word of the Lord" after the first two readings, readers will say only "The word of the Lord." After the Gospel, the reader will say "The Gospel of the Lord." As with all liturgical changes, Vatican approval is needed before the bishops' decision takes effect.

The change in procedural rules for bishops' meetings, which required 191 affirmative votes for the necessary two-thirds majority of all active bishops (including those of Eastern rites) was approved by a final tally of 201-73.

Under the change, a bishop speaking from the floor during debate will be restricted to five minutes unless at least two-thirds of the bishops present agree to give him more time. The old time limit was 10 minutes.

Hispanics Honor Patroness Of Americas

By CAROL HAZARD
Associate Editor

Our Lady of Guadalupe, the patroness of the Americas, was honored last week by Hispanics throughout the Diocese of Charlotte.

Special Masses in her honor were celebrated at St. Patrick Cathedral in Charlotte Dec. 12, the Cristo Rey mission in Yadkinville Dec. 12 and Our Lady of the Americas in Biscoe Dec. 15.

Bishop John F. Donoghue, presiding at the Masses in Yadkinville and Biscoe, greeted people in the name of Our Lady of Guadalupe and encouraged them to share their faith and live in peace. He spoke in Spanish.

Our Lady of Guadalupe is a symbol of identity for Mexicans, whether they live in Mexico or in the Biscoe area, said Oblates of St. Francis de Sales Father Gerardo Clarke during his homily at Our Lady of the Americas. Father Clarke is administrator of the mission which was established to "bring Mexicans into the mosaic of the United States."

Mexicans who live in Biscoe are creating a new culture for they are neither totally Mexican nor totally American, said Father Clarke. They are able to form this culture and new way of living through the parish. "This is your church," he told them.

Father Clarke encouraged the congregation to avoid violence. "As followers of Our Lady of Guadalupe, we must always try to meet the challenge of being non-violent," he said.

Father Sill Ruedo, celebrant at the Mass at St. Patrick Cathedral, also made an appeal for peace and justice. "What's happening to our people who believe in Our Lady?" he asked.

"There is so much injustice, lack of love and respect for one another, violence and hatred, poverty while others control the goods ... How is it that joy rings in our liturgies in honor of Our Lady of Guadalupe but many tears are shed in the sufferings at home?"

Father Joe Mack, pastor of Holy Family Church in Clemmons, was the celebrant at the Cristo Rey mission.

The faith of the Mexican people has taken root in the sanctuary of Our Lady of Guadalupe. The story was recounted at all three Masses:

According to tradition, the Blessed Mother appeared to the Aztec Indian Juan Diego in December 1531 on the hill of Tepeyac. She asked him to build a church there, promising to protect the people as their mother and listen to their prayers.

The Virgin Mary printed her image on the cloak of Juan Diego to prove her presence to the archbishop of Mexico. The image was of a beautiful Aztec woman. She also told him to take with him a bunch of flowers that did not grow in the wintertime as another sign of her presence.

See **Guadalupe,** Page 16

✠ Scripture

Readings For The Week Of December 29 - January 4

Sunday: Sirach 3:2-6, 12-14; Colossians 3:19-21; Luke 2:41-52.

Monday: 1 John 2:12-17; Luke 2:36-40.

Tuesday: 1 John 2:18-21; John 1:1-18.

Wednesday: Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21.

Thursday: 1 John 2:22-28; John 1:19-28.

Friday: 1 John 2: 29-3:6; John 1: 29-34.

Saturday: 1 John 3:7-10; John 1:35-49

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Comunidad Hispana
Comuniquémonos

El Rdo. Padre Ed Mundwiller de DeQueen, Ark., usó parro para esculpir este nacimiento poco corriente. El P. Mundwiller trabajo como misionero entre los Hispanos que vivan en el estado de Arkansas. (CNS foto por *Arkansas Catholic.*)

El Mensaje de la Nochebuena

El niño pobre y frágil que en esta Nochebuena nace en el portal de Belén, no necesitó de pompas ni alardes de superficial grandeza para llegar al mundo. Los trabajos que sufrieron sus padres para encontrar un descanso y la sencillez de los pastores al visitarlo apenas nacido, son partes humanas que no perderán vigencia porque nos enseñan a la luz de la sencillez y de la fe en el bien y en el amor.

El mundo corrompido por vanidades y egoísmos necesita más que nunca acercarse y entender el verdadero mensaje de la llegada de Cristo, el encanto de la Nochebuena y la importancia del corazón que busca comprender a los demás.

Hoy en día existe demasiado daño en las relaciones humanas, como si se hubiera el mundo olvidado del mensaje de Navidad: "Paz en la tierra a los hombres de buena voluntad". Este tiempo es el más propicio para reflexionar sobre ello. Para buscar caminos nuevos que nos conduzcan a la paz, en nuestros corazones, en nuestros hogares y en cada lugar del mundo donde vivamos.

Navidad es el milagro de pararse a cada puerta y saber si nuestro hermano necesita nuestro pan. Navidad es un camino que no tiene pandereta, porque Dios resuena dentro de quien va en fraternidad.

Navidad Dulce Navidad

Por PADRE SILL RUEDA

Nos acercamos a la Navidad y el otoño esta pasando. El cielo azul, las hojas de los árboles cambiando de colores, las ardillas correteando por las ramas y los techos de las casas y el viento que apaciblemente va soplando las hojas secas de los árboles como para que se pierdan también los últimos recuerdos del verano. Ya dentro de poco será el invierno más fuerte. Quizas con lluvias, quizas con nieve. Ahi es cuando los hogares comienzan a calentar las chimeneas, a encender las luces navideñas y a preparar los dulces para las fiestas. Ahí es cuando los niños caminan ligero con sus jackets pesados, las mujeres con sus abrigos y los hombres con sus sombreros y gorros. Hay un bullicio y conmoción por todas partes. Algo esta sucediendo, algo va a pasar. Los almacenes se llenan de colores de música y de regalos. Se aproxima la navidad.

También mi corazón en estos días se resiente. En mis oidos suenan de nuevo los villancicos que tanto me han gustado y que me traen recuerdos del hogar donde yo nací, al calor de mis padres y mis hermanos, todos ellos entusiastas con la navidad. En mis pensamientos pasan como en una película imagenes del pesebre, de las casitas de cartón, de las ovejitas de plástico, de las nubes de algodón, de las estrellas de papel dorado, del musgo fresco y de las ramas de pino y más aun del niñito Jesús que desde su cunita de pajas nos sonreía a todos en mi casa.

Algo distinto va a pasar en estos días. Ya se siente el preludio de esos acontecimientos. Es tiempo de alegrarnos!

Pero como no alegrarnos si es Jesús el que nace nuevamente entre nosotros. El es el Rey del mundo. El es el Rey de la gloria. El es nuestra salvación. Salgamos corriendo a proclamarlo a los cuatro vientos. El es el que hace correr a los venados y saltar a las liebres. El es el que hace silbar el viento en los trigales y pinta de distintos colores las hojas del otoño. El es el que se esconde en cada estación para hacerla más bella. El es el que viene en navidad, por eso tenemos que estar alegres, aunque los recuerdos familiares empañen nuestra mente. Preparémonos pués para recibirle!

!Que bueno que Jesús vuelva de nuevo a estar con nosotros! !Lo necesitábamos tanto! Solo El puede encender de nuevo nuestro espiritu y avivar la llama de la fe de nuestras tradiciones religiosas. Solo El puede ser el centro de nuestro hogar, el consuelo de nuestros hijos, la ternura de nuestros padres y el amor de nuestros hermanos.

Si realmente le abrimos las puertas a Jesús en esta navidad, su presencia será como una lluvia fresca en una tierra árida y sedienta. Será como la sangre nueva que corre por las venas y nos hace de nuevo saltar a la vida. Será como un nuevo amanecer lleno de esperanzas. Será como un alivio después de varios días de enfermedad.

El nacimiento de Cristo conmocionó al mundo de aquél entonces. Estremeció a los pastores en las campiñas de Belén. Hizo saltar de júbilo a los ángeles en el cielo. Apresuró el viaje de los magos y encolerizó a Herodes en su palacio. Pero sobretodo alegró a la Virgen, porque asi ella se convertía en la Madre de Dios.

Cómo podemos algunos de nosotros celebrar la navidad en un país extrangero y lejos de la familia, cuando nuestra mente esta llena de recuerdos de la patria amada y de los seres queridos que quedaron atrás del camino que ya hemos recorrido?

La podemos celebrar cuando compartamos con los pobres, los enfermos, los prisioneros, los ancianos, los que no tienen voz para gritar, los que estan encerrados en sus vicios etc. Cuando entendamos que la paz que Jesús trajo a la tierra es para todos y estamos obligados a defenderla y a comprometernos con ella cada día. Cuando con responsabilidad vamos formando una comunidad en el servicio desinteresado a los demás. Cuando a pesar de nuestras diferencias culturales y sociales nos consideramos hermanos y nos damos la mano. Cuando hacemos que la presencia de Jesús sea el centro del hogar. Cuando comprendemos al ignorante y al que va perdido por la vida sin encontrar el camino de Belén donde Jesús ha nacido.

Queridos amigos estamos a la puerta de la entrada de otra navidad. Adentro cantan los ángeles "gloria a Dios en los cielos" Afuera estamos nosotros. La luz de nuestra poca fe se está apagando. No tengamos miedo de seguir, la noche atrás avanza. Vayamos presurosos pués es la luz viva la que está en el pesebre y El es el único que puede llenarnos de optimismo e incentivar la esperanza para encontrar mejores días en la Iglesia.

Si la lucha por cambiar nuestras faltas es constante, la navidad no será pasajera, el amor de Jesús estará con nosotros, su alegría será desbordante y serérmos los nuevos pastores que a la cueva de Belén caminamos para ofrecerle con toda alegría las pobres ofrendas que todos tenemos.

ESTE ES MI SALUDO DE NAVIDAD CON INMENSO CARIñO PARA TODOS USTEDES

Nuestros Hijos

Por CARMEN Ma. CALVAR

La Navidad es una época del año donde nuestros hijos tienen el foco de nuestros intereses y nuestras energías. Casi todo el mes de diciembre estamos en la busqueda de aquello que en el día de Navidad va ser que nuestros hijos se sientan como si el mundo estuviese a sus pies. Pero no hemos de olvidar lo esencial para esta fecha, que es el continuo recuedo de que la Navidad es una fecha señalada en nuestras vidas espirituales.

Hoy en día, vivimos en una sociedad más bien materialista, donde el éxito de las personas esta medido por sus niveles adquisitivos y por la cantidad de materiales que "coleccionan". Se sabe el éxito de una Navidad por la cantidad de regalos que se reciban y por el espacio que estos ocupen debajo del arbolito.

Sin embargo, en el corre corre por llegar a nuestra meta materialista y que se vea "lo bueno" que hemos sido, se nos olvida que la Navidad es el día en que se conmemora el nacimiento de Aquel que vino a traernos luz, paz y salvación. Se nos olvida que nuestros hijos se envuelven en la idea de Santa Claus y los regalos y ponen como secundario la llegada de Jesús que año tras año nos brinda la alegría de su nacimiento. Se nos olvida que no existiría Santa Claus ni folklore ninguno si detrás de estos no hubiese un motivo más grande para celebrar.

El motivo es nuestros hijos. El recuerdo que a una familia humilde de Belén, Dios les dió un hijo el cual llamaron Jesús y sus padres agradecidos y orgullosos celebraban el cumpleaños del Niño a la vez de que nos dieron a nosotros como padres, la razón de tener unos hijos y celebrar con ellos ese día tan lindo. !Felicidades Jesús!

Su reino será Eterno

San Pablo a los Hebreos 1: 1-9:

En tiempos antiguos Dios habló a nuestros antepasados muchas veces y de muchas maneras por medio de los Profetas. Ahora en estos tiempos últimos, nos ha hablado por su Hijo, mediante el cual creó los mundos y al cual ha hecho heredero de todas las cosas. El es el resplandor glorioso de Dios, la imagen misma de lo que Dios es y el que sostiene todas las cosas con su palabra poderosa. Después de limpiarnos de nuestros pecados, se ha sentado en el cielo, a la dercha del trono de Dios.

El Hijo de Dios ha llegado a ser superior a los ángeles, pues ha recibido en herencia un título mucho más importante que el de ellos. Porque Dios nunca dijo a ningún ángel : "Tu eres mi hijo, yo te he engendrado hoy". Ni dijo tampoco de ningún ángel: "Yo seré un padre para él y él será un hijo para mi".

Pero en otro lugar al presentar a su hijo primogénito al mundo, dice: "Que todos los ángeles de Dios le adoren". Respecto a los ángeles, Dios dice: "Hace que sus ángeles sean como vientos y como llamas de fuego sus servidores". Pero respecto al Hijo dice: "Tu reinado, oh Dios es eterno, y es un reinado de justicia. Has amado lo bueno y odiado lo malo; por eso te ha escogido Dios, tu Dios y te ha colmado de alegría más que a tus compañeros".

Crosswinds

Crosswinds is a series of occasional ticles written by members of the staff Catholic Social Services about their periences. In order to preserve client nfidentiality, the staff members will t be identified.

I have worked with kids in Mental ealth and Residential Services for 10 ears, so when I came to Catholic Social ervices I was conscious that my new ne of work might exclude children, d in accepting the position I accepted at loss, I thought.

However, when, within my first onth, I found myself working with ree teenagers in my caseload, that put smile deep within. Of the first three ens, one was a young person from an ispanic country. This young person's rent had died a few years earlier and is youngster was left under the care of aunt for whom he proved a burden.

While living under her roof, he cided to "run away" and somehow ded in the migrant fields of North arolina, working and living with two fferent families. Around the holidays 1990, just after Thanksgiving, we at SS got a call from the police depart-ent. They had a youngster "all beat up" and "scared" and to make matters worse, he did not speak any English.

I went over and met this young one and after understanding that he had no real family, and knowing the resources within our Host Home program, was able to place him with a wonderful foster family. Part of the gift of this family was that they already had another foster child in residence who also was Hispanic, and this child was the friendliest of friendly kids and really welcomed the new and "frightened" young teen. In no time, the two were relating as siblings.

For the more permanent plan, we succeeded in finding a fully bilingual foster family, once we verified that there was no possibility of a successful placement back with his aunt. This new family and their children also have the gift of warmth and much affection and our "run-away illegal Hispanic kid" has just been drinking it up.

On a post script: In the wonders of INS, because this child is now officially a dependent of the state, in a couple of years, his immigration status will change from illegal to permanent resident!

El Niño Rey

Por CARMEN MISIARA

Repican las campanas de la Iglesia
anunciando la llegada del niño Rey
y llenos de infinito gozo
vamos a rendirnos a sus pies.

Llega el Salvador del mundo
van pastores, gitanas y gente del pueblo
a recibir al Rey y demostrarle,
su amor profundo como se lo merece El.

Nosotros cruzamos caminos pedregozos
caminos torcidos por el tiempo, lluvia,
sed y cansancio, pero vamos junto a El,
vamos a recibir al Rey.

Con su mirada dulce angelical
mira al mundo cruel,
no importa, El seguirá su camino
El es nuestro Rey.

Descubre La Fe

4. ¿CÓMO PUEDES LOGRAR EL PROPÓSITO DE DIOS CONTIGO VIVIENDO UNA VIDA BUENA EN LA TIERRA Y COMPARTIENDO EL AMOR DE DIOS, LA VIDA Y LA FELICIDAD ETERNA EN EL CIELO?

"Tanto amó Dios al mundo que le dió su Hijo Único, para que odo el que crea en Él no se pierda, sino que tenga Vida Eterna." Juan 3:16)

Jesucristo es el camino, la verdad y la vida. El Padre mandó a Jesús, su Hijo, para que (a) naciera como hombre, (b) muriera por uestros pecados y resucitara para ganarnos la gracia y lograr la vida terna con Dios en el cielo, (c) para enseñarnos como responder al mor de Dios y conducirnos a una vida santa y feliz, (d) para stablecer la Iglesia que nos guíe y nutra con su Palabra y los acramentos en nuestro peregrinaje.

Jesús es el primer evangelizador. Él es la Buena Noticia, el mayor regalo del Padre. Por acción del Espíritu Santo, nació de aría, la Virgen. Jesús es el Hijo de Dios, igual que el Padre y el spíritu Santo. Jesús hace posible nuestra relación con Dios y unos on otros. Al final de los tiempos, Jesús volverá a juzgar a los vivos y a los muertos. ¡Aleluya! ¡Mediante Cristo, somos bendecidos!

Mensaje de Navidad para el Pueblo de la Diócesis de Charlotte

Diciembre 25 - 1991

Otra vez, en el muy avanzado ciclo del año, venimos a celebrar la bella y especial fiesta de la Navidad. Es verdaderamente un tiempo alegre y precioso del año. Es exactamente el momento preciso para cada uno de nosotros cristianos, celebrar de una manera especial la verdader causa de nuestra alegría, nuestra esperanza y nuestra paz.

La celebración de la Navidad es la llegada de Cristo al mundo. Se nos ha dado un Salvador. El es Cristo el Señor. En su nombre yo les envío a Uds. y a sus familias, mis oraciones y esperanzas, para que esta Navidad, realmente sea un tiempo de alegría y una fuente de bendiciones de Dios para Uds. y los suyos.

Que este día de Navidad les traiga alegría y ella continue viviendo en sus corazones y en sus hogares durante todo el año nuevo. Que este día se encienda sobre Uds. una luz brillante y nunca se apague. Nuestro Señor Jesucristo es nuestra luz y la luz para el mundo. Y a través de nuestros ojos de fe podamos reconocerlo a El como el Salvador esperado, que habita entre nosotros lleno de belleza y de verdad.

Alegrémonos y regocijémonos en este bello acontecimiento navideño, porque si no nos regocijamos y celebramos con entusiasmo en su nombre, estarémos mostrando nuestra ingratitud a tan amoroso Dios y Padre de todos.

La paz y alegría que sentimos en el alma, no las hemos descubierto ahora. Son la alegría y la paz que por miles de años hacen parte integral de las experiencias de la humanidad.

Cristo viene a nosotros como Señor, Salvador y amigo, profundamente encarnado en la manifestación de Dios, lleno de amor por nosotros. Y por eso es la causa de nuestra alegría y el fundamento de nuestra esperanza y la explicación última del misterio de la vida y el fin de nuestra humana existencia. Es por lo tanto que el acontecimiento de Navidad es la causa de la gran alegría y celebración para todos nosotros.

Hay una tradición Navideña muy antigua que dice: "Dios envió a cada persona al mundo con un mensaje especial, para comunicarlo con una canción, también especial, cantada para otros, con un acto especial de amor para dar. Ninguno puede hablar mi mensaje, ni cantar mi canción, ni ofrecer mi acto de amor, si no confia en mí, dice el Señor". De acuerdo a esta tradición, el mensaje puede ser hablado, la canción cantada y el acto de amor entregado solamente a unos pocos, o a toda la gente de un pequeño pueblo, o a toda la gente de una gran ciudad o inclusive a la gente de todo el mundo. Todo depende del plan de Dios para cada uno.

En este tiempo sagrado de la Navidad en el cual insistimos el hecho de que Dios amó tanto al mundo que envió a su único Hijo a la humanidad por nosotros. Yo quiero expresarles que sus mensajes han sido oidos en mi corazón. Sus canciones han alegrado mi mundo y sus muestras de amor han brillado en mi oscuridad. Y durante este tiempo especial, mis oraciones y mi mensaje será que Cristo, la luz del mundo, les traiga a todos gran alegría y paz; la paz que el mundo no puede dar.

+ John F. Donoghue

Monseñor John F. Donoghue
Obispo de Charlotte, N.C.

Descubre La Fe

5. ¿QUÉ TIENE QUE VER EL ESPÍRITU SANTO CON MI VIDA?

El Espíritu Santo es la Tercera Persona de la Santísima Trinidad. Dios Padre y el Hijo mandaron al Espíritu para guiar, iluminar y fortalecer la Iglesia. La vida entera de la Iglesia viene del Espíritu que habita en la Iglesia y en los corazones de los creyentes como en un templo (1 Corintios 3:16, 6:19) El Espíritu Santo es el Señor y Dador de vida, quien con el Padre y el Hijo es igualmente adorado y glorificado por todos nosotros.

Los discípulos de Jesús tenían temor de lo que pasaría después que Jesús los dejó. Jesús les prometió que Él y el Padre les enviarían al Espíritu Santo. El Espíritu vino en Pentecostés. El Espíritu Santo viene especialmente a los individuos en el Baustismo, la Confirmación y el Orden Sagrado. De muchas maneras el Espíritu mueve las mentes y los corazones de los líderes de la Iglesia y sus miembros con sus dones, avivando el Reino de Dios en la tierra.

Como San Pablo escribió a los Corintios, "Nadie puede decir Jesús es el Señor, sino guiado por el Espíritu Santo." (1 Corintios 12:3) Es el Espíritu Santo quien les explica a los fieles el significado profundo de las enseñanzas de Jesús y de su Misterio. El Espíritu Santo es el agente principal de evangelización: Él es el que impulsa a cada individuo para proclamar el Evangelio. (*La Evangelización en el Mundo Moderno*, 75)

La Santísima Trinidad es un gran misterío revelado de nuestra fe. Hay un Dios pero Tres Personas. El Credo de los Apóstoles proclama este misterio atribuyendo a Dios Padre la obra de la creación, al Hijo, la rendición, y al Espíritu Santo nuestra santificación.

Diocesan News Briefs

1992-93 Charlotte Area Schools Registration

CHARLOTTE — For the 1992-93 school year, applications for enrollment will begin Jan. 8, 1992 at St. Ann's, Our Lady of the Assumption, St. Patrick's St. Gabriel's, Charlotte Catholic High School and the Catholic Center. Application forms will not be available prior to this date. Only families new to the schools need to apply for admission. Each year, parents need to apply for admission since applications only apply to the coming year and do not carry over from year to year.

A family may apply for any school from any application center. If there are more students who applied in a given category than space available, a lottery will be used to determine who will be admitted. When and where you apply is not important. This procedure eliminates the first come first serve procedure from 1991.

Application forms will be available at each school and the Catholic Center according to the following schedule:

Jan. 8: 8:30 a.m. - 4 p.m. - All schools. 9:30 a.m. - 5 p.m. - Catholic Center, 1524 E. Morehead St.

Jan 9, 10, 13, 14, 15: 8:30 a.m. - 4 p.m. - All schools. 9:30 a.m. - 5 p.m. - Catholic Center.

Jan. 11: 9 a.m. - noon. — Catholic Center.

Jan. 14: 9:30 a.m. - 7 p.m. - Catholic Center.

Applications must be completed and returned to any school or to the Catholic Center by 4 p.m., Jan. 15, 1992. At the parents' request, an application will be mailed but must be returned postmarked by Jan. 14, 1992.

A brochure detailing further application information is available at all schools or by contacting the Catholic Schools Office, (703) 331-1718.

Ski Festival

BOONE — The Appalachain State University Skifest 92 sponsored by the ASU Catholic Campus Ministry will be held Jan. 24-26, 1992.

Lodging, Friday night pizza, breakfast and lunch on Saurday are included in the $10 cost. Not included is the cost for ski rental (around $15) and lift tickets (around $25).

Following check-in on Fri. beginning at 7 p.m., there will be pizza and icebreakers from 9:30 p.m. until 11 p.m. A dance will be held on Saturday beginning at 9 p.m.

For more information, contact Catholic Campus Ministry, (704) 264-7067.

Bounty Of Bethlehem

HENDERSONVILLE — Immaculate Conception Parish will host its tenth annual Christmas dinner, served in Madonna Hall on Dec. 25 from 1 p.m. until 5 p.m.

This community-wide event, spearheaded by Immaculate Conception, is open to all — those in need and the lonely.

For more information, contact Gene and Susan DeGance, (704) 693-8601.

Living Waters Retreat

MAGGIE VALLEY — "Personality and Spiritual Growth" is the topic for a seminar motivated by the prayer of St. Augustine: "Dear Lord, teach me to know myself." If we want to know and love God we must first know and love ourselves. God's personal gifts to us will be pursued through the use of the Myers-Briggs Type indicator.

Franciscan Sister Jane Schmenk and staff will lead the session Jan. 31-Feb. 2. A donation of $70. is requested.

For more information, contact Living Waters Catholic Reflection Center, (704) 926-3833.

CCHS Alumni Basketball

CHARLOTTE — The eighth annual Charlotte Catholic High School alumni Christmas party and basketball tournament is scheduled for Dec. 21 and 22.

Basketball tournament games will be played at the CCHS and St. Patrick's gyms. Players will pay a $10 fee which includes a tournament t-shirt.

A party will be held in the CCHS cafeteria on Dec. 22 at 8 p.m.

For more information, contact Jerry Healy, (704) 523-5671, or Lynn Holmes, (704) 525-7289.

Learn To Sign

SALISBURY — A 10-week course in sign language will begin on Jan. 7 at the City Park Center. The classes will be held from 7 p.m. until 9 p.m. Classes will conclude March 10.

Registration fee for the course is $15.

For more information, call (704) 638-5295.

Habitat Volunteers Needed

GREENSBORO — Volunteers are needed in the Greensboro to help upgrade substandard housing.

To date, Greensboro's Habitat coalition has given 26 families a decent place to live.

Volunteers are needed in many areas including home owner counseling, office work and construction.

For more information, contact Trudy Menzzintto, Habitat's Catholic coordinator, (704) 674-0363.

Cookbook Sale

SHELBY — The Ladies Guild of St. Mary Parish is offering their cookbook for sale.

The $6 cookbook is filled with scrumptious family recipes guaranteed to add a little spice to menu planning.

For more information, contact St. Mary, (704) 487-7697.

Freelance Writers/Photographers

CHARLOTTE — Put your writing or photo skills to work for the Church.

The Catholic News & Herald is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston Salem, High Point, Boone, Albermarle, Shelby and Hickory.

For a copy of writers guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.

Vocations Writing Contest

CHARLOTTE — The Knights of Columbus announce their annual Vocations writing contest for students in grades 6 - 8.

This year's theme is "What's God Calling Me To Do?" Essays should be 500 words or less, and poems should be limited to one page. Winners will receive $50 U.S. Savings Bonds.

Entries must be submitted prior to Jan. 31, 1992, and should be sent to: Knights of Columbus, Charlotte Council 779, P.O. Box 11287, Charlotte, NC 28209.

Dancing The Night Away...

Members of the youth groups at Our Lady of the Assumption and St. Vincent de Paul Charlotte join for a pre-Christmas dance at St. Vincent de Paul.

Photo by JOANN KEAN

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Knock, and the World's Fair of Flowers in Amsterdam.

Contact Msgr. Richard Allen at St. Ann or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Infant Clothing Needed

WINSTON SALEM — The Wee Care Shoppe at Catholic Social Services in Winston Salem is in need of newborn t-shirts, sleepers, blankets and winter outerwear.

To donate items, call Becky, (919) 727-0705.

New Year's Celebration

GREENSBORO — The Knights of Columbus Council 939 of St. Paul the Apostle is planning its New Year's festivities.

On Dec. 31, the Knights will host a dinner of prime rib, dancing, beverages, and a breakfast snack at 12:30 a.m. at the Council home on Horsepen Creek Road. Cost is $50 a couple.

Early reservations are encouraged, and can be made by calling Pat Kirwan, (919) 292-2776, or Ray Benston, (919) 292-1767.

Mass Interpreted In Sign

CHARLOTTE — Christmas Mass interpreted in sign language will be offered at the Midnight Mass at Our La of the Assumption. The celebration w begin at 11 p.m. Christmas Eve wi caroling by the choir.

All deaf visitors or family membe visiting for Christmas are welcome.

The 11 a.m. Mass at Our Lady of th Assumption is signed weekly.

For more information, contact O Lady of the Assumption, (704) 53 9965.

Grotto Pilgrimage

BELMONT — The next month pilgrimage to the Lourdes Grotto Belmont Abbey will be Jan. 4

Beginning with the Rosary at 9: a.m., confession will be at 10:45 a.m and Mass will be celebrated at 11: a.m.

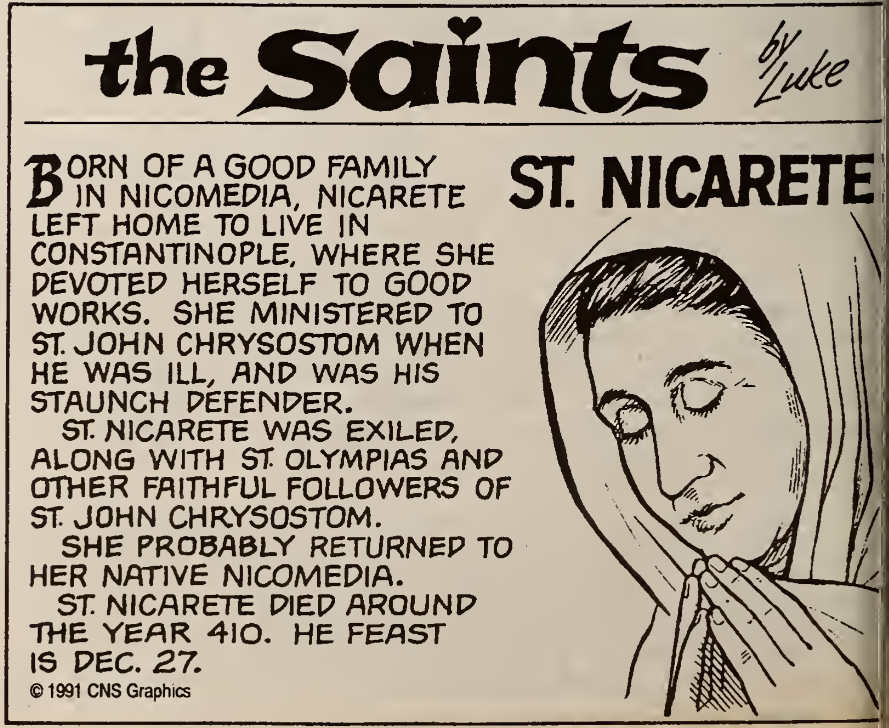
For information, call Terri and Ph DeLuca, (704) 568-5118.

New Year's Celebration

ASHEVILLE — St. Lawrence Pa ish is finalizing plans for a parish Ne Year's "family food and games" o Dec. 31 from 6:30 p.m. until 9:30 p. From 10 p.m. until the new ye comes in, adults will gather for foo games, dancing and sparkling apple c der.

For more information, contact S Lawrence, (704) 252-6042.

The Catholic News & Herald we comes parish news for the diocesan nev briefs. Submit releases 10 days befo publication.


the Saints
by Luke
ST. NICARETE
BORN OF A GOOD FAMILY IN NICOMEDIA, NICARETE LEFT HOME TO LIVE IN CONSTANTINOPLE, WHERE SHE DEVOTED HERSELF TO GOOD WORKS. SHE MINISTERED TO ST. JOHN CHRYSOSTOM WHEN HE WAS ILL, AND WAS HIS STAUNCH DEFENDER.
ST. NICARETE WAS EXILED, ALONG WITH ST. OLYMPIAS AND OTHER FAITHFUL FOLLOWERS OF ST. JOHN CHRYSOSTOM.
SHE PROBABLY RETURNED TO HER NATIVE NICOMEDIA.
ST. NICARETE DIED AROUND THE YEAR 410. HE FEAST IS DEC. 27.
© 1991 CNS Graphics

World And National Briefs

Bishops' Office Appeals To Catholics To Help Haitians In Crisis

WASHINGTON (CNS) — The head of the U.S. bishops' office of Migration and Refugee Services has issued a nationwide appeal to Catholics for help with a new emergency legal aid program to assist Haitians arriving in the United States. Especially needed are volunteer lawyers, persons who speak English and Haitian Creole to act as interpreters, and other individuals willing to be trained to assist Haitians in filling out asylum applications, said Jesuit Father Richard Ryscavage, MRS executive director. Expected to cost $488,000, the program was launched Dec. 9. Donated clothing, monetary donations, photocopying services and computers are also needed. MRS has set up a toll-free number for persons interested in volunteering time or donating items. The number is (800) 428-3717.

Court Allows Catholic Landlords To Turn Away Unmarried Couple

LOS ANGELES (CNS) — A California appeals court has upheld the right of a pair of Catholic landlords to refuse to rent to an unmarried couple because of the landlords' conviction that permitting cohabitation before marriage is a mortal sin. In a split decision, the state Court of Appeal ruled Nov. 27 that John and Agnes Donahue should be exempted from state discrimination laws because of their "sincerely held religious belief that fornication and its facilitation are sins." Verna Terry and Robert Wilder had won $7,480 in damages in 1988 after the California Fair Employment and Housing Commission ruled that the Donahues violated two state laws by refusing to rent an apartment to them.

U.S. Ukrainians Of All Faiths Unite To Celebrate Independence

DETROIT (CNS) — Despite rifts between their European counterparts, Ukrainian Orthodox, Protestants and Catholics joined together in an ecumenical celebration of their homeland's vote for independence Dec. 4 at St. Josaphat Ukrainian Catholic Church in Detroit. More than 500 people joined in a jubilant three-hour celebration in the social hall of the church following a Dec. 1 vote for independence in Ukraine. "We have a very patriotic community here. We all stick together," said Lybomar Tatuch, an organizer of the event. "After so many years of so much suffering and so many millions lost to death, we have to stay together or there will be no more Ukrainians."

U.S. Seminaries Face Stiff Repair, Maintenance Bills

WASHINGTON (CNS) — A study released in December says U.S. and Canadian theological seminaries, Catholic and non-Catholic, face a $385 million backlog in work needed to maintain and renew their buildings. The huge shortfall in "capital renewal/deferred maintenance" threatens some $3.5 billion in religious assets, said the study, titled "Today's Challenge to Tomorrow's Vision." It called on theological schools across North America to take urgent action and establish five-year to 10-year catch-up programs in order to bring their physical facilities up to par. It estimated the average extra cost per institution at nearly $2 million.

Haitian Bishop Calls For Current Government To Leave Office

JEREMIE, Haiti (CNS) — Bishop Willy Romelus of Jeremie has called on the government to leave office, saying its departure would end the country's troubles. "This is the fiercest dictatorship we have seen in this country," Bishops Romelus said of the military government that overthrew Haiti's president, Father Jean-Bertrand Aristide, in late September. "They have turned the constitution into a rag, a useless jumble," said the bishop, who heads the Haitian bishops' Justice and Peace Commission.

Archdiocese Seeks Restitution For Money Embezzled From School

LOUISVILLE, Ky. (CNS) — The Archdiocese of Louisville has sued the owner of an Indiana heating and cooling firm, demanding $191,090 which the archdiocese claims was embezzled from a Louisville Catholic high school. The lawsuit alleges that Arlie Combs Jr. of Clarksville, Ind., forced a bookkeeper to embezzle money from Trinity High School and give it to him for his "continued silence" about money she allegedly embezzled from his company, where she used to work. The bookkeeper, Jaylene Faye Carder, was indicted Nov. 11 by a Jefferson County, Ind., grand jury on 40 counts of theft from Trinity dating back to April 1990. A pretrial hearing in the case was set for Dec. 16.

Pope Expresses Solidarity With Croatian War Victims

VATICAN CITY (CNS) — Pope John Paul II expressed his solidarity with Croats suffering in the "cruel war" in Yugoslavia. "You have come to Rome as witnesses of the still-fresh wounds of your country," the pope told Croats attending his Dec. 11 weekly general audience. "Take back to Croatia expressions of solidarity with all those who are suffering and of Christian hope which encourages the faithful even in the darkest moments of human history," said the pope. Fighting has been raging for several months in Croatia after the breakaway republic declared independence from Yugoslavia. Serb-dominated federal troops have been battling Croatian militias.

Provincial Appeals For Help For Captured Croatian Franciscans

WASHINGTON (CNS) — A Franciscan provincial in Zagreb, Yugoslavia, has appealed for help for four Croatian Franciscans captured by Serbian troops. Franciscan Father Mirko Matausic, head of the Sts. Cyril and Methodius Province in Zagreb, said a witness claimed the priests are "close to death from the consequences of heavy beating." Father Matausic appealed for help from Americans in a Dec. 6 faxed message to Father Ilija Zivkovic at the Croatian Catholic Mission in Washington.

People In The News

Bolivian Woman Succeeds Father Byron At Bread For The World

WASHINGTON (CNS) — Maria Otero, a native of Bolivia who directs the Washington office of Accion International, has been elected chair of Bread for the World's board of directors, succeeding Jesuit Father William J. Byron, president of The Catholic University of America. Ms. Otero has 15 years of international development experience, primarily in Latin America. Bread for the World, a Christian citizens' anti-hunger movement, also named four new Catholic members to its board in November.

Former USCC, International Migration Official John McCarthy Dies

WASHINGTON (CNS) — John E. McCarthy, the U.S. Catholic Conference's first director of Migration and Refugee Services, died Dec. 6 in Silver Spring, Md., at the age of 76. McCarthy, who died of pulmonary fibrosis, retired from the conference in 1984 and was named director emeritus of MRS. After his retirement, he continued to serve as president of the International Catholic Migration Commission, an international migration assistance and resettlement agency with headquarters in Geneva. "John McCarthy was a champion of the oppressed who made the presence of Christ a concrete reality in the lives of thousands of people," said Msgr. Robert N. Lynch, USCC general secretary. "When people on the move were in need of help, John had an amazing knack for getting things done, and he did it with wit and style. He was an extraordinary man and he will be missed."

Former Cane Worker Honored For Efforts To Help Florida Migrants

BELLE GLADE, Fla. (CNS) — A former sugar cane worker who is now a paralegal working to better conditions for migrant farm workers was among recipients of the 1991 Reebok Human Rights Awards. Haitian-born Sauveur Pierre, 31, was cited for his work on behalf of the 200,000 migrant farm workers who labor in sugar cane, citrus and vegetable fields in south Florida. Pierre, who is Catholic, has said he will give his $25,000 award to Florida Rural Legal Services, his employer, for farm worker programs.

Discover The Faith

4. HOW CAN YOU ACCOMPLISH GOD'S PURPOSE FOR YOU--LIVING A GOOD LIFE ON EARTH AND SHARING GOD'S LOVE, LIFE AND HAPPINESS FOREVER IN HEAVEN?

"Yes, God so loved the world," the Gospel says, "that He gave His only Son that whoever believes in Him may not die, but may have eternal life." (John 3:16)

Jesus Christ is our way, truth and life. The Father sent Jesus, His Son, to be born as a man: (a) to communicate the Good News that God loves us as a father, (b) to die and rise from the dead to atone for sin and win for us the grace to achieve eternal life with God in heaven, (c) to teach us how to respond to God's love and lead holy and happy lives, (d) to establish the Church to guide and nourish us by His Word and the Sacraments in our pilgrimage.

Jesus is the first evangelizer. He is the Good News, the Father's greatest gift. By the action of the Holy Spirit, He was born of the Virgin Mary. Jesus is the Son of God, equal to the Father and the Holy Spirit. Jesus makes it possible for us to relate as we should with God and with one another. At the end of time Jesus will return to judge the living and the dead. Alleluia! How blessed we are through Jesus!

Discover The Faith

5. WHAT DOES THE HOLY SPIRIT HAVE TO DO WITH MY LIFE?

The Holy Spirit is the Third Person of the Blessed Trinity. God the Father and the Son sent the Spirit to guide, enlighten and strengthen the Church. The whole life of the Church comes from the Spirit who dwells in the Church and in the hearts of the faithful as in a temple. (I Corinthians 3:16, 6:19) The Holy Spirit is Lord and giver of life, who with the Father and the Son is equally adored and glorified by us all.

The disciples of Jesus were afraid of what would happen after Jesus left them. Jesus promised that He and the Father would send the Holy Spirit. The Spirit came at Pentecost. Especially does the Holy Spirit come to individuals in Baptism, Confirmation and Sacred Orders. In many ways the Spirit moves the minds and hearts of the Church's leaders and of its members with His gifts, enlivening the Kingdom of God on earth.

As St. Paul wrote to the Corinthians, "No one can say Jesus is Lord except in the Holy Spirit." (I Corinthians 12:3) It is the Holy Spirit who explains to the faithful the deep meaning of the teaching of Jesus and of His mystery. The Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel. (On Evangelization in the Modern World, 75)

The Sacred Trinity is a great revealed mystery of our faith. There is one God but Three Persons. The Apostles' Creed proclaims this mystery attributing to God the Father the work of creation, to the Son the work of redemption, and to the Holy Spirit the work of our sanctification.

NC Collection, UNC-CH Library

Prep Basketball Tournament To Benefit Holy Angels

By JOANN KEANE
Associate Editor

BELMONT — Just as the sparkle of the season begins to wane, it will again be ignited two days after Christmas.

The first Holy Angels Holiday Tournament, sponsored by Charlotte Catholic High School and Belmont Abbey College will be held Dec. 27-28 in the Wheeler Center at the college. Proceeds from the two-day tournament will benefit Holy Angels.

Boys and girls teams from CCHS, Cardinal Gibbons High School in Raleigh, Cardinal Newman High School in Columbia, S.C., and Bishop England High School in Charleston, S.C., will be competing during the two-day tournament.

The Holy Angels Holiday Tournament will mark the first time four of the five North and South Carolina Catholic high schools have met in competitive play. Bishop McGuinness High School in Winston Salem was unable to compete due to previous playing committments.

"The idea of a tournament has been kicked around for years," says Jerry Healy, assistant principal and athletic director for Charlotte Catholic High School. But, he says, a tournament needed a special beneficiary.

And, without question, Holy Angels was the choice to benefit from the games. "That gave us a cause," says CCHS basketball coach Walt Przygocki. "When you work for a cause like Holy Angels, it's not hard to get involved."

"It was a natural fit for the Abbey to host the tournamant," says Przygocki.

Both Healy and Przygocki are graduates of Belmont Abbey College. "While a student," recalls Przygocki, "it was very normal to have projects with Holy Angels."

Efforts to obtain donations for the project fell into place. "People are very enthusiastic to donate their time and service,".says Prygocki.

Healy, who Prygocki calls the "*ultimate tournament creator*," tapped the resources of Greg Wittman to serve as tournament director for the two-day event. As site coordinator for the tournament, Wittman will insure all details are covered. Wittman will "make sure everything works once teams are in."

Wittman is very pleased with the response from the community. "We have a number of volunteers." The tournament, he says, gives others the opportunity "to do something they believe in." From local parish men's clubs, and Knights of Columbus councils who have donated monies for the tournament to soft drink vendors donating sodas for the game, support has fallen into place.

But perhaps more than that, the games give the young athletes a "good chance to give back to community...to get kids involved locally," says Wittman.

Wittman hopes the tournament will help youth "understand life is bigger than just playing; life is much broader" That, he says, is "what we want to impart to these kids."

Prygocki points out that the CCHS players will visit Holy Angels prior to the game, "to let them know why they are involved. The players are very enthusiastic. Rather than just playing," visiting Holy Angels "puts the game in different light.

Healy concurs that "the whole idea of visting the night before puts the game in a different perspective. My feeling is that we take so much for granted. We can walk, run up and shoot. Do we appreciate this God-given talent, what we have in our lives?" Healy hopes the "athletes would adopt Holy Angels as something special."

Tournament fever has reached beyond the basketball team. Several Holy Angels children will participate in a wheelchair basketball game with members of the CCHS student council between the second and third games on Friday afternooon. Just before the championship game on Saturday, members of Holy Angels Great Adventures (a club for adults with, and without, mental retardation) will play a basketball game against the student council members.

Regina Moody, executive director of Holy Angels, said, "The tournament will not only raise money to support the services and programs provided by Holy Angels, but will also be a great opportunity for members of the community to get to know us at Holy Angels."

At the end of the tournament, the Kays Gary MVP Award will be presented to the most valuable male and female players of the tournament. The award was named in honor of Kays Gary, a long time friend of Holy Angels and retired columnist for *The Charlotte Observer*. Gary was instrumental in the early growth of Holy Angels.

The first of the four games begins at 3 p.m. on Dec. 27. The first game on Dec. 28 begins at noon with the men's championship game scheduled to begin at 4:30 p.m.

Tickets are $3 per day or $5 for the tournament. Student rates are available.

Donations for the tournament on behalf of the tournament can be sent to the CCHS Athletic Association, 3100 Park Road, Charlotte, NC 28209. Make a notation that the donation is to benefit Holy Angels.

Service
Peace
Ethics

Charlotte Catholic High School will host Catholic high school teams from the Carolin Dec. 27-28 in a tournament at Belmont Abbey College. Photo by JOANN KEAN

Guadalupe (From Page 11)

After many years of careful examination, no one could find any paint, chemical or biological substance in the image, so it is considered a miracle.

The tradition is accepted by Mexican people as a basis for their faith. Her picture is in nearly every home, bus, taxi and store.

Juan Diego's cloak and Our Lady of Guadalupe have recently become symbols of the pro-life movement and a replica of the cloak is now touring the United States.

The replica will be in North Carolina next month -- mostly in the Diocese of Raleigh. However, the four-by-six-foot Missionary Image will be in the Triad area Jan. 3-4.

The image will be at St. Benedit in Greensboro on Jan. 3 beginning at 3 p.m. for devotion, Benediction and all-night Adortation of the Blessed Sacrament. On Jan. 4 at 7 a.m., it will be taken to the Greensboro Women's Pavilion, an abortion center, for recitation of the rosary and veneration.

At 9 a.m. that day it will be taken to St. Leo in Winston-Salem for Mass and veneration.

The image is scheduled to return to North Carolina later in 1992 and is expected to be in the Charlotte area in October.

Jim Oddo Of Charlotte Catholic Named Coach Of The Year

CHARLOTTE — Charlotte Catholic High School football coach Jim Oddo, who led the Cougars to a 6-5 season record and a berth in the state playoffs after a disastrous 1-9 1990 season, has been named coach of the year in the Rocky River 2A Conference.

The Cougars, who finished last in the conference in 1990 as Oddo suffered his only losing season in 19 years at Charlotte Catholic, bounced back this season to finish third in the conference.

Three of Oddo's players made the all-conference first team and seven others received honorable mention.

Named to the offensive first tea were tackle Mike Hoseman and cent Matt Molner. End Scott Fasse made t first team on defense.

Chuck Wittman received honorab mention on both offense and defens He made the offensive team as an e and the defensive team as a back.

Other Cougars receiving honorab mention on offense were quarterba Chris Healy, running backs Donnie Ma and Tommy Landers and kicker Bry Carney. Others receiving honorab mention on defense were safety Bla Tenore and back John Newlands.

Holiday Celebrations For The Vietnamese Catholic Community

CHARLOTTE—Reconciliation for the Vietnamese Catholic community will be held Dec. 22 at 2:30 p.m. at Our Lady of Consolation in Charlotte. Fathers Cecil Tice and Frank O'Rourke and Redemptorist Father Vang cong Tran will be on hand to hear confessions.

Also on Dec. 22, the regular 5 p.m. Mass will be followed by the distribution of Christmas gifts to 80 needy children by the Vietnamese youth group.

Christmas Mass will begin with the 2 p.m. singing of Christmas carols. At 2:30 p.m., Mass will be celebrated by Father Vang, with Bishop John F. Donoghue presiding.

A Christmas party will begin at 4:00 p.m. followed by the Christmas show.

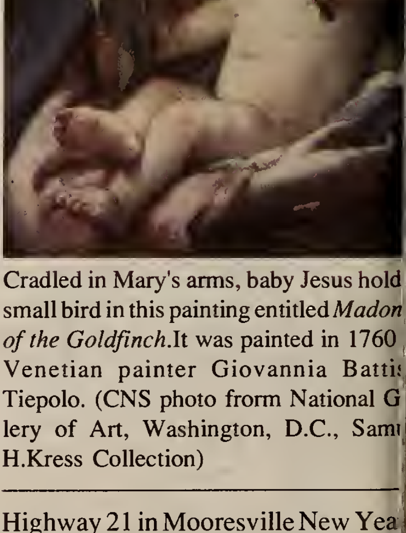
For more information, contact Handmaids of the Sacred Heart of Jesus Sister Cecila Tong, (704) 333-5029.

Habitat (From Page 11)

About 100 people attended the dedication and toured the home. Jesuit Father Andrew Novotney, pastor of St. Therese, gave the blessing.

The Mooresville-Lake Norman Habitat for Humanity is hosting a fundraiser at the old skating rink on Highway 21 in Mooresville New Yea Eve from 9 p.m. to 1 a.m. Admission open to anyone who would like to tend. Cost is $15 a person. Local m chants have donated door prizes an silent auction will be held.

Madonna And Child



Cradled in Mary's arms, baby Jesus hold small bird in this painting entitled *Madon of the Goldfinch*.It was painted in 1760 Venetian painter Giovannia Batti Tiepolo. (CNS photo from National G lery of Art, Washington, D.C., Sam H.Kress Collection)

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THOLIC
NEWS & HERALD

ierving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 17 • January 3, 1992

Father Time...

esuit Father John Bembrock applies a delicate touch to the inner working of one of his clocks. (See tory on Page 3)
Photo by JOANN KEANE

Diocese To Begin Observance Of 500 Years of Evangelization

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Diocese of harlotte will launch its observance of the fth century of evangelization in the Ameri-as with a prayer service at St. Patrick athedral Jan. 4 at 11 a.m.

Bishop John F. Donoghue, the cel-brant, will accept a replica of a cross that as planted in Santa Domingo by Spanish nissionaries accompanying Christopher olumbus. State officers of the Knights of olumbus will make the presentation.

The original cross called forth a new and for Christ and today serves as a re-ninder of the call to go forth and spread the ord to all nations proclaiming Christ.

Its significance is special to the diocese, which begins its third year in a decade of vangelization as declared in 1990 by Bishop Donoghue.

Representatives from several nations at he service will carry flags from their native ountries in celebration of the ethnic diver-ity of the Catholic faith in the Americas and he multi-national quality of Christ's mes-age.

After the cross is received, it will be resented to parishes throughout the dio-ese as a symbolic representation marking 500 years of Christianity in this diverse land.

"The cross will be a focal point to raise awareness of our faith," says Father Ed Vilkauskas, diocesan director of evangelization and pastor of Our Lady of Lourdes in Monroe. "The hope for us in the diocese is that it will signal a new beginning of our need to share our faith, a reminder of what we are called to do."

As the cross makes the pilgrimage from parish to parish, it will be used to stir and invigorate the spiritual renewal process, religious education or the call to share the faith, says Father Vilkauskas. "It is up to the creative resources of local parishes to determine how it will be used," he said.

All parishes are expected to have representatives at the inaugural prayer service as a sign of the unity of the diocese in receiving the commemorative cross, says Father Vilkauskas.

Although the goal is to encourage evangelization, it is never fully achieved, says Father Vilkauskas. Therefore, a diocesan-wide reconciliation service will be held at

See **Cross,** Page 3

New Abbot Elected By Benedictines At Belmont Abbey Monastery

BELMONT — Benedictine Father Oscar Burnett was elected abbot Dec. 21 by the Benedictine monks of Belmont Abbey. He is their seventh abbot.

Abbot Burnett, 65, has been a monk since 1957 and a priest since 1962. His term is for eight years, although he can be re-elected for another eight-year term. He succeeds Benedictine Father Timothy Kelly, a monk of St. John's Abbey in Collegeville, Minn., who was serving as temporary administrator.

Located 10 miles west of Charlotte, Belmont Abbey is a 115-year-old Roman Catholic monastery. There are presently 32 Benedictines at Belmont.

The abbot is principally a spiritual leader. He helps and guides the monastic community and individual monks to realize the charism expressed in the Rule of Saint Benedict, a sixth century guide to monastic and Christian life. The abbot is father, teacher, shepherd and administrator. He supervises all religious and temporal affairs of the monastery.

The new abbot is a man of varied experience and accomplishment. A native of Savannah, Ga., Abbot Oscar graduated from Sacred Heart parochial and Benedictine Military schools. After a tour of duty with the U.S. Army Air Force during World War II, he earned his A.A. degree at Armstrong State College, and his law degree at Emory University. After practicing law in Savannah for six years, he completed his seminary education at Belmont Abbey.

Abbot Burnett has held all major monastic positions of leadership at Belmont Abbey: socius of novices, junior/cleric master, subprior, formation director, procurator and prior.

He has had responsibility for the monastic formation of monks, charge of the business affairs of the monastery, and, most recently, service as claustral prior. He also served as an associate pastor at St. Benedict's Church in Richmond, Va.

He was dean of students and, for many years, an associate professor at Belmont Abbey College. For 15 years, he was chaplain at the college. He served for six years as executive director of the Ecumenical Institute of Wake Forest University and Belmont Abbey College.

Abbot Oscar has served on the Board of Trustees of Belmont Abbey College for many years. As abbot, he now serves as an ex-officio member of the board and as Chancellor of Belmont Abbey College.

ABBOT OSCAR BURNETT

Belmont Abbey is a monastery of Roman Catholic monks of the Order of Saint Benedict. The first monk came to what is now Belmont in 1876, sent from the senior Benedictine monastery in this country, St. Vincent Archabbey in Latrobe, Pa. The small foundation developed slowly but steadily into an independent monastery. It nurtured at the same time the liberal arts college that today bears its name, and developed a significant history of religious, charitable, pastoral, and educational works throughout the Southeast.

See **Abbot,** Page 13

All In A Knight's Work...

George Kutcher (l) and Marvin Wynianco (with saw) of Knights of Columbus Council 770 in Charlotte prepare lumber for a ramp at the home of a handicapped person. (See story on Page 3)

Catholics Find Active Faith Community At Wake Forest

By KEVIN P. COX

WINSTON SALEM — When Katheryn Hines left her Catholic community in Charlotte this year for Wake Forest University, her need for a new faith community was quickly met. She found hundreds of Catholic students who participate in the university's Catholic Students Association.

"I was surprised by all the activities they have here," exclaimed Hines, a freshman who regularly takes part in Mass, Gospel discussions and social events at Wake Forest. Other activities available to her include community service projects and retreats.

"I would never have met all these people," she said about Wake Forest Catholic students, who filled a house at a recent CSA Christmas party. She numbers them among her best friends at the university.

At the same gathering, sophomore Karen Vlahutin of Parkersburg, W.Va., echoed Hines' enthusiasm. "It was easy to get to know the people and be part of things," she said.

Six hundred Catholic undergraduates attend Wake Forest, making up nearly a fifth of the undergraduate student body. All are welcomed as members of CSA because they are Catholic. At least half take advantage of opportunities to practice their Catholic faith on campus each semester, says Conventual Franciscan Father Curt Kreml who has been the Catholic campus minister for more than three years. Collaborating with Father Kreml is associate campus minister Shawn Adams, who recently completed a master of arts degree in pastoral studies from Loyola University.

Each Sunday, Father Kreml estimates 170 to 200 Catholic students join together in celebrating Mass. They usually gather in the Benson University Center for a morning service and Davis Chapel for an evening service.

Father Kreml offers Mass on weekdays at various times and campus locations. During fall final exams, Father Kreml encouraged the study-weary to attend a candlelight Mass one evening in a residence hall. Taking a break from late-night cramming, students answered his call to "embrace the calm and comfort that the Eucharist blesses us with when we need it the most."

During the same period, Father Kreml also invited students to "renew (their) relationship with the Lord in the Sacrament of Reconciliation." As a special Advent activity, Father Kreml and two other Franciscans offered the sacrament one weekday evening.

A significant number of Wake Forest's Catholics are eager to understand their faith more fully, Father Kreml says.

"They are open to exploring and discovering more about their faith," he explains. "They are hungry for it."

"Some have clearly decided to nurture their faith while they're here," Father Kreml adds. "I've seen a lot of significant growth."

That growth can be seen, for instance, in students who regularly attend Ichthus, Sunday evening gatherings where the day's Gospel reading is discussed, Adams says.

"They bring stories of their own faith experiences to discussions of the readings," explains Adams, who participates.

Raleigh junior Carrie Dow readily admits she is one who made a decision to nurture her faith at Wake Forest.

Conventual Franciscan Father Curt Kreml (l), Catholic campus minister at Wake For University, talks with senior Michelle Mullen of Maryville, Tenn., Catholic Stude Association president, during a recent CSA Christmas party.

Photo by LEE RUNION, Wake Forest University News Bure

"I enjoy having spiritual nourishment here," says Dow, who spent the fall as a peer minister. In that role, she worked closely with the campus ministers, helping other students to see what a Christian community is on campus. The group's other peer minister is Jennifer Slawinski, a senior from Smithtown, N.Y.

From her first days on campus, Dow has taken part in various activities, including the CSA's numerous service projects. At Thanksgiving, for instance, the CSA helped provide a holiday meal to residents of the local Battered Women's Shelter. The group has also helped with a homeless shelter, Habitat for Humanity and other efforts to serve the disadvantage.

Playing a leadership role in the CSA came naturally to Dow, who recalls she was "always involved with my Catholic youth group in high school."

Tampa sophomore Jeff Joseph found the CSA to be, indeed, much like his own youth group in Florida. The difference is that so many more people are involved at Wake Forest and the opportunities are broader.

"I like going on the retreats the most," says Joseph, who as chair of the CSA's spiritual life committee plays a key role in planning them.

Preparing young people to take leadership roles in their Church is an important part of campus ministry, Father Curt says.

"These students learn some true leadership skills," he explains. "In this student-led organization, they learn to lead from a Christian perspective."

Those leadership opportunities are available to students who serve on the CSA's executive councils or as chairs of its liturgy, service, spiritual life, social and communications committees. One must not be a leader, though, to play an active part in the Catholic community, the students say. Many of them, for instance, serve as liturgical ministers or as planners of monthly dinners well-attended by community members.

While Wake Forest is a university with a long-standing Baptist tradition, Catholics have practiced their faith on the campus for many years, recalls the Rev. Edgar Christman, university chaplain.

In the 1960s, a priest from St. Leo Church in Winston Salem began coming onto campus to minister to the growing number of Catholics there. Gradually, the diocese began assigning a priest full-time to the university, which was founded by the Baptist State Conve tion of North Carolina in 1834, b became autonomous in the 1980s. St dents of all faiths have long enrolled Wake Forest, whose trustees sought new "voluntary and fraternal" Bapt relationship to protect academic fre dom.

Catholics have made up a signi cant number of the undergraduate pop lation for at least a decade, the Re Christman estimates.

"Catholic students have found th Wake Forest is a quality university whe their faith can grow while they grow students," he says.

Students associated with other nominations have enjoyed similar exp riences at Wake Forest, he adds. St dents are served by Baptist, Methodi Presbyterian, Lutheran and Episcop lian ministers.

Some Catholic students say th families were especially happy that th had chosen to study at a university whe a well-rounded campus ministry pr gram is available to them throughout t week. The full-time presence of a pri also pleases parents.

Before beginning her studies at Wa Forest, Asheville sophomore Johan Hensley remembers, she and her moth paid a visit to Father Kreml on camp

"She made me go up and meet hi jokes Hensley. "But, I thought he w wonderful. I was excited about meeti him."

Father Kreml and Adams spe much of their time meeting with s dents on campus. They often coun with young people who are taking close look at their faith and grappli with many personal issues.

"We do a lot of individual pasto counseling," says Adams, who h worked with students under Fath Kreml's direction for more than t years.

"Often, students feel uncomforta about their struggles with faith dur their college years," she explains. " role is to put them at ease, to affirm inevitability of these questions a doubts. It's part of the college expe ence."

"If you can respond to their doub concerns and struggles, they will s cerely embrace what their faith offe observes Father Kreml.

Kevin Cox is media relations o cer for Wake Forest University an member of Our Lady of the Rosary Lexington.

Members of the Catholic Student Association at Wake Forest University at their recent Christmas party. Trimming the tree are (l-r) sophomore Dawn Dusza, freshman Leslie Bacqué and senior Jennifer Slawinski.

Photo by LEE RUNION, Wake Forest University News Bureau

State March For Life Jan. 19

RALEIGH —The annual North Carolina March for Life, sponsored by the Wake County chapter of N.C. Right to Life, is Jan. 19 from 3-5 p.m.

The rally will begin near the intersection of Jones and Wilmington streets in downtown Raleigh and will include a march around the Legislative Building and the Capitol.

Among the scheduled speakers are Olivia Gans of American Victims of Abortion and the Rev. Benjamin Sharpe of the Durham Declaration.

Sponsors, who will be listed in the program brochure, are being sought. Cost is $30. For more information, call (919) 848-1827.

The annual national March for Life in Washington is Jan. 22.

Many Charlotte area Knights of Columbus councils are taking part in "Operation Exodus" to provide accesible living to handicapped persons. Council 770 members (l-r) John Ciepierski, Marvin Wynianco, Jack Armstrong and George Kutcher are pictured with Doris Struther and the new access ramp at her home.

Knights of Columbus Councils Join Forces To Aid Handicapped

By JOANN KEANE
Associate Editor

CHARLOTTE — When a 15-year-old boy fell from a skateboard and suffered a cardiac arrest, resulting in irreparable brain damage, Knights of Columbus Council 9560 rallied to help.

Members of the St. Vincent de Paul council were moved by the parishioner's need for a ramp to help the family adequately deal with caring for their teenage son. The council voted to sponsor and build the ramp that would facilitate the boy's wheelchair.

"The house had 10 brick steps to the front door," said Steve Poutier, Grand Knight for Council 9560. With Knight funding, and additional help through donated lumber, the Knights took on the project. Some 750 man-hours later, the spectacular ramp was completed.

Poutier says they did everything according to the building code. When the inspector came to check the project, his only comment was "you overbuilt."

For a first effort, those words spell out the ultimate compliment for these weekend builders.

An article appearing in a local newspaper on the project captured the attention of Programs for Accessible Living, a United Way agency dedicated to serving the needs of handicapped people.

As a non-profit organization, PAL opens doors to independence for people with disabilities. Providing proper training, information, support and services, PAL provides the resources allowing access to a livable lifestyle for the handicapped.

PAL provides accessibility through housing and home modification; technical expertise for individuals and organizations regarding accessibility; transportation through lift-equipped minibus service; education for care of the handicapped; counseling for people with disabilities; and information and referrals.

PAL officials contacted Council 9560, and a partnership developed.

For Council 9560, what had begun as a one-time project has blossomed into "Operation Exodus," with the mission of helping handicapped people help themselves. From the greek works *Ex*, meaning out and *Hodos*, meaning way, Operation Exodus was born.

Operation Exodus is a cooperative effort between participating Knights of Columbus Councils in a seven-county area and PAL.

Realizing the need to help handicapped people help themselves, and a penchant for "hands on projects," St. Vincent de Paul Council 9560 took on the responsibility of sponsoring Operation Exodus; coordinating efforts for councils in the seven-county area.

The St. Vincent de Paul Council 9560 volunteered to sponsor Operation Exodus. The Council realized the geographical area served by PAL far exceeded one council's resources, and a plan was designed to develop a network of participating councils. Guidelines were established and each council was paid a visit to explain Operation Exodus. Across the board, councils enthusiastically voted to become participating members.

Chester Helms, director for PAL says they met with Knight reprentatives and "discussed the kind of projects throughout Charlotte and Mecklenburg County that were needed for people with disablities." There are people, he says, who too often fall between the cracks to qualify for assistance for housing modifications. "Modifications that they called for were anything from ramps to grab bars in bathrooms to handrails. If someone had a stroke, they would be unable to leave in an emergency."

"Thanks to the Knights, it's turned around," says Helms. Referrals are now being made to the Knights. "It has made a difference in the lives of individuals who now can move freely inside (their homes) and outside."

"We meet with the grand knight and one other council member. They take referral, go and look at project, draw up a blueprint cost estimate, and take it to the council to vote. If the council approves, they start work," says Helms.

For the Knights Council 9560, it has been just over a year since their partnership formed with PAL. A dozen or so projects have received Knight approval. Ramps, grab bars, rails and general accessibility repairs have filled a void for those previously denied accessibility to the outside world.

The Knights have had a positive impact on PAL. Helms says it "frees us up to allow us to ensure more with disabilities are able to access the commununity." Everytime someone gets a ramp, once a ramp is built, accessibility and freedom are at hand for the handicapped. "Once the home is addressed, and the person gets back on their feet emotionally, there's nowhere they can't go, or place they can't work, or volunteer."

Jesuit Priest Occupies Spare Time With Time - Clocks, That Is

By JOANN KEANE
Associate Editor

CHARLOTTE — It's unlikely that Jesuit Father John Bernbrock will be late for Mass.

As a matter of fact, he has no excuse for tardiness of any kind. Inside the rectory of St. Vincent de Paul, clocks are everywhere. The clocks, evidence of Father Bernbrock's handiwork, chime, tick, and bong out the hours; reminders of the hours he painstakingly puts into the creation of these timeless works of wonder.

In an alcove tucked away inside the parish rectory, Father Bernbrock's workshop is filled with broken fragments of clocks of time gone by; baskets filled with the once-chiming clock bellows, faces, hands, and intricate parts that once formed gracious time pieces.

Some of the parts become recycled into new works that he has designed. Father Bernbrock schematically designs clocks; some simple, some with elaborate designs that incorporate his other hobby — stained glass.

Beside the baskets of clock works, broken fragments of stained glass occupy box after box. The gamut of the rainbow is represented in his collection of bits of stained glass. Some will become stained glass pieces of art, some worked into the designs of his clocks.

This Christmas, Father Bernbrock created a choir of stained glass angels. Beautiful angels with blue stained glass bodies and white translucent wings held song books, and a myriad of instruments. The angel project started as he made a few for the St. Vincent de Paul craft fair. Donated for fundraising, it didn't take long for people to realize Father Bernbrock's angels were a necessity for their own homes. Orders came in, and Father Bernbrock found himself backlogged with angel orders. Working against the clock, all orders were filled as promised, and delivered in time to grace the mantels and tables of grateful parishioners.

Looking around his workshop, it's difficult to see where one project leaves off, and another begins. The stained glass begot clocks, clocks begot glass; delicately intertwining to form a perfect union.

While the glass is stunning, the clocks are striking. The designs Father Bernbrock brings vary clock by clock. Each timepiece takes on some small characteristic different from the one before.

In a downstairs sitting room, a unique grandfather clock commands the attention of the room. Some 7 feet high, it is all glass. Beveled glass frames the see-through design, which allows all movements of the clock to be viewed as the minutes give way to hours. Quarter, half, and hour chime out a friendly, familiar chorus.

Any doubts on the mass appeal of his work is dismissed as you enter the specialty gift shop, Grodzicki's, in Charlotte. Prominently displayed is one of the clocks created by Father Bernbrock. The 1909 period replica with green stained glass, quartz movements and a pendulum is at home in the shop which specializes in unique, and sometimes pricey items. While it defeats the retail concept, Father Bernbrock says the shop owner confessed she likes the presence of the clock in the shop.

(Father Bernbrock's 1909 replica clock was sold by the shop as a Christmas gift. A store spokesperson says the store will try to get another of his clocks for the shop.)

Crosswinds

Crosswinds is a series of occasional articles written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified..

In our waiting room each Wednesday at 4:30, a family of four — two boys and their parents — would arrive to wait for their one-hour counseling session to begin. The boys, ages 8 and 11 — would you believe — enthusiastically would do their homework. (They really were very well behaved.) Their mother would stare gloomily at the floor, while their father attempted to make light conversation.

Serving as the receptionist, I soon learned from the boys, as the parents were involved in their session, that the mother did not want to be uprooted from her home, neighborhood and friends to move and follow their dad's job one more time.

Intuitively, I knew she had had it with the American Dream and corporate living. Her heart was here and how could her husband have the audacity to expect her to move again?

My heart went out to this wife. I felt like her peer, and so it was easy for me to keep this family in my prayers. By the end of the first month of their counseling sessions, I saw a smile come back on her face along with a caring and sharing attitude of love. As they bid farewell before leaving to move to the job, I knew God had been working in all of our lives. That night, I apologized to my husband for the resistance I had put him through, not that long before!

Cross (From Page 1)

year's end to acknowledge shortcomings in efforts to spread the Good News to all people.

"While we celebrate the positive dimensions of proclaiming the faith, we are aware it is not always done effectively," said Father Vilkauskas.

Still, the cross is expected to serve as a catalyst for evangelization during this year of observance, he said.

The Supreme Council of the Knights of Columbus commissioned the crosses and offered them to bishops and individual dioceses. More than 100 dioceses have requested the crosses.

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A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Give It A Try

1992. Another year older, and deeper in debt, the old song goes.

Resolutions made, and most likely, resolutions broken. When the resolutions are resolved in the first place, does faith come into play?

Quite likely, not at all. How often have you resolved to be a bit more faithful in Mass attendance, to take part in parish activities, to go to that adult education workshop, to help fight social injustice? Not very often? Oh, perhaps a fleeting thought, but that's as far as it goes.

It is aggravating at Christmas to look around the filled-to-the-brim pews and wonder where these folks are the other 51 weeks out of the year. Have they resolved, as they sit listening to the Christmas vigil homily, that, maybe next year will be the year to return to the fold? Look at the calender folks...it's next year.

Granted, Christmas evokes the spirit of the season. People are friendlier, more likely to help the needy. Contributions increase. For a fleeting few weeks, a spirit of compassion fills the air. Dec. 26, it sometimes seems it was all for naught.

When the headlines are filled with local killings, do you say, *gosh, that's awful, it must be stopped*, as the remote control flips to another channel, and then resume watching another program.

Has watching the plight of the homeless become so routine that you can simply walk by and not feel compassion to help?

When the parish plans a project, are you there in support, or mumbling under your breath; one of the silent supporters, or worse, silent objectors?

Silence is just that.

Get out. Join in. Help those who cannot help themselves. Volunteer as much as your schedule allows. Don't dismiss the prospect with, *I don't have time*. Sure you do. Give up a golf game. Postpone that trip to the mall.

Better yet, find a project that involves the entire family. Even small children can be helpful in some small way. And children learn by doing, and watching their parents involvement.

Try it.

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The Pope Speaks

VATICAN CITY (CNS) — In a world scarred by suffering, war and famine, Christ's birth brings promises of peace and unity, Pope John Paul II said in his Christmas message "Urbi et Orbi" (to the city and the world).

"Enough of hatred and oppression," he said Dec. 25 from the balcony of St. Peter's Basilica, where he called for an end to the war in Yugoslavia.

The prayers of petition at the pope's midnight Mass were read in six languages and included pleas for peace in the world and for unity among Christians.

Before reading the "Urbi et Orbi" message, the pope recited Christmas greetings in 54 languages, 20 of which are spoken in Eastern Europe and the former Soviet Union.

His third greeting was in English: "May the joy of Christmas and the peace which the birth of the Savior brings into the world be in your hearts forever."

In the Christmas message and in his homily during midnight Mass, the pope said the birth of Jesus enables all people to become children of God and brothers and sisters to each other.

In Europe, the Middle East, Africa, Asia and Central America, he said, there are signs that people are recognizing their ties to one another and are working for peace and unity.

"In Europe, after the collapse of the walls of division and misunderstanding, there is a growing desire to know one another better and a yearning for mutual understanding and cooperation," he said.

The papal message was read just hours before Soviet President Mikhail Gorbachev relinquished his power and made way for the new Commonwealth of Independent States.

The pope said, "Different nations are seeking new forms of coexistence and are striving with great hop to reconcile their individual histories and to harmoniz their respective cultures."

The efforts continue despite "age-old tensions an grudges not yet laid to rest," he said.

In a world marked by "epochal challenges," th pope prayed that Jesus would reveal "the glory an happiness to come."

Hopeful signs cited by the pope included: th Middle East peace process; greater respect for huma rights and basic freedom in several African nation "faint signs of a reawakening of the sense of justice an peace" in Asia; and in Central America, a "striving abandon the suicidal spiral of violence through an ev greater mutual understanding."

He pleaded for "an end to the war in Yugoslavi an end to the war in the beloved land of Croatia and i the neighboring regions where passions and violenc are defying reason and common sense."

He called for "an end to indifference and silenc before those who seek understanding and solidarit before the cries of those still dying of hunger ami wastefulness and abundant wealth."

In his midnight Mass homily, the pope said th birth of Jesus was a unique gift to humanity — he is th source of eternal salvation.

"Only God can bestow on humanity the goo which does not know evil; only God can give men an women life which does not know death; only God ca save," he said.

"A son is given us," he said, quoting the proph Isaiah. "Once again we welcome this gift. Joy pe etrates our hearts and lips begin to sing in the languag and dialects of the whole world: the song of Christma the song of joy and exaltation."

North American College, the U.S. seminary i Rome, provided the altar servers and other ministe for the pope's Christmas morning Mass.

After finishing his Christmas Day duties, the pop went to his summer residence at Castel Gandolf south of Rome.

Letters To The Editor

Support Father McCreesh

To the Editor:

Regarding the letter entitled "There are limits" (Dec. 20 issue), Jesus did not place limits on His love for us. The Lord God came down from heaven and became one of us, human. He gave everything He had for us. He gave His life for us. So what does this loving, compassionate, forgiving Jesus call us to do? "Whatsoever you do to the least of these my brothers and sisters, you do to me."

Larry Wnetrzak
Charlotte

To the Editor:

It is with dismay and sadness that I feel compelled to respond to Mary Miller's letter in the Dec. 20 issue of *The Catholic News & Herald*. The only comment that I can agree with her on is the welfare state.

There certainly are limits in life. Many of these limits, though, are fostered by our unwillingness to be charitable. Most of the problems we face today can be traced to greed and avarice. Most of us have much more than the shirt on our backs. In fact, if you think about it, how many of us are satisfied with what we have? Don't we always want more? Don't we decry what we don't have, instead of praising God for what we do have?

Ms. Miller seems to blame Mexicans for our economic demise. When is the last time she did migrant work? Has she ever slaved 14 hours a day in a sweat shop? Menial jobs abound. It is high paying jobs which are decreasing.

Many of the "illegals" who come to this country perform work we are unwilling or find too demeaning to do. Our nation is suffering from and paying for economic complacency. We are no longer competitive.

Another note of contention in her letter is overpopulation, primarily blaming the Catholic Church. If we lived according to the will of God, I'm sure no o would be homeless or hungry. Many of the nations th are experiencing over population are not Catholic, n less Christian, ie. China and India. Over population more often the result of cultural mores rather tha religious conviction.

I hear many who are concerned with our enviro ment, and rightly so. My wish, is that these same sou were as concerned for their environment in the next li as they are concerned with life on earth. Life on ear is short. Heaven and Hell are for eternity. Our willin ness to love God and our neighbor will determine o environment after worldy death.

With regard to Father McCreesh, I'm sure he very aware of our national debt. He sees what we hav done and what we have failed to do. We've been on materialistic spending spree abetted by politician both left and right, who promise much and deliv little. The Father McCreeshs' of this world nag at o consciences. We know the truth but neither see it n hear it. We don't like to have our comfort factor ups We live in a world where those that have it, keep it. W give little and care less. May God have mercy on u

William Barker
Charlotte

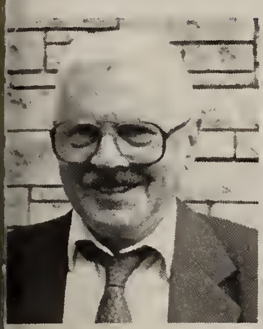
There are more letters on Page 6.

Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or le and must include the address and daytime telepho number of the writer. Letters are subject to editing f brevity, style and taste and must not contain person attacks on any person. Opinions expressed in letters in guest columns do not necessarily reflect the vie of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Well, another holiday season is over -- or at least it will be by the time you eceive this first 1992 issue of *The Catholic News & Herald.* I can't say that I'm ompletely sorry to see the holidays come to an end.



Our grandchildren -- enjoying a long Christmas vacation from school -- are still having a ball. But, their mother and my wife and I are worn out. Trying to keep up with two girls ages 8 and 13 has a tendency to do that.

My stepdaughter's family has a tradition of a family gathering for the exchange of gifts and a festive meal a couple of nights before Christmas. It used to be on Christmas Eve but that got to be too much of a hassle with trying to get to Mass and getting ready for Santa Claus. This year it was Dec. 23.

On Christmas Eve, it was back to Carol's to join her and the kids and Carol's aunt for the children's Vigil Mass and another big meal and more gift exchange -- this time for ist the six of us.

During all of these preliminaries, Ree was using whatever spare time she had reparing a Christmas dinner for her sister and elderly aunt who live alone. On hristmas day, it was pack up the car, pick up her sister and head for the aunt's house. nother big meal and more gift exchanging. After the festivities, pack up the car gain, take Ree's sister home and, finally, head home to collapse.

Ree swears she's never going through all this again. Next year, everything has be confined to one day or night. Of course, she says that every time we do it.

At least, I know now for sure why they say that Christmas is basically for kids. hey're the only ones physically able to handle it.

We had one piece of good news during the holidays. After 16 weeks of ublication, *The Catholic News & Herald* finally has received a second class ailing permit from the U.S. Postal Service. When we filed the formal application n Sept. 4, the day the first issue was actually printed, we were told it would take bout 30 days. Actually, I guess were were lucky. I've heard about one paper which aited a year for the permit.

The second class mailing status should mean an improvement in mail delivery f the paper, although we haven't received that many complaints lately about slow elivery.

The permit also means that we now can accept paid advertising. We're working n the rate card and it should be ready in a few days.

Meanwhile, Happy New Year from all of us to all of you.

s Abuse Grounds For Annulment?

By FATHER JOHN DIETZEN

Q. I need to ask something that bothers me concerning annulments. I was arried for a little over a year to a man who became terribly physically abusive. had no indication before the marriage that he would be this way. Shortly after, owever, his verbal and physical abuse became intolerable.

I tried for a while to urge him to counseling but he kept blaming me for his anger. He would accuse me of disloyalty, didn't allow me to visit my friends or family, and was extremely jealous and lost his temper if dinner wasn't prepared fast enough. I finally left before things got worse.

I realize that domestic violence is not grounds for annulment and I wonder why not. It seems unfair that a woman must remain unmarried because of something that was done against her. Will it be possible for me to ask for an annulment in such a situation? What must I do? (New York)

A. You are correct in saying that severe physical and emotional abuse is not in itself grounds for annulment of a marriage, though it might always be justification for eparation.

However, a pattern of such abuse of one partner by another in marriage may, in ct usually does, point to some types of personal or emotional disorders that could e grounds for a declaration of nullity.

The relationship you describe reveals a severe dysfunction somewhere. Please nd a priest you can confide in, tell your story and ask his advice.

Q. We find your questions and answers very helpful in understanding our ith. We would like to know your comments on confession or the sacrament reconciliation by telephone. I hope you will explain a little bit and not pass off lightly as some others have done whom we have asked. (New Jersey)

A. The answer to your question is not that complicated, but must be seen in the ght of our understanding of the meaning of all the sacraments.

The sacraments fundamentally are always actions of Jesus Christ exercising his ving power in his Church.

However, the nature of the sacraments means that he always acts through human eings, the ministers of the sacraments involved, and through the outward sign of ord and action that makes up the sacramental encounter between him and the erson receiving the sacrament.

The Church's awareness of this always means that personal presence is required etween the minister of the sacrament and the one receiving it.

Just as a priest cannot be ordained or a baby baptized over the telephone, so one nnot receive the sacrament of penance that way either.

It needs to be said, of course, that a person for whom the sacrament of penance not possible at the time is not spiritually abandoned.

As even our catechisms have always made clear, the individual's spirit of faith, trust in God, sorrow for sin, and desire for the Eucharist and reconciliation can bring forgiveness of sins and the other helps from God that these sacraments are intended to provide in such a time of need.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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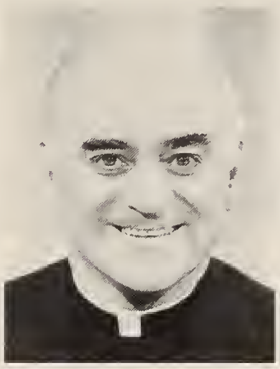
Light One Candle

By FATHER JOHN CATOIR

When anyone tells you that the majority of Americans are pro-choice, don't believe it. The recent Wirthlin Group polls and the Alan Guttmacher Institute statistics indicate that:

— Sixty-seven percent of all Americans favor laws requiring parental consent before an abortion is performed on a minor, and 87 percent are in favor of laws that would require giving information on alternatives to abortion before any abortion could be performed.



— A surprising 56 percent believe that the right of the unborn to life should prevail "when the heart starts beating" or earlier. That happens three weeks after conception.

— Ninety-three percent of Americans would like to see more restrictions placed on abortions than currently exist.

— Fifty-one percent of all Americans think that rape or incest account for 20 percent of the abortions performed. The fact is that less than 1 percent of abortions are for such reasons.

Here are some interesing facts about abortions:

— About one third of all abortions are performed on teenagers, generally without parental knowledge and/or consent.

— Forty percent of all abortions are performed on women who have had previous abortions.

— Two million American couples are on agency waiting lists for child adoptions.

Since the U.S. Supreme Court legalized abortion in 1973 more than 21 million lives have been destroyed in the womb. As estimated 1.6 million abortions are performed in the United States every year, one every 20 seconds.

However, for those who believe in the sanctity of life, the picture isn't one-sided. More than 3,000 pro-life centers staffed mostly by volunteers have been established to provide every form of support needed to help women have their babies. The formation of such groups as Lutherans for Life, Methodists for Life, Presbyterians for Life and the Choose Life Society, a national Jewish pro-life organization, demonstrates that abortion is not simply a Catholic issue.

According to pollster Louis Harris ("Inside America"), 68 percent of all Americans thought "it is against God's will to destroy the life of an unborn baby," and 60 percent believe a "fetus should have rights, just like all other human beings."

What does all this mean? I think Supreme Court Justice Byron White said it best: "Roe v. Wade implies that the people have already resolved the debate (over abortion). I believe it is clear that the people have never — not in 1787, 1791, 1868 or at any time since — done any such thing."

(For a free copy of the Christopher News Note, "To Save a Life," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

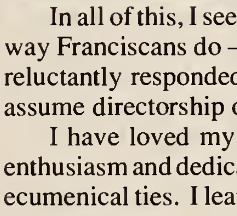
Father John Catoir is director of The Christophers.

Pax Et Bonum

By BROTHER JOHN-JOSEPH DOLAN

A few years ago, I preached at all the Masses at St. John Neumann Church in Charlotte in order to raise money for our Franciscan missions, especially in Costa Rica and Brazil. My opening remarks produced a few laughs.

I had always wanted to be a missionary. It was one of the reasons I left home in 1969 and joined the Franciscan Order. I then spent 12 years in upstate New York, primarily in inner city parishes and a year teaching in rural Wisconsin.



When the Brothers of St. Francis of Assisi were disbanded in 1982, I found a home with the Conventual Franciscan Friars, who had been our chaplains. After a year on Staten Island for recycling, I wanted to study Spanish. I spent two years in central Massachusetts, working in a Polish speaking parish and studied Spanish two days a week.

I was ready for the Third World missions and ended up in Hoboken, N.J.! After I had volunteered to respond to the minister general's request for friars for a new foundation in Africa, I found myself in Charlotte, N.C. In my request, I had stated I wanted to work in a growing local Church, where the Order was not established. I guest North Carolina fit the bill!

In all of this, I see myself as furthering the mission of Christ's Church in the best way Franciscans do — the witness of our community life. It was for this reason, I reluctantly responded to the needs of my province and will be relocating soon to assume directorship of our pre-novitiate program back north.

I have loved my stay in the "Old North State." I have been touched by the enthusiasm and dedication of the diocese, the involvement of the laity, and the strong ecumenical ties. I leave you a better Religious for having been here. With tar on my heels, I hope to return. Please keep me in your prayers, as I will you.

Pax et Bonum.

Conventual Franciscan Brother John-Joseph Dolan has recently completed a four-year assignment as director of the Ministry for Justice and Peace for the Diocese of Charlotte.

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Letters To The Editor

Concern for environment

To the Editor:

The article about the Cullasaja River controversy in the Dec. 13 issue stirs a few thoughts. Particular environmental questions—even large ones like coastal development, the New River, the Randleman dam near Greensboro — end up pitting economic growth against environmental protection. Or, as in the case of the Cullasaja, it leads to fighting about the validity of the politically created regulatory system. In both types of situations, people talk past each other.

In the Cullasaja case, the argument that the river is "wild" and has "spiritual value" skews the question for one side while the argument that the rules were followed and the sewage system should actually improve the water quality skews the question for the side.

My question is how are we going to break through this quandry? Can we talk through to trust beyond fear of exploitation, misinformation and what might be seen as excessive criticism? Surely the environmental stewardship ethic of our religious heritage offers a covenant context from the Creation Story to Jewish law, the prophets and especially the life and message of Jesus on which we can agree. Insights from these sources, grappled with and applied to the questions of today — environment, employment, waste management, common rights in property — might help us all break through to the Kingdom.

Despite comments and commitment from our bishop and others, I don't think we in the Catholic Church have demanded that kind of leadership or inquiry on the part of ourselves, our pastors or moralists. Are we perhaps limiting our options by focusing on the paradise in the hereafter? Or worse, are we locked into some sort of individualistic "just-me" salvation model? Unless we attain a covenant level, all the debates will continue in the "talk-past" mode. Good places to start might be participation in the Lex Mathews Conference in March or dialogue in the Land Stewardship Council of North Carolina's newsletter, *Cry, North Carolina!*

We can't ignore the fundamental Kingdom of God questions in this nor can we toss the burden on the backs of the poor. We can't ignore it and leave a hopeless mess for our children. We, as Church people, need to look to ourselves and our own ethics to educate ourselves so we can move into action to promote Kingdom ethics for the good of all.

John O'Sullivan,
Greensboro
Former diocesan representative,
Land Stewardship Council of North Carolina

Pro-life activities

To the Editor:

I read the coverage and editorial of *The Catholic News & Herald* (Nov. 29 issue), and also the Dec. 13 letters to the editor and the editorial concerning the Nov. 23 Operation Rescue. I am edified by the strength of convictions of Diane Hoefling, Father Donald Baker and Yvonne Ford in expressing the Catholic Church's undiminished pro-life stand. Your paper's coverage and editorials, on the contrary, were lifeless about life.

If your paper were reporting on a Central Catholic football game and the opponents were breaking our players' arms, legs and heads on purpose in a dirty game and, at the same time, the restrooms were closed to the fans, would your paper not cover the game and point out the savagery of the opponents, and your editorial denounce their savagery, rather than highlight the restroom problem?

During Operation Rescue, abortionists were breaking off arms, tearing off legs and cutting heads off the bodies of unborn living babies on purpose in the dirtiest of slaughters. Your paper did not point out the savagery of the abortionists. Have you ever done so? You chose to point out the "outrages" of pro-life and to suggest pro-lifers need to change our ways to get more fans.

You chose to enervate the loving Operation Rescuers rather than encourage them.

A few months ago, Pope John Paul II and most of the active cardinals gathered together. Their priority topic of consideration was the pro-life issue, particularly eliminating 100,000,000 abortions each year throughout the world, especially in their particular part of the world. This is the reinforced stand of the Catholic Church.

As the diocesan Catholic paper, *The Catholic News & Herald* has the responsibility to emphasize this pro-life stand of the church in positive pro-life language. Are you up to it?

Father John Murphy, O.S.F.S.
Thomasville

Disputes German bishop

To the Editor:

I was dismayed to read the CNS report regarding the German bishop who questioned whether the Church was "unduly burdening" people by banning artificial contraception and remarriage after divorce (Dec. 13 issue); sentiments expressed, I'm afraid, even by some of our American bishops.

The reality is, of course, that the ban on remarriage after divorce is not the Church's teaching but Christ's (Matt. 18, Mark 10, Luke 16:18), and His Bride cannot be unfaithful to His Word without betraying Her very mission, which is to bring souls to salvation.

The ban on artificial contraception, while not explicit in the New Testament, is solidly founded on Old Testament teaching (the sin of Onan) and supported by the constant teaching of the Church (Sacred Tradition).

At a time when every tenet of Judeo-Christian moral teaching is either denied or ignored by the world at large, Christ's appointed shepherds need to ever more forcefully and courageously proclaim His Truth rather than capitulate to those who, out of a false sense of compassion, would have us turn away from the cross.

After all, it was our Lord Himself who laid down the criteria for those who would be His disciples: "If anyone wants to be a follower of mine, let him renounce himself, take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. For what does it profit a man if he gains the whole world but loses his soul in the process?" (Matt. 16:24-26)

For the sake of our Holy Catholic Faith, let us not forget to pray for our sheperds daily, that they be given the fortitude to remain faithful to the teaching that was handed on to them.

Estelle Wisneski
Charlotte

Hispanic Christmas Play...

To mark the end of Advent, the Hispanic Alliance presented a Posada, a traditiona Christmas mystery play about the birth of Jesus, at St. Joan of Arc in Asheville.The Posad is a devotion with its origins in Hispanic culture, particularly that of Mexico.The celebratio included a dinner procession and traditional piñatas. Photo by MATT DOYL

Knights Rescue Woman From Burning Greensboro House

GREENSBORO — Minutes after participating in the Greensboro Christmas parade, members of the Knights of Columbus rescued a woman from a fire started by a cigarette in an old woodframe boarding house.

Seven members of Piedmont Council 939 were towing their float back to St. Benedict Church when a woman approached them and pointed out billowing smoke from a window in a two-story building.

Without a moment's hesititation, the Knights parked the pick-up truck on the street where it was stopped at a light. One Knight ran to tell a policeman on parade duty to call the fire department. Others raced into the building, up the stairs and into the smoke-filled room. Finding a tiny, frightened and confused woman, they lifted her up and carried her out of the building.

The Knights went back into the building, tossed a smoldering mattress and boxspring down the stairs from the woman's room and pounded on doors to evacuate the building. At that point, the acrid smoke began to overwhelm them, said Ken Carty, one of the rescuers. The fire department arrived minutes later.

The woman, Diane Martin of 401 S Eugene St., had fallen asleep whil smoking a cigarette, she later tol firefighters.

"I'm sure she would have been ver sick (from smoke inhalation) if we hadn' helped her," said Carty. "If we hadn' helped her, it's not likely anyone on else would have since most of the othe residents in the building didn't eve know there was a fire."

They were glad to help. "We reall didn't think about it," he said. "We jus reacted. If we had thought about it, w probably would have realized the building looked like a firetrap and could hav gone up like a crackerbox."

"No one was really concerned fo their personal safety," said Knight Tor O'Hanlon. "Our concern was gettin the people out. It's nice to see th people do respond to people in trouble.

Other Knights who helped in th rescue were Marshall Perry, Pat Rooney Ed Humburg, Norm Taylor and Bi Ruickoldt.

"The Knights always do thos things," says Deacon Tim Rohan of Ou Lady of Grace. "They do anything t help anybody out at all hours of th day."

Please pray for the following deceased priests during the month of January.

Rev. Arthur J. Racette, 1975
Msgr. Lawrence Newman, 1981
Msgr. Eugene H. Livelsberger, 1987
Rev. Bernard J. McDevitt, 1942
Msgr. Michael A. Irwin, 1952
Rev. Charles E. Sweeney, 1958
Rev. Robert J. MacMillan, 1962
Rev. Cletus J. Helfrich, 1971
Rev. Philip J. O'Mara, 1975
Msgr. Charles J. O'Connor, 1976
Rev. Kenneth I. Parker, 1976
Rev. Thomas E. Curran, 1983
Msgr. Edward T. Gilbert, 1983
Rev. Herman Grones, OSB, 1936
Rev. Matthew Graz, OSB, 1942
Rev. Gerard Rettger, OSB, 1944
Rev. Benedict Rettger, OSB, 1952
Rev. Maurus Buchheit, OSB, 1975
Rev. Paul Milde, OSB, 1979

1991 Was Bad Year For Movies But There Were Bright Spots

By GERRI PARE

NEW YORK (CNS) — While movegoers have little to celebrate looking ack on 1991, some of the better films id manage to treat slippery themes ith substance.

This is no top 10 listing, given that 's written before screenings of "**The rince of Tides**" and "**JFK**." However, notes some highlights for 1991.

"**Boyz 'N the Hood**" zeros in on ervasive, violent crime in a black, iner-city neighborhood without ever exloiting it or glamorizing those who rofit from it. It's a stunning cry for hange and a reminder to fathers of the esponsibility they have as parents. The lm, which was marked with violence, utter talk and brief bedroom shots, was lassified A-IV — adults, with reservaons — by the U.S. Catholic Confernce.

"**City Slickers**" was immensely ntertaining and the main character made clear he took marriage vows seriously. le came off as a cool dude, not the least it corny. The USCC classification was -II— adults and adolescents.

"**Little Man Tate**" tackled the rickly subject of a sensitive, gifted hild caught between the emotional suport of his mom and the much-needed itellectual stimulation of a possessive oman who wants to expand his abilies. The cheery ending seems tackedn, but didn't turned away the audience. was classified A-II.

"**The Fisher King**" proves that the ieme of redemption can be handled ith thought despite confines of a movie iat is part crazed comedy and part outf-control fantasy. It was classified A-II — adults.

"**Homicide**" poses ethical questions s one man confronts his long-subierged ethnic identity as it smacks up gainst all he has stood for as a cop. It as classified A-III.

"**The Silence of the Lambs**" takes sensational subject — a serial killer ho skins his female victims — and ocuses on the teeth-gritting determinaon of a rookie federal agent to get the epulsive job done, without sacrificing ny of the nearly unbearable suspense. t was classified A-IV.

Among this year's foreign films is n unforgettable French duo, "**My ather's Glory**," classified A-I — genral patronage — and "**My Mother's astle**," classified A-II. To see them is be transported to a simpler time and to ie innocence of childhood.

There also were real disasters.

"**Madonna: Truth or Dare**" had be one of the most miserable movie xperiences ever, given the pop icon's elf-adulation and calculated indifferince to the feelings of friends and famy she used.

"**Stone Cold**" and "**Out for Jusice**" were typical of a dozen movies, iostly about kickboxing, that had nothig going for them except escalating iolence. Unfortunately, that seems to ave an audience.

With AIDS awareness at an all-time igh — not to mention the primary onsideration of basic morality — it's lmost shocking to see a movie like the ritish import "**Twenty-One**" that adiires its heroine as she flaunts her proiiscuity. The movie is so out of touch ie title must be the same as the film iaker's IQ. The USCC classified them ll O — morally offensive.

Finally, you have to chuckle when ou remember that the distributors of ie truly awful "**The Pope Must Die**" were so desperate to attract an audience, any audience, that they tried to make it less offensive by changing its title. They made "Die" into "Diet," but the movie still went belly-up at the box office. The USCC classified it A-IV.

Perhaps studio moguls will be more open next year to movies for the family audience. Hollywood was startled when Disney's second reissue of the 30-year-old "**101 Dalmatians**" pulled in families all summer long (read $60 million), far beyond expectations. It was classified A-I.

There's a message there. Despite the sagging economy, if it's good, they will come.

The Christmas releases are 1991's last hope and are crucial to an industry where Orion, despite its two bona fide blockbusters this year — "**Dances With Wolves**" and "**The Silence of the Lambs**" — had to declare bankruptcy when other releases languished.

Hollywood learned that big names don't necessarily guarantee big bucks. Bruce Willis drew viewers as star of two "**Die Hard**" movies, but his big-budgeted pet project "**Hudson Hawk**," classified A-III, quickly — and deservedly — crash-landed.

Even Hollywood's hottest actress, surefire box-office magnet Julia Roberts, couldn't revive the grimly titled "**Dying Young**," which arrived practically DOA at the box office. It was classified A-III.

Many sequels likewise found that following up on a hit does not assure box office heaven.

Unfortunately, an exception was "**Terminator 2: Judgment Day**," classified O, which dwarfed even its own original and already has grossed over $200 million. This sci-fi odyssey, starring Arnold Schwarzenegger, is a slick testimony to incessant, chilling ultraviolence.

It makes the flopped sequel, "**Return to the Blue Lagoon**," classified A-III, seem almost appealing. Well, not quite, but for all its insipid sweetness it's relatively harmless, compared to the deadly cynicism of "T 2."

Actor Billy Crystal stars in "City Slickers" as a New York salesman who heads west with his two best friends for a few days of male bonding on a cattle ranch.The men learn a lot about life and love during an emotional and action-packed cattle drive.The U.S. Catholic Conference classificationis A-II -- adults and adolescents. The Motion Picture Association's rating is PG-13 -- parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo from Castle Rock Entertainment)

Youth Group Entertains Patients...

The youth group from Our Lady of Grace in Greenboro entertained patients at Maryfield Nursing Home in High Point as part of its Christmas celebration. Pictured are (standing l-r) Greg Thomas, Erin Murphy and Kristy Maggard; (kneeling l-r) Seth Inhofer, Jason Barr, Colin Templeton, Megan Neijstrom, Mike Votta and Jamie Fulton. Not pictured is Patrick Kinlaw, who accompanied the group on the piano.

Bishop McGuinness Soccer Star Scores Big As Player, Student

By MICHAEL STREICH

WINSTON SALEM — To his teammates and fellow students, freshman Kyle Bachmeier is awesome and a "cool guy."

The only freshman on the Bishop McGuinness High School varsity soccer team, with a record of eight goals and three assists in 24 games, Bachmeier is an unassuming athlete who enjoys the competition of sports while listing biology and English as his favorite subjects.

Despite a penchant for Steven King novels, Bachmeier sees himself as "determined" and enjoys the atmosphere of a smaller school. Fellow soccer players Nick Verano and Chad Sealey agreed that the team admired their youngest player. Although being the youngest member was "tough at the beginning," the team developed into a potent unit in that all the members supported each other.

In November, Bachmeier flew to Dallas, Texas, the only student from North Carolina to join 71 other students from across the nation to compete for the Under-17 U.S. National Team. That was an honor not only for Bachmemer individually, but also for the whole soccer team. Teammate Sealey says that "we were jealous," but strongly notes that it was a jealousy directed not against Kyle, but a wish that they could all go.

Bachmeier continues to play soccer for the Winston Salem Under-16 Twins. He cites the tremendous encouragement given him by the early coaches when he first began to play and recognizes that point in a sports career when you make the transition from the "basic skills" to making the game a part of your life. Kyle's description of this transition is analogous to thinking in a foreign language. The foundations have been mastered, but the success beyond is found in a natural reaction to the events of the game itself. That is what makes Kyle so successful.

There was never any pressure from his family to be the best. Rather, there is support and encouragement. According to Kyle, his greatest perceived weakness is, "to be too nice...and to give in too easily." There is no arrogance in that statement. It is both humble as well as a prelude to those leadership characteristics that will eventually propel this freshman into mature leadership in his upperclass years; traits evident in the current senior players whose own support made Bachmeier feel a part of a winning team.

Soccer has always been synonymous with Bishop McGuinness High School. Winning as a team with an attitude of dignity and respect is an ongoing achievement.

As an exceptional player, Bachmeier fits that mold in the same way the team as a whole demonstrates those positive goals.

Michael Streich is a teacher at Bishop McGuinness High School.

Give Us A Call

CHARLOTTE — Who reads the newspaper anyway?

Survey after survey point to declining newspaper readership. Less and less, they say, young people, in particular, are dismissing the newspaper for the electronic media.

Our own Catholic press surveys show the readership is aging. What will happen when they've all died off? What will be left of the Church in 20 or 30 years?

Ok, kids, this is *your* Church, and *The Catholic News & Herald* is *your* newspaper for the future, and we need your input today. Your faith is your heritage; it is the thread woven through the fabric of your life.

Your Catholic press is out to wash out all the ideas that you don't read the paper, that you don't give a flip about what's going on. We don't buy into that theory. We have given space on this page for a forum for youth across the diocese. Great. Now we need the words, pictures, and thoughts.

Make a New Year's resolution to share your faith with others. We are seeking teens to write about issues faced by today's teens. This is your forum.

The Catholic News & Herald wants to establish a youth advisory board to write this page. You decide (within reason) what will go on this page. Every week. You tell us what you want to share with others. Fresh ideas, recycled ideas, music, movies; help us help you.

Take the challenge. Call or write to me today, Joann Keane, (704) 331-1713. P.O. Box 37267, Charlotte, NC 28237.

We're waiting.

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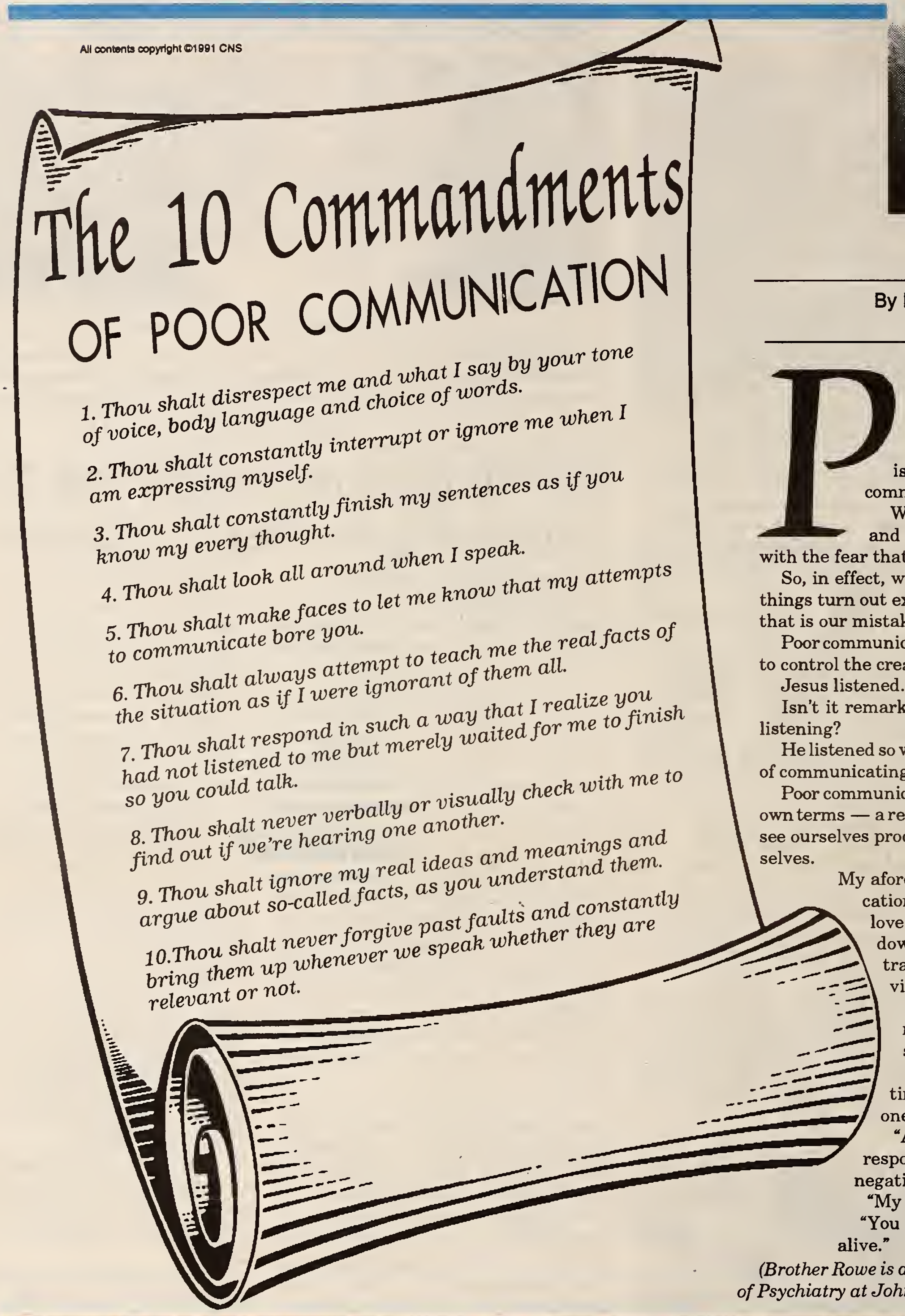

The 10 Commandments
OF POOR COMMUNICATION

1. Thou shalt disrespect me and what I say by your tone of voice, body language and choice of words.

2. Thou shalt constantly interrupt or ignore me when I am expressing myself.

3. Thou shalt constantly finish my sentences as if you know my every thought.

4. Thou shalt look all around when I speak.

5. Thou shalt make faces to let me know that my attempts to communicate bore you.

6. Thou shalt always attempt to teach me the real facts of the situation as if I were ignorant of them all.

7. Thou shalt respond in such a way that I realize you had not listened to me but merely waited for me to finish so you could talk.

8. Thou shalt never verbally or visually check with me to find out if we're hearing one another.

9. Thou shalt ignore my real ideas and meanings and argue about so-called facts, as you understand them.

10.Thou shalt never forgive past faults and constantly bring them up whenever we speak whether they are relevant or not.

FAITH alive!

By Brother Cyprian Lamar Rowe, FMS
Catholic News Service

Poor communication is the fruit of a dangerous tree — the "human-relating" tree, with all its potential for good or for evil.

We try to communicate with others because it is in the nature of human beings. We want to form community and experience intimacy.

We want to be loved, and we want to be understood, and we want to be valued. At the same time, we live with the fear that we will not be loved and valued.

So, in effect, we try to structure everything so as to assure that things turn out exactly as we want them to. Then we feel safe. But that is our mistake.

Poor communication is born out of this rigidity, out of this attempt to control the creativity of the world and everything in it.

Jesus listened.

Isn't it remarkable that he did not seem to have any difficulty listening?

He listened so well that everybody wanted to be near him. His way of communicating was quintessentially loving.

Poor communication is ultimately a failure to love others on their own terms — a refusal to "validate" and "ratify" others unless we can see ourselves produced in them. It is a refusal to let them be themselves.

My aforementioned 10 commandments of poor communication point up the failure to listen and the failure to love. Look back on conversations that have broken down, communication events that have been frustrated and ask which of these commandments was violated.

A friend of mine, when reading these commandments, started laughing. "You hit me right there," she howled. "How in the world did you do that?"

"It was easy," I answered. "Think about all the times you have felt unvalued and unloved by someone you were talking to, and see what happened.

"And since you say you do those things, look at the response of people close to you. Don't they respond negatively when you do it to them?"

"My fiance tells me some of these very things."

"You had better change them if you want to keep love alive."

(Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)

FAITH IN THE MARKETPLACE

When communication breaks down at home, what do you think are the main causes?

"Busy schedules. Everybody is too busy to take time to communicate." — Debbie Hardin, Jackson, Miss.

"Hurt feelings, pride, not being willing to be the first person to say 'I'm sorry' or to start talking." — Lois Doyle, Vermillion, S.D.

"Our first reaction (when there is a problem or conflict) is that it is the other person's fault." — Bob Kearney, Ft. Wayne, Ind.

"Often people are saying the same thing, but the explanation isn't clear. For example, you're talking about retirement and you think your positions are diametrically opposed. But when you talk about it, you find that you're not that far apart." — Barbara LaBarbera, Beverly Hills, Mich.

"Lack of trust in one another; a fear of being open and honest." — Mary Jo McDonald, Indianapolis, Ind.

"Alcoholism is the root of a lot of communication problems. People will begin to say to the alcoholic person that maybe they need to slow down and that person gets defensive because they haven't recognized the problem. It leads to a lot of communication problems." — Ed Gravel, Sturgis, S.D.

An upcoming edition asks: What do you do to take care of yourself as a unique creature of God in the midst of heavy pressures and stress? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FURTHER NOURISHMENT

"Living Recovery, Inspirational Moments for 12 Step Living," is by men and women in programs such as Alcoholics Anonymous. It provides an in-depth look at 22 tools for recovery from all kinds of addictions which make genuine communication so nearly impossible. Among the topics treated are many that make communication problematic: fear of rejection; criticism; a sense of inadequacy; a lack of hope; dishonesty. (A Hazelden Recovery Book, Ballantine Press, 532 53 1/2 Ave., Fridley, Minn. 53421. 1990. Paperback, $4.95.)

When Communication Breaks Down at Home

By Father David K. O'Rourke, OP
Catholic News Service

Many years ago I was trained as a arriage and family counselor. So over e years I have spent long hours with ople whose marriages or families were the verge of breaking up.

When these stresses push ople to ask for help, they ually claim that their probns are due to a breakdown in nmunication.

What does this breakdown ık like? First let me narrow e meaning of a communican breakdown. For the real- is that communication — gative communication — ntinues even during real uble.

What do you do to turn things around? First, you have to see a need to change. Second, you have to want to change.

I recall one couple who came see me for counseling. As ey slipped into the two wooden chairs front of my desk, they turned so that eir backs were to each other.

Clearly they were angry with each ıer and were not talking. But they tainly were communicating!

The room was so thick with their rt, resentment and anger that you ıld almost touch it. But by the very t that they had come to see me they o were communicating a willingness look at what was going on. And they re letting me know by their posture d silence that they weren't about to e me any help in getting started.

■■■

Examples like this, however, are rare. at's unfortunate, for situations like ese can usually be resolved. What is ore common, and more troubling, is a al breakdown in communication.

What does this breakdown look like? t me give a few brief sketches.

I think of one couple, married 14 ars, who had begun to go their sepae ways. They had their own friends d different interests, they spent little ne together and talked to each other ly about the house and their childrens' ıooling.

From their point of view this arrangent was satisfactory. Then one of their o children became seriously ill.

At that point the stress of the illness, e need for emotional support, the need plan medical care jointly and the ospect of having to sacrifice personal ne to child care required that they face e limits in their relationship.

Did they want to turn to each other the support they now needed, or uld they separate and find some other y to live?

What they had, they clearly recogzed, was a relationship with very little mmunication, too little to support a rriage that had many of life's usual oblems and stresses.

Another couple, maintaining they d little communication, recognized at the communication was never there begin with in their marriage.

They went through all the motions of being spouses and parents. But their interests, while compatible with marriage and family life, did not really involve each other.

Their time and energies went into raising children, maintaining the house, watching football on television and shopping. As she said at one point, "If the kids leave home at the end of football season and before paychecks arrive, we're not going to have anything to talk about."

This, too, is a picture of a marriage with little serious communication.

The church's new law code describes marriage as "a union of the whole of life" and "a community of life and love." When we talk about a real breakdown in communication, what we mean is that that union and that community are coming unglued.

That can happen when people, for whatever reason, stop trying. Or they can recognize that they really don't want that kind of closeness now. Or perhaps they never wanted it in the first place.

Not infrequently, people never develop communication that reaches a level any deeper than banter.

What do you do to turn things around?

— First, you have to see a need to change.

— Second, you have to want to change.

If you don't believe it is possible to change — to begin to communicate — or if you don't want it, nothing will happen. But when people do, they usually will find the way.

Talking, kindness, appreciation, words of support and understanding are the ingredients. And most of us know how to put them to good use, or can learn to do so.

(Father O'Rourke is pastor of St. Dominic's Parish is Benicia, Calif., and a free-lance writer.)

FAITH alive!

FOOD FOR THOUGHT

Communication between individuals should be easy, shouldn't it? For communicating employs two such basic skills: listening and articulating.

We know how to listen don't we? Maybe not very well. Human beings are adept at missing the real message another wants to deliver.

But we know how to express ourselves don't we? Well, I for one marvel at how many times I am misunderstood, even when energetically trying to be clear.

Unfortunately, communication breakdowns are common. They can be damaging. At home, a communication breakdown can leave people feeling disconnected.

It is possible to learn better communication skills. But this is more than a mental process. It requires a willingness to repeatedly practice what is learned.

Try listening quietly — perhaps without speaking at all — to what another person is telling you. This is hard to do, but worthwhile. You become better attuned to what another person thinks and feels.

And try when expressing yourself to take more time, to speak with patience, until what you want to say is clear.

Finally, remember that good communication — especially at home — calls into play more than listening and speaking. It calls upon you to care about the person you are communicating with.

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David Gibson, Editor, Faith Alive!

God Wired Us for Communication

By Father John J. Castelot
Catholic News Service

God is pictured chatting amicably with human creatures in the book of Genesis. The author implies that God strolled with them "in the garden at the breezy time of day" (Genesis 2:8).

God communicated with the whole universe, but in a special way with the only creatures capable of responding in an interpersonal way by entering into dialogue: creatures made in the image of God.

Someone suggested that the "original sin" was humanity's prideful insistence on turning this dialogue into a self-centered monologue, thus breaking off communication. The results were shame and the terror of loneliness.

When God came looking for them, the man and his wife hid. Seeking to reestablish communication, God called and asked, "Where are you?" The man replied, "I heard you in the garden; but I was afraid, and I hid myself" (Genesis 2:10).

A terrifying sense of nakedness and powerlessness overcame the man. The monologue brought a stinging awareness of alienation.

"The punishment of people's attempt to build a great city without any reference to God is significant. 'That is why it is called Babel (a play on the word balal, confusion), because the Lord confused the speech of the world'" (Genesis 11:9).

This was just the first effect of the refusal to communicate. Not only was the relationship with God sundered; all other communication soured.

The man turned on his wife and blamed her for the break and, in the process, snidely incriminated his benevolent creator: "The woman whom you put here with me — she gave me fruit from the tree, and I ate it" (Genesis 2:12). Communication then begins breaking down all along the line.

Other creatures, once friendly, now are perceived as hostile: "The serpent tricked me into it," says the woman in self-defense.

Soon brother turns on brother in the story of Cain and Abel. It is one disaster after another.

■■■

The punishment of people's attempt to build a great city without any reference to God is significant: "That is why it is called Babel (a play on the word balal, confusion), because the Lord confused the speech of all the world" (Genesis 11:9).

The result was a general failure of communication, with inevitable misunderstanding, suspicion and hostility.

The whole Bible is an account of God's repeated offers to re-establish communication and of humanity's resistance. God's establishment of a covenant was such an offer: "Ever present in your midst, I will be your God, and you will be my people" (Leviticus 26:12).

But the people eventually repudiated this relationship, over and over again, with frightful results.

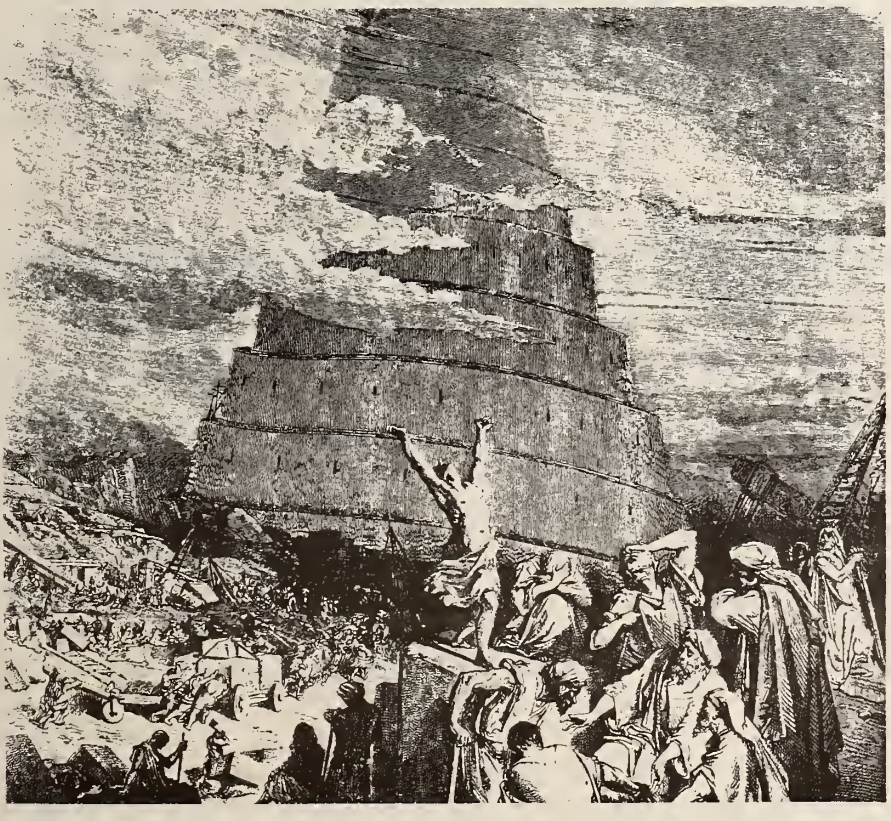
In a poignant passage, Hosea portrays God as lamenting this breakdown: "When Israel was a child, I loved him, out of Egypt I called my son. The more I called them, the farther they went from me" (Hosea 11:1-2).

This long, sad story of the breakdown of communication between God and humanity is a dramatic portrayal of the tragic consequences of broken communication on all levels of human experience.

When dialogue turns to monologue, the result can be only monotony, loneliness, bitterness.

God wired us for communication.

(Father Castelot is a Scripture scholar, author and lecturer.)



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The Shining Light

By SISTER CECILIA TONG, ACJ

Evenings in winter become desolate. Gusts of wind pierce one's skin. The young artist was thinking wildly. What can he paint? The world in winter ? Perhaps it is a good subject for him to paint any way. He dreamt, "I would paint one of the most beautiful scenes that I have seen." He took out the painting pad, placed it near the window.

He tried to capture the winter scene but he became disappointed because everything was dark outside. Any way he tried to be busy and used all of the skills possible for his painting. His right hand was very busy on the canvas. Little by little, the dark grey scene appeared, filling up the white canvas. One could see the little house nestled neatly in the pine forest. The house was located in a dark corner of a field giving a melancholy look. He took his brush and dotted white snowflakes, making his dark lines against the grey sky.

He thought to himself, "I wanted to make the most beautiful winter scene but instead it is a sad looking one as if it has no life. Maybe this is a correct scene of the world right now, isn't it?" He talked to himself, "The world nowadays is dark and dismal exactly as this painting. Just look at the bad economy that we have right now; the unemployment rate rises high. Powerful men control the fate of the whole world and are seeking more power. They can create a bad scene for all people; they can keep the whole world under their thumbs so to speak. Who can take us out of this misery?" the young artist thought.

After giving his last touch to the winter scene, he stood away from the window gazing at the painting, then he decorated it over and over again. His face wore a sad, melancholy look. The winter sky was already sombre, now his painting seemed even darker. He added and added more strokes, wondering how he could make it brighter and more cheerful.

Suddenly he took out a clean brush and dipped it into gold paint and, with broader strokes, added to the painting. One could see that his face was brightened with smiles. Then the painting came to life and it exuded an air of extraordinary warmth and hominess. The truth is, he has put light in this darkness, warmth in this cold night. It is the LIGHT that gives joy to the dark and sad scene. This same light that gives joy, hope and love to this young artist.

He turned his attention to some small figures at the window. He elaborated the figures with light. He wanted to put the family members in the scene. A scene of patient waiting for someone to come in. A young girl was kneeling to embrace light in her bosom. Is she the representative of the whole human race who was waiting for her Savior? The artist smiled to himself and seemed to be satisfied. It is his masterpiece, he thought, for the young girl was incredibly beautiful. She seemed to bear light within her.

Caryll Houselander in *The Reed of God* has decribed a wonderful scene that I would like to share with the readers: "It was as if the human race were a little dark house, without light or air, locked and latched. The wind of the Spirit had beaten on the door; rattled the windows, tapped on the dark glass with the tiny hands of flowers, flung golden seeds against it, even in hours of storm, lashed it with the bough of a great tree-the prophecy of the Cross — and yet the Spirit was outside. But one day a girl opened the door, and the little house was swept pure and sweet by the wind. Seas of light swept through it, and the light remained in it, and in that little house a Child was born and the Child was God."

Jesus declared before: "I am the LIGHT of the world." This eternal light shed its rays onto the whole human family thousands of years ago even to this age. Just look at the world we shall know how much darkness that is surrounding us. We need light to dispel darkness. We need hope to uplift our spirit. We need prayers to cheer us up, we need children to teach us how to pray.

An article that I have read impressed me with the words that we are living in the culture actually ENCHANTED WITH DEATH. It is re-echoing the words of the bishops of Latin America who recently met in Argentina and wrote with great concern about "a culture of death advancing over Latin America." They also named the dangers of this culture: "abortion, contraception, euthanasia, violence, hunger and infant malnutrition." (Celam XXIII)

Pope John Paul II also wrote to all the bishops of the world about "death mentality" (May 1991). It is true that our world is squeezing out its light and life. And it is our own doing if we choose it. We can become that young artist who put light in his painting. But more that that we can all become that young girl who embraced LIGHT and LIFE in her heart.

Lord! that we may open to you our hearts and souls,our homes and our world. Come LIGHT, COME LORD JESUS COME!

Sister Cecilia Tong of the Handmaids of the Sacred Heart of Jesus is director of the Vietnamese Apostolate for the Diocese of Charlotte.

American Red Cross President Elizabeth Dole and Father Thomas Harvey, president of Catholic Charities USA, announce the groups will coordinate resources to provide emergency aid during disasters. (CNS photo from Catholic Charities USA)

Catholic Charities, Red Cross To Coordinate Disaster Assistance

WASHINGTON (CNS) — Catholic Charities USA and the American Red Cross have agreed to coordinate their resources in providing emergency aid to victims of disaster.

Father Thomas J. Harvey, president of Catholic Charities USA, and American Red Cross President Elizabeth H. Dole signed an agreement Dec. 20 to facilitate working relationships between the two organizations.

The agreement called on Catholic dioceses and Red Cross chapters across the country to develop local agreements to coordinate disaster response activities, such as training, preparedness and the use of Catholic church facilities for sheltering and feeding.

Father Harvey said Catholic Charities' experience as the nation's largest private social service organization, its ties with the whole Catholic community and its new working relationship with the Red Cross will allow the organizations to better "meet the varied needs of people who are hurting after a disaster."

"This agreement paves the way for the Catholic community to join other voluntary organizations that have pledged to work with Red Cross," he said.

Mrs. Dole praised the "commitment and strength" of Catholic Charities, saying the organization's work "enables the Red Cross and the family of disaster relief organizations to provide effective and efficient services during crises."

Catholic Charities USA's 1,200 local chapters provide a variety of human services nationwide and its disaster response office coordinates relief efforts in domestic disasters including temporary housing, emergency feeding, counseling, financial aid and medical care.

The American Red Cross' 2,700 chapters nationwide help people respond to disasters by providing food, shelter and first aid to disaster victims.

–Đêm ánh sáng

Chiều về đông vô cùng ảm đạm, từng chập cơn gió thấm buốt làn da. Nhà họa sỹ trẻ tuổi nghĩ ngợi mông lung. Ta vẽ gì đây? thế giới của mùa đông? Có thể đây là một đề tài đáng được chú ý. Chàng ta muốn vẽ một bức tranh mùa đông thật đặc sắc. Chàng lấy giá vẽ đặt gần cửa sổ. Chàng cố gắng vẽ một bức tranh mưa tuyết nhưng chàng cảm thấy thất vọng vì mọi vật chung quanh chàng đều đen tối cả. Mặc dầu vậy chàng ta cố gắng dùng mọi năng khiếu sẵn có để hoàn thành bức tranh. Tay chàng thoăn thoắt trên khung vải trắng. Người ta thấy một mái nhà nhỏ nhắn nằm gọn gàng trong lùm thông xám xịt. Nó ôm chặt một góc đồng đen tối càng làm cho khung cảnh u buồn và xơ xác thêm. Nhà họa sỹ chấm phá màu trắng đây đó khiến ai cũng có cảm tưởng là tuyết đang rơi nhẹtrên mảnh vườn nhỏ và phủ đầy trên mái nhà đơn côi. Sau những nét chấm phá đen đặc dọc ngang phần chiều bầu trời xám nhẹ, chàng ta nghĩ ngợi: "Mình muốn vẽ một bức tranh mùa đông thật đẹp thế mà kết quả lại là một bức tranh ảm đạm, vô hồn." hình như thế giới hiện nay cũng là một bức tranh đen buồn, ảm đạm như bức tranh này. Hãy nhìn chung quanh, kinh tế xuống dốc thảm hại, kẻ thất nghiệp nhan nhản đâu đây. Những người có quyền thì độc tài chuyên chế và nắm cả vận mệnh thế giới. Họ cũng là những người tạo dựng nên những khung cảnh đen tối dầy đặc này cho gia đình nhân loại. Họ điều khiển cả vận mệnh muôn người dưới ngón tay họ. Ai sẽ là vị Cứu Tinh cho xã hội này?

Sau nét chấm phá cuối cùng, nhà họa sỹ đứng gần cửa sổ để nhìn rõ bức tranh, rồi anh ta tô thêm nét. Mặt anh ta thẫm buồn, vừa vẽ chàng vừa ao ước làm sao cho bức tranh có hồn. Thình lình chàng ta chọn bút vẽ mới quét tung hoành màu vàng trên bức tranh. Người ta thấy nhà họa sỹ mỉm cười rạng rỡ. Bức tranh nổi bật, linh động, chứa hồn. Một vẻ ấm cúng và bình an lạ lùng xâm chiếm. Thì ra ánh sáng đã chiếm đoạt, ánh sáng reo vui cho cả khung trời buồn. Anh cho thêm nhân vật vào bức họa. Một khung cảnh mà trong đó mọi người đang kiên nhẫn chờ đợi một NHÂN VẬT quan trọng sắp đến. Một cô bé gái đang quỳ chìm đắm trong ánh sáng huyền diệu. Phải chăng cô là đại diện cho cả gia đình nhân loại đang chờ vị Cứu Thế? Nhà họa sỹ mỉm cười sung sướng mãn nguyện.-Đây hẳn là một bức tranh tuyệt diệu của chàng ta, một vì trinh nữ-một trang tuyệt thế giai nhân, trong nàng chứa cả một trời hy vọng và quyền uy. Nhà văn Caryll Houselander trong truyện Cây Sậy của Chúa đã diễn tả một khung cảnh tương tự như sau: "Nhân loại là một căn nhà bé nhỏ tăm tối, không có ánh sáng cũng như không có khí trời, căn nhà được cài then khóa kín. Gió Thần Linh đập cửa, lay động cửa sổ, đập nhẹ trên kính tối mù bằng những cánh hồng bé nhỏ, Thần Linh ném những hạt giống vàng ánh vào những cửa kính, ngay cả lúc bão tố Ngài đã phải dùng tới những dàn gỗ chắc nịch-lời tiên đoán của cây Thập Tự-để gõ mạnh. Mặc dù vậy, Thần Linh vẫn phải đợi ngoài. Cho tới một ngày kia, một cô bé gái mở cửa và ngôi nhà nhỏ bé đó được quét sạch và gieo hưởng gió mát. Ngôi nhà ngụp lặn trong biển sáng và ánh sáng chiếm ngự ngôi nhà. Rồi một Hài Nhi ra đời, và Hài Nhi đó chính là Thiên Chúa.

Chúa Giêsu đã chẳng tuyên bố đó sao: "Ta là ánh Sáng thế gian" ánh sáng này đã chiếu giải trên gia đình nhân loại cả mấy ngàn năm cho tới bây giờ. Chúng ta hãy nhìn xem thế giới của chúng ta hiện giờ đang bao trùm bóng tối. Chúng ta cần ánh sáng, cần hy vọng để vươn lên. Cầu nguyện giúp chúng ta phá tan bóng tối tội lỗi. Chúng ta cần trẻ thơ để dậy chúng ta cầu nguyện.

Tôi đã đọc một bài báo với nhan đề là chúng ta đang ngụp lặn trong một văn hóa MÊ HOẶC BỞI SỰ CHẾT. Những lời này gợi lại cho tôi lời kêu gọi của hàng Giám Mục Châu Mỹ Latin khi các Ngài họp bàn tại A Căn-Đình. Các Ngài nói: "Văn hóa của chết chóc đang lan tràn Châu Mỹ La Tinh." và nanh vuốt của Thần Chết là :" phá thai,ngừa thai,chọn chết êm,tàn phá và để trẻ em chết đói." (Celam XXIII) Ngay cả đức Thánh Cha cũng kêu gọi Giám Mục thế giới hãy cố gắng ngăn chặn "đầu óc mê hoặc bởi Thần Chết" (May, 1991) thật vậy, thế giới chúng ta đang bóp nghẹt ánh sáng và mầm sống. Đó chính là hậu quả chúng ta chọn nếu chúng ta muốn. Chúng ta có thể trở nên nhà họa sỹ trẻ điểm tô ánh sáng vào bức tranh thế giới. Nhưng quan trọng hơn thế nữa chúng ta có thể chọn để trở nên cô gái bé ôm chặt trong mình ánh sáng và mầm sống cho nhân loại.

Lạy Chúa, ước gì chúng con mở rộng tâm hồn,mở rộng cửa,mở rộng thế giới để đón Chúa đến. Xin ÁNH SÁNG, xin GIÊSU NGÀI HÃY ĐẾN!

Sister Cecilia Tong, ACJ

Catholic Editors Call Gulf War Top Story Of 1991

WASHINGTON (CNS) — Catho- editors voted the Persian Gulf War as e top 1991 news story in the world of ligion.

The failed Kremlin coup and revo- tionary changes in the Soviet Union ime in second. The new euthanasia bate in the United States, sparked pecially by the November referendum Washington state on physician-as- sted suicide, was a close third.

Among personalities who affected ligious news, editors picked new Su- reme Court Justice Clarence Thomas, hose confirmation hearings provoked ajor national debates on abortion and xual harassment. He edged out Pope hn Paul II as the year's top newsmaker.

ıpreme Court Justice Clarence Thomas as voted the top newsmaker of 1991. NS photo by Michael Hoyt, *Catholic andard*)

It was the third year in a row that litors chose another personality over e pope, who is always a natural con- nder for the world's foremost reli- ious newsmaker. In 1989 and 1990, en Soviet President Mikhail Gorbachev was ranked first because of his role in the restoration of religious and political freedoms through Eastern Europe. This year, Gorbachev came in sixth among news personalities, barely missing the top five.

The Gulf War provoked a wide range of moral and religious concerns, from a wide-ranging debate on the conditions of a just war to questions of nuclear proliferation and the shape of a new world order, from the problems and opportunities the war presented for Christian-Muslim-Jewish relations to the relief efforts launched by churches and humanitarian agencies for the war's victims and refugees.

The poll was the 30th annual survey conducted by Catholic News Service among editors of U.S. and Canadian Catholic newspapers. This year's ballots were distributed Dec. 3 and the deadline for returns was Dec. 13.

Editors were asked to vote for the top 10 news stories from a list of 33 selected by CNS editors. They were asked to select the top five newsmakers from a list of 24. Votes were weighted by the ranking editors gave, 10 points for top story, nine for second, etc., and five for top personality, four for second, etc.

With 46 editors submitting ballots — the highest number since 49 voted in 1984 — the maximum a story could have received on the 10-point scale was 460. The most a newsmaker could receive on the five-point scale was 230. Fractions in the point count are the result of an editor ranking two or more stories as a tie.

When the first annual editors' poll was conducted in 1962, the overwhelming choice for top story for that year was the opening of the Second Vatican Council.

U.S. Marines on maneuvers in Saudi Arabia last January just before the start of the Persian Gulf War. Catholic editors in the United States and Canada voted the war the top story of 1991. (CNS photo from Reuters)

Here is the editors' choice of top 10 stories and top five personalities of 1991, followed by points received in the weighted ballot count and, in parentheses, the number of first-place votes received.

Stories:

1. Persian Gulf War, 377 points (24 first-place votes).
2. Failed coup and other Soviet events, 265 (9).
3. Euthanasia, 256.5 (0).
4. Abortion, 220.5 (3).
5. Recession, 153 (3).
6. Yugoslavia civil war, 141 (0).
7. Condoms and debate over "safe sex," 130 (0).
8. Columbus quincentenary, 128 (1).
9. Catholic social teaching centenary, 123 (1).
10. Supreme Court (Marshall retirement, Thomas appointment, ruling on abortion counseling), 107 (0).

Newsmakers:

1. Supreme Court Justice Clarence Thomas, 102 (6).
2. Pope John Paul II, 95 (10).
3. Iraqi President Saddam Hussein, 88 (9).
4. President George Bush, 85 (6).
5. Russian President Boris Yeltsin, 75 (1).

1991 YEAR IN REVIEW

WASHINGTON (CNS) — Here is a month-by-month glance at some of the major events of moral or religious significance in 1991.

JANUARY: Despite urgent peace pleas by Pope John Paul II and other religious leaders, U.S.-led allies open the war on Iraq with a massive bombing campaign. Pope issues encyclical urging Catholics to recover missionary fervor. Soviet troops are sent to Baltics to quell independence moves.

FEBRUARY: Ground invasion of Iraq and Kuwait ends in four days with Iraqi army fleeing in disarray, but Saddam Hussein remains in power. Haiti installs suspended priest, Father Jean-Bertrand Aristide, as first democratically elected president. Lithuanian plebiscite reaffirms 1990 declaration of independence

See **Glance,** Page 13

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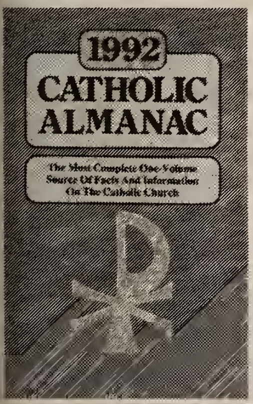

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✠ Scripture

Readings For The Week Of January 5 - January 11

Sunday: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12.

Monday: 1 John 3:22-4:6; Matthew 4:12-17, 23-25.

Tuesday: 1 John 4:7-10; Mark 6:34-44.

Wednesday: 1 John 4:11-18; Mark 6:45-52.

Thursday: 1 John 4:19-5:4; Luke 4:14-22.

Friday: 1 John 5:5-13; Luke 5:12-16.

Saturday: 1 John 5:14-21; John 3:22-30.

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Comuniquémonos

1992 Año Nuevo

Por PADRE SILL RUEDA

Las páginas de un nuevo libro se han abierto, para escribir en ellas, día a día, la historia de nuestras vidas y los acontecimientos que este año de 1992 nos trae a cada uno.

Hemos entrado en un período nuevo de nuestra historia. Somos artífices de un nuevo año,de una nueva vida. Comenzamos como el niño en su primer año de escuela a deletrear el nombre 1 9 92, a llenar nuestros cuadernos de buenas lecciones, de cosas nuevas o quizas también a llenarlos de manchas y borrones y tareas inconclusas...

Vamos a planificar los días, a llenar el calendario de compromisos sociales o de trabajos. A soñar en el mañana y a esperar en el futuro.

A comenzado un año más en nuestras vidas. A comenzado un año nuevo que tenemos que emplear para darle gracias al Señor por todo lo que de El hemos recibido. Un año que tenemos que llenar con nuestras buenas acciones desde el principio hasta el fin, con la semilla para la buena siembra, para saber recoger al final con dignidad, los frutos de la buena cosecha.

El año de 1991 se ha acabado con muy pocas alegrías para algunos. Con un horizonte incierto para muchos y empañado a nivel mundial, por los acontecimientos dolorosos que hemos visto de, terremotos, accidentes, guerras y ruidos políticos en muchas partes.

Es la hora de hacer una evaluación personal en nuestras consiencias y preguntarnos a nosotros mismos, en qué hemos contribuido para disipar el dolor del mundo o en qué hemos contribuido también para acrecentarlo. Es la hora para repasar las bendiciones de Dios en el trascurso del año que ha terminado y darle gracias a El de todo corazón por su infinito amor hacia nosotros. Todo lo bueno que tenemos, viene de Aquel que en esta navidad pasada nos dió a su hijo amado como nuesto Salvador y como la luz y la esperanza de nuestra vida.

Confiamos que este año nuevo esté para todos lleno de buenos augurios, deseos y realizaciones amorosas en famila. Que esté radiante de felicidad y de esperanzas en cada hombre que lucha por descubrir lo bueno y positivo de la vida. Que esté lleno de deseos de trabajar, para poder edificar un mundo nuevo. Que esté lleno de hombres y mujeres, jóvenes, ancianos y niños que unidos por sus manos abracen al mundo de paz.

Si algunos todabía tienen en su memoria los recuerdos dolorosos del año anterior, por pérdidas de seres queridos, enfermedades o desastres de toda clase; lo único que les digo es que no hay que desmayar. El nuevo año que hemos comenzado debe ser tenido en cuenta como una inmensa oportunidad de días mejores que nos ofrece el Señor, para que trabajemos en su servicio, para que mejoremos nuestras condiciones espirituales de vida, para que descubramos lo positivo que hay en el universo y hagamos con ello un derrotero nuevo para nuestras vidas.

Que la misma esperanza de la familia santa de Belén, encienda una luz inestinguible en cada corazón hispano, para que brille todos los días en este año nuevo y nos dé la alegría de adorar al niño, como los pastores lo hicieron.

FELIZ AñO DE 1992 PARA TODOS.

Los Reyes Magos de Oriente

Por PADRE SILL RUEDA

En el libro profético de Isaias, escrito unos 587 años antes de nacimiento de Cristo, leemos que: "De Sabá vendran todos trayendo oro e incienso y proclamando las alabanzas del Señor."

Los camellos con sus pesadas cargas caminan pausadamente por los polvorientos caminos inhospitos de Mesopotamia, Arabia y Persia, con sus jinetes cargados de regalos. Y esta leyenda encantadora que se ha entrado en nuestras vidas hace ya muchos años, nos vuelve a traer recuerdos de la niñéz, porque hemos sentido en lo más intimo del alma la presencia de los Reyes Magos del Oriente.

Existieron realmente los tres reyes magos que acudieron a adorar a Jesús en Belén? De los cuatro Evangelistas, solo San Mateo, habla de la adoración de los magos. Hay muy pocos documentos históricos para creer en la existencia de esos reyes que embellecieron el pesebre con su presencia; como tampoco hay datos que comprueben cuantos eran, de donde venian y como se llamaban.

Existe también la posibilidad de que los magos hayan sido personajes reales que visitaron al niño Jesús y que un grupo de ellos estuvo en Jerusalen un tiempo antes del nacimiento de Cristo, según el pensar popular. La palabra "magus" procede del Persa antiguo y se usaba para designar a sacerdotes del antiguo medio oriente que se dedicaban a la adoración a través de la astrología.

La idea de que los magos eran tres, proviene del número de regalos que le ofrecieron al niño, oro, incienso y mirra y sus nombres solo los encontramos en los evangelios apócrifos y en leyendas populares de esa región. Sin embargo el número de magos en una época fue de doce y en otras aparece en grupos de dos, seis y ocho, pero las escrituras no dan detalles al respecto, ni hay una tradición que lo soporte.

El viaje de Gaspar, Melchor y Baltazar pudo haber comenzado en algun lugar de la lejana Arabia o más allá del Tigris o del Eufrates o por las regiones de Persia, lo sierto es que habiendo llegado a Jerusalen preguntaron: "Donde está el nacido Rey de los Judios? Porque nosotros vimos en oriente su estrella y hemos venido con el fin de adorarle."

Los presentes de los tres reyes magos llegados de lugares desconocidos y distantes es un símbolo mas del homenaje que hoy tributa gran parte de la humanidad a Jesús hecho hombre. La realidad de estos acontecimientos puede ponerse en duda, pero nunca se pondrá en duda la alegría que este acontecimiento trae cada año a chicos y grandes y la ternura que se siente al escuchar la historia de la carabana que se dirige a Belén cargada de regalos para el niño Dios. Olvidémonos de la ciencia y de la autenticidad y vayamos con los Reyes a la cueva de Belén para adorar a Jesús.

Los Sacramentos
II - El Orden Sacerdotal

Por PADRE SILL RUEDA

El Sacerdote de Cristo del cual es participación y el Sacerdocio común de los fieles, dentro del cual actúa, permiten una visión más clara y precisa del ministerio sacerdotal o como más comunmente se le llama, del Sacerdocio Ministerial.

Partiendo del hecho de que los Presbíteros son constituidos próvidos cooperadores del Orden Episcopal, hay que comenzar destacando algunos elementos estructurales que determinan en importante medida la situación del Presbiterado: 1) Dependencia del ministerio Episcopal, cuya cabeza visible es el Papa. 2) Caracter de unidad entre todos los Sacerdotes. 3) Consagración sacramental. 4) Servidor de la palabra bíblica. 5) Su función es la del culto y los sacramentos, en la preparación del pueblo de Dios y 6) Servidor de la comunidad donde trabaja.

De esta manera el Sacerdote es el hombre indicado para predicar la fe que luego ha de llevar a su crecimiento a través de los sacramentos y del culto divino. Todo esto centrandose en la eucaristía como presencia de Cristo entre los hombres. Por eso a nadie más que él, le corresponde la dirección espiritual de la comunidad.

El Presbítero en razón de su configuración con Cristo y cabeza mediante el sacramento del orden y en su calidad de cooperador con los Obispos, asume la paternidad espiritual de la comunidad, para transformarla en verdadera familia y darle sentido de cuerpo vivo.

El sacramento de las Ordenes Sagradas convierte a ciertos hombres y los asemeja a Jesucristo, concediéndoles el sagrado poder de servir al pueblo de Dios al ofrecer el sacrificio de la Misa, perdonando los pecados y ungiendo a los enfermos. Por lo tanto a los Sacerdotes se les debe tener respeto, obediencia y agradecimiento por todo lo que hacen por la comunidad de fieles. Siendo pues ellos imitadores de Cristo en la tierra a pesar de sus limitaciones.

Reflexión para el Año Nuevo

Que rápido pasó el año de 1991. Vamos a grandes pasos hacia la eternidad. La vida es tan corta, que solo nos da tiempo de prepararnos a una santa muerte.

Con el año que empieza, se abre un nuevo capítulo del libro de nuestra vida al final de la jornada, es decir a la hora de la muerte tenemos que presentar ésas páginas llenas de méritos, de buenas obras y sin un sólo borrón. El tiempo es la moneda con la cual compramos la eternidad. Cada segundo de nuestra vida es irreparable, por lo tanto su valor es inmenso y nos obliga a aprovecharlo.

El tiempo es implacable y no retrocede, no depende de nostros, no podemos detenerlo ni cambiarlo, lo único que podemos hacer es aprovecharlo o perderlo. El tiempo, es fuente de grandes alegrías cuando está bien administrado, pero también de grandes remordimientos cuando lo usamos mal o lo desperdiciamos. Tengamos presente que no solo tenemos que dar estrecha cuenta de lo malo que hicimos, sino también dar cuenta de lo bueno que dejamos de hacer.

Y le dije al Angel que estaba parado a la puerta del Nuevo Año: Dame por favor una luz para entrar sin miedo y seguro en lo desconocido.

Y el Angel me contestó: "Pon tu mano en las manos de Dios. Pon tu fe en su infinito amor y en su providencia, esto será mejor para ti que una luz y mucho más seguro que un camino conocido. Y no olvides, añadió el Angel, que Dios es Luz, Amor y Caridad".

Noticias Locales

Para el sábado 4 de enero tendrémos una celebración religiosa especial, a las 11 am. en la catedral de St. Patricio,con la presencia del Sr. Obispo. conmemorando así los 500 años de la Evangelización de América.

La Cruz Roja Americana ofrece dos clases en español de RCP para adultos los días 27 y 29 de enero de 6 a 9 pm. en el edificio de la Cruz Roja, número 242 de Park Road,Charlotte. El costo será de $ 10 dólares por persona. Para más información llamar a: Servicios de Salud 347-8413.

pe John Paul II signs his 1991 encyclican *Centesiums Annus* to mark the 100th niversary of Pope Loe XIII's *Rerum Novarum*. (CNS photo by Arturo Marti, *L'Osservatore mano*)

astern Europe Church Receives id For Catholic Education

WASHINGTON — The Catholic urch in the United States has proded learning materials to a Polish theogical academy in an effort to help store the resources and facilities of atholic educational institutions roughout Eastern Europe after years communist suppression.

The 65 scientific, theological and storical publications were provided on request to the library of the Ponical Academy of Theology in Krakow, hich has survived in various forms nce its inception in 1397. The texts ill be used by professors and students r research and evangelization, the dual nctions of the academy.

The publications were provided by e Office to Aid the Church in Central d Eastern Europe and the U.S.S.R., an fice of the U.S. National Conference Catholic Bishops. The NCCB is reonsible for many similar projects to lp the Church in the region rebuild llowing the collapse of communism.

Pope John Paul II transformed the rakow university into a Pontifical cademy of Theology in 1981. In 1397, e Queen Hedwig and Pope Boniface instituted the Faculty of Theology at e Jagiellonian University in Krakow.

"For many years, the Faculty of Theology functioned as the inspiring power in spreading love and hope by proclaiming God's truth in learning and enriching knowledge with wisdom," said Father W. Swierzawski, the rector. Its existence was a confirming factor for faith in Poland during the time of Reformation, partition and World War II, he said.

The newly created academy continues the mission of research and evangelization, although resources are scarce. The academy operates without buildings, sharing space with the curia, seminaries, monasteries and parishes throughout Krakow.

At least nine countries or independent states of the region have received aid from the NCCB for Catholic grade schools and high schools, theological schools and seminaries. The aid includes funds for the restoration of facilities and learning materials, especially for books that are not widely circulated in the region.

More information about NCCB's efforts in Eastern Europe can be obtained by writing the NCCB Office to Aid the Church in Central and Eastern Europe and the U.S.S.R., 3211 Fourth St. NE, Washington, DC 20017-1194.

Discover The Faith

6. ¿CÓMO PUEDES APRENDER Y HACER LO QUE JESÚS Y EL ESPÍRITU SANTO ESPERAN DE TI?

A través de la Iglesia Católica Romana. La Iglesia va delante en el amor del Padre. Fué fundada por Jesús. Es una, santa y animada por el Espíritu Santo. Jesús hizo a Pedro cabeza de la Iglesia, la roca sobre la que fué construída. (Mateo 16:18) Él nombró a los apóstoles los primeros obispos y les dijo: "Vayan por todo el mundo y anuncien la Buena Nueva a toda la creación." (Marcos 16:15) Les prometió que estaría con ellos hasta el fin del mundo (Mateo 28:20). En Pentecostés, Él envió al Espíritu Santo para que habitara en la Iglesia, asegurándoles que sería una, santa, universal o católica y apostólica, capaz de enseñar en forma infalible, inagotable en su ayuda espiritual hasta Su nueva venida al fin del mundo. (Hecho de los Apóstoles 2:1 ff, 33; Juan 14:16-17, 16:13-16)

Como declaró el Concilio Vaticano II, "A la Iglesia toca hacer presentes y como visibles a Dios Padre y a su Hijo encarnado, con la continua renovación y purificación propias bajo la guía del Espíritu Santo." *(Constitución Sobre la Iglesia en el Mundo Actual, 21)*

Former hostage Terry Anderson, who was held captive in Lebanon for 81 months, walks with his daughter, Sulome, during a welcoming ceremony Dec. 12 in Washington. The release of Anderson and other American hostages was a highlight of the closing weeks of 1991. (CNS photo by Al Stephenson)

Glance (From Page 11)

from Soviet Union.

MARCH: Iraqi Shiites in south and Kurds in north revolt against Saddam. Uprisings are eventually crushed, leaving hundreds of thousands of homeless refugees. Pope convenes summit of Middle East and selected other bishops to assess Church role in wake of war.

APRIL: Gulf war formally ends with Iraqi acceptance of U.N. terms for permanent cease-fire. Pope convenes world's cardinals at Vatican to discuss abortion and other threats to human life and Church's problems with sects.

MAY: Pope issues new social encyclical marking a century of modern Catholic social teaching. U.S. Supreme Court upholds federal regulations banning funding of family planning programs that include abortion counseling. Vatican convenes consultation with U.S. bishops on planned pastoral letter on women.

JUNE: Pope visits Poland, repeatedly condemning laws permitting abortion. Pope installs 22 new cardinals including two Americans. Louisiana adopts strict abortion law aimed at reversing Supreme Court's 1973 abortion decisions. Slovenia and Croatia declare independence from Yugoslavia, leading to expansion of war against Croatia by Serbian nationalists and Yugoslavian army.

JULY: President Bush nominates Judge Clarence Thomas, former Catholic seminarian turned Episcopalian, to Supreme Court, sparking new debate on Supreme Court and abortion.

AUGUST: Failed coup attempt against Soviet President Mikhail Gorbachev brings dissolution of Soviet Communist Party. Pope visits Poland and Hungary. Operation Rescue ends summer of abortion clinic sit-ins in Wichita, Kan., with large rally.

SEPTEMBER: Soviet parliament makes sweeping changes in central government structure. Soviet State Council, the new executive body, recognizes independence of Estonia, Latvia and Lithuania. Bush announces unilateral nuclear arms cutbacks. Two Salvadoran army officers are convicted for 1989 murder of six Jesuits. Haitian military coup ousts President Aristide.

OCTOBER: Gorbachev answers U.S. nuclear cutbacks with broader Soviet ones. Senate hearing reconvenes under glare of live national TV to investigate allegations that Clarence Thomas sexually harassed Anita Hill 10 years earlier. Senate confirms Thomas to Supreme Court. Orthodox world's Ecumenical Patriarch Dimitrios I of Constantinople dies. Pope visits Brazil. Mideast peace talks open in Madrid.

NOVEMBER: Washington state voters reject proposal that would let doctors help patients commit suicide. U.S. bishops approve statements on environment and child poverty, reaffirm six holy days after debating proposed changes. Eastern Orthodox synod elects Metropolitan Bartholomeos of Chalcedon as new ecumenical patriarch. Basketball star Magic Johnson says he has AIDS virus, provokes new "safe sex" controversy.

DECEMBER: Ukraine votes independence from Soviet Union. Heads of Ukraine, Russia and Byelorussia declare union dissolved, plan to form new "commonwealth of independent states." Synod of Bishops on Europe, convened at Vatican, concludes after airing major Orthodox-Catholic rift.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

DW, DAR, LB,
BM, RB

Second Grader Helps Needy Family

FORT PIERCE, Fla. (CNS) — A needy family got a Christmas dinner with all the fixings, thanks to a 7-year-old Florida boy.

Fred Blakeslee of Fort Pierce was watching television news several months ago when he saw a story about a woman with a sign asking for food.

With the encouragement of his grandmother, Jo Blakeslee, athletic director at St. Anastasia Schoo, Fred developed a plan to raise money for the hungry.

"He started collecting aluminum cans, doing odd jobs and saving his 'tooth fairy' money, which can be a lot at his age," said Mrs. Blakeslee.

Fred, a second-grader at St. Anastasia, raised $50 and his mother, Tina Blakeslee, took him on a shopping spree for food for one family.

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Diocesan News Briefs

American Foreign Policy And Social Justice

CHARLOTTE — Bishop Thomas J. Gumbleton, assistant bishop of the diocese of Detroit and former president of Pax Christi, will speak on "American Foreign Policy and Social Justice" at Charlotte's main public library auditorium, 310 N. Tryon St. on Jan. 15 at 7 p.m.

Sponsored by the Charlotte Peace and Justice Council, Bishop Gumbleton's presentation marks the first anniversary of the Persian Gulf War.

For more information, contact Kathy Sparrow, (704) 399-2480.

"Joshua" Author To Lecture

GREENSBORO — Joseph F. Grizone, popular lecturer and author of the best seller, *Joshua*, will speak on the "New Sence of Jesus" on Jan. 17, 7:30 p.m. at the Carolina Theatre.

The presentation will focus on a portrait of Christ faithful to Scripture.

Tickets are available for $5 at the Carolina Theatre and the Franciscan Center.

For more information, contact the Franciscan Center, (919) 273-2554.

Witness/Evangelism

SALISBURY — An evening workshop on Witness and Evangelization will be held at St. John's Lutheran Church on Jan. 6 at 7:30 p.m.

Evangelism specialist, Pastor Terry Clark, ELCA regional evangelist, will lead the workshop. Pastor Clark's workshops deal with all aspects of evangelization including a simulation, dealing with inactive and a holistic approach to evangelization.

For more information, contact Sacred Heart, (704) 633-0591.

Secular Franciscans Meeting

ARDEN — The fraternity of Secular Franciscans will meet on Jan. 19 at St. Barnabas.

The meeting will begin with Mass at 11 a.m., followed by social time, and a light lunch prior to the meeting and study of the SFO rule.

Bring fruit, salad and/or desert.

For more information, contact Helen Turek, (704) 684-1553, or Mary Ethier, (704) 669-7334.

Piedmont Irish Children's Summer Program

CLEMMONS — Families are needed to host Catholic and Protestant boys and girls, ages 9-11, from war-torn Belfast, Northern Ireland, this summer (June 8 - July 28).

Prospective host families do not need to have children of this age to qualify. They may choose the age, sex and religion of the child.

Interested host families are invited to attend an information meeting on Jan 9, 7:30 p.m. at St. Paul's Episcopal Church, Room 316. (Snow date is Jan. 16).

For more information, contact Mary White, (919) 724-3036, or Ellen Waldrep, (919) 722-2719.

Image of Our Lady Of Guadalupe

WINSTON-SALEM — The Missionary Image of Our Lady of Guadalupe will be at St. Leo on Jan. 4 from 9 a.m. until 10:30 a.m. A rosary in veneration of Our Lady will be recited at 9 a.m.

The Missionary image is a four by six foot exact photograph replica of the original Miraculous image which has been in the Basilica of Our Lady of Guadalupe in Mexico City since 1531.

The Image, a symbol of the pro-life movement, will visit 15 North Carolina cities. On Jan. 3, it will be at St. Benedict in Greensboro beginning at 3 p.m. for devotion, Benediction and all-night Adoration of the Blessed Sacrament. Before coming to St. Leo on Jan. 4, it will be taken to the Greensboro Women's Pavilion, an abortion center, for recitation of the rosary and veneration at 7 a.m.

Adult Education

CHARLOTTE — St. Peter's is sponsoring "Give Your Spiritual Life a Jump Start" for the new year.

"Words Made Flesh" is a six session course taught by Mercy Sister Donna Marie Vaillancourt starting Jan. 14 at 7:30 p.m. at St. Gabriels.

The author of the book on which the series is based, Fran Ferder, states that the Gospel message contains a clear call to loving relationships. Therefore, it is important to develop human loving behaviors that carry out this message.

The six sessions require advance registration, and a $15 fee will cover books and materials.

For more information, call Annie Hebert, (704) 831-8522.

Epiphany Christmas Party

ARDEN — St. Barnabas will host a festive Epiphany/Christmas party, bringing the Christmas season to a close, on Jan. 5. Beginning with 11 a.m. Mass, the homily, final blessing, and recessional will be part of the celebration complete with the Holy Family, Three Kings, shepherds and angels.

A potluck lunch will follow and continue with a house blessing for each family to take home.

For more information, contact St. Barnabas, (704) 684-6098.

Sweatshirt and T-shirt Sale

SPRUCE PINES — Parish youth from St. Lucien are selling t-shirts ($6) and sweatshirts ($12) bearing the St. Lucien name.

To place an order, contact St. Lucien, (704) 765-2224.

Vocations Writing Contest

CHARLOTTE — The Knights of Columbus announce their annual Vocations writing contest for students in grades 6 - 8.

This year's theme is "What's God Calling Me To Do?" Essays should be 500 words or less, and poems should be limited to one page. Winners will receive $50 U.S. Savings Bonds.

Entries must be submitted prior to Jan. 31, and should be sent to: Knights of Columbus, Charlotte Council 779, P.O. Box 11287, Charlotte, NC 28209.

YAM Ski Weekend

CHARLOTTE — The Young Adult Ministry office is sponsoring its annual January ski weekend Jan. 24-26.

Total cost of $85 includes two nights lodging, meals and linen service. A $20 deposit must be postmarked by Jan. 15 to reserve space.

For more information, contact Pam Newton, (704) 377-6871, or (704) 536-2015.

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Knock, and the World's Fair of Flowers in Amsterdam.

Contact Msgr. Richard Allen at St. Ann Church or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Freelance Writers/Photographers

CHARLOTTE — Put your writing or photo skills to work for the Church.

The Catholic News & Herald is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston Salem, High Point, Boone, Albemarle, Shelby and Hickory.

For a copy of writers' guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.

1992-93 Charlotte Area Schools Registration

CHARLOTTE — Applications for enrollment for the 1992-93 school year will begin Jan. 8, 1992 at St. Ann's, Our Lady of the Assumption, St. Patrick's, St. Gabriel's, Charlotte Catholic High School and the Office of Catholic Schools at the Catholic Center. Application forms will not be available prior to this date. Only families new to the schools need to apply for admission. Each year parents need to apply for admission since applications only apply to the coming year and do not carry over from year to year.

A family may apply for any school at any application center. If there are more students who applied in a give category than space available, a lotter will be used to determine who will b admitted. When and where you apply i not important. This procedure elimi nates the first come first serve procedur from 1991.

Application forms will be availabl at each school and the Catholic Cente according to the following schedule:

Jan. 8: 8:30 a.m. - 4 p.m. - A schools. 9:30 a.m. - 8 p.m. - Catholi Center, 1524 E. Morehead St.

Jan 9, 10, 13, 14, 15: 8:30 a.m. - p.m. - All schools. 9:30 a.m. - 5 p.m. Catholic Center.

Jan. 11: 9 a.m. - noon. - Catholi Center.

Jan. 14: 9:30 a.m. - 7 p.m. - Catho lic Center.

Applications must be completed an returned to any school or to the Catholi Center by Jan. 15, 1992, at 4 p.m. At th parents' request, an application will b mailed but must be returned postmarke by Jan. 14, 1992.

A brochure detailing further appli cation information is available at a schools or by contacting the Office c Catholic Schools, (703) 331-1718.

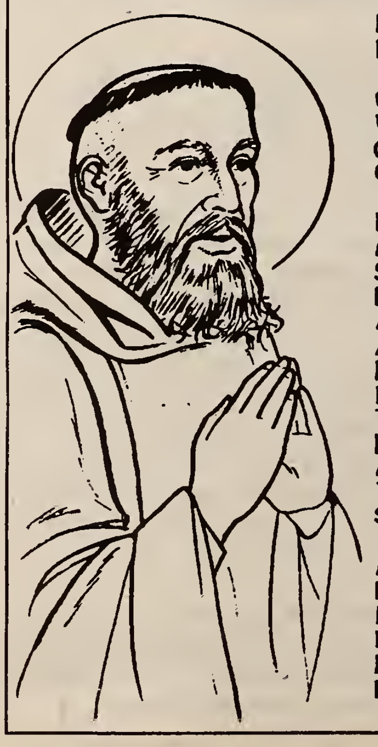
The Catholic News & Herald we comes parish news for the diocesan new briefs. Submit releases 10 days befor the desired date of publication.

The Old Boys Can Still Run...

Charlotte CatholicHigh School hosted its annual Alumni Basketball Tournament Dec. 21 22.
Photo by JOANN KEAN

the Saints by Luke

ST. ADALHARD



BORN IN 753, ADALHARD, ALSO KNOWN AS ADELARD, WAS THE SON OF BERNARD, KING PIPIN'S BROTHER HE BECAME A MONK AT CORBIE IN PICARDY IN 773.

THOUGH HE PREFERRED THE LIFE OF THE MONASTERY, ADALHARD WAS BROUGHT TO THE COURT BY HIS COUSIN CHARLEMAGNE AND BECAME ONE OF HIS ADVISERS.

ADALHARD WAS EXILED TO AN ISLAND OFF THE COAST OF AQUITAINE WHEN ACCUSED OF SUPPORTING A REVOLT AGAINST EMPEROR LOUIS THE DEBONAIR. AFTER FIVE YEARS LOUIS DECIDED ADALHARD WAS INNOCENT AND RECALLED HIM TO COURT IN 821. HE WAS SOON BANISHED AGAIN TO HIS ABBEY AT CORBIE, WHERE HIS REPUTATION FOR HOLINESS, AUSTERITY AND CONCERN FOR THE POOR AND THE SICK SOON SPREAD.

ADALHARD ESTABLISHED ANOTHER MONASTERY, CORVEY IN PADERBORN, AND MADE BOTH MONASTERIES CENTERS OF LEARNING AND TEACHING. HE DIED AT CORBIE IN 827. HIS FEAST IS JAN 2.

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World And National Briefs

Catholic Hospital Loses Case Involving Guardsman's Job Leave

WASHINGTON (CNS) — The U.S. Supreme Court has ordered a Catholic hospital in Birmingham, Ala., to reinstate an employee who took a three-year leave of absence to serve in the Alabama National Guard. The case of William "Sky" King, former security manager at St. Vincent's Hospital in Birmingham, had drawn national attention earlier in 1991 because of the many reservists called to active duty during the Persian Gulf War. But King's leave began in 1987 and was not related to the war. By an 8-0 vote, the Supreme Court overturned in December a decision by the 11th U.S. Circuit Court of Appeals, based in Atlanta, which had ruled a three-year leave to be an "unreasonable" imposition on the employer.

Survey: Church Lay Professionals Disagreeing More On Key Issues

DAYTON, Ohio (CNS) — Lay professionals working in the Catholic Church, in response to an informal survey, said they disagree more today than in the past with official church teaching on some key issues. Church stands on priestly celibacy, the ordination of women, artificial contraception, remarriage and divorce, and public dissent topped the list, according to the survey by two Dayton religious educators. On issues of military spending and research, homelessness and poverty, and economics, agreement with Church teaching increased.

Observers Cite Reasons For Drop In Catholic Fraternal Memberships

ROCHESTER, N.Y. (CNS) — Waning anti-Catholicism, a move by Catholics into the economic mainstream and changes within the Church are cited as main reasons behind the drop in membership in Catholic fraternal orders, say observers. The Catholic Daughters of America, for example, have watched their numbers across the United States decline from 170,000 to 144,000 between 1986 and 1991. In the 1960s, Catholic fraternal organizations had a combined membership of more than 2 million. Today, only the Knights of Columbus — with an all-time membership high of 1.5 million — is growing significantly.

Russian Leader Meets Pope, Pledges Religious Equality

VATICAN CITY (CNS) — Boris Yeltsin, the strongman in the former Soviet Union, met with Pope John Paul II for 65 minutes and promised equal rights for all believers in Russia. At the Dec. 20 Vatican meeting, the pope pledged Catholic help in overcoming difficulties in the Soviet Union. Yeltsin called the meeting an "exceptional event in my life." The two also discussed the control of nuclear arms in several former Soviet republics and Yeltsin said he promised they would remain under a "single control." Information about the private meeting was provided afterward by Yeltsin and Joaquin Navarro-Valls, papal spokesman.

Vatican Sets Conditions For Recognizing Croatia, Slovenia

VATICAN CITY (CNS) — The Vatican said it will recognize the Croatian and Slovenian independence as soon as certain conditions are met in the breakaway Yugoslavian republics, including respect for minority rights. Joaquin Navarro-Valls, the Vatican spokesman, said Dec. 20 the Vatican will accept the republics' request for recognition of their "sovereignty and independence" under the same seven conditions outlined by the European Community four days earlier. The conditions are: Creating a juridical state; respecting human rights; respecting minority rights; establishing internal democracy; establishing stable borders; recognizing disarmament and arms control treaties; and willingness to resolve problems peacefully. Navarros-Valls said there was no date set for recognition.

Mexico Moves Big Step Closer To Legalizing Churches

MEXICO CITY (CNS) — After a debate of epic proportions, the lower house of the Mexican Congress voted overwhelmingly to reform church-state relations. A record 460 representatives, or 92 percent of the total, backed the initiative announced in early December by the ruling Institutional Revolutionary Party. Only 22 deputies voted against the reform, mostly members of the Popular Socialist Party, who objected to proposals to allow religious schools. Passage in the Senate was expected to follow without a hitch. Although some of the finer points still have to be hammered out, the result took the county a major step closer to reversing key elements of Mexico's 1917 constitution, which effectively stripped the Church legal status.

Yeltsin Meets With Pope....

Russian President Boris Yeltsin presents a wooden Russian egg to Pope John Paul II following a private audience Dec. 20 at the Vatican. During the meeting, Yeltsin promised equal rights for all religious believers in Russia. (CNS photo from Reuters)

China Accuses 'Religion' Of Meddling In Education

HONG KONG (CNS) — China's State Education Commission has accused "religion" of interfering in education. In a document circulated to education commissions, education bureaus and colleges nationwide, the commission criticized religion for recruiting followers in schools, saying the trend of students toward becoming believers at a younger age has become more pronounced. The document quoted a survey conducted in three townships which said 19.6 percent of local students professed a faith, reported UCA News, an Asian church news agency based in Bangkok, Thailand. Of that group, 73.7 percent are primary school pupils, it said.

20 Colombians Massacred In Pre-Christmas Gathering

BOGOTA, Colombia (CNS) — Dozens of heavily armed gunmen burst into a rural pre-Christmas Catholic prayer dinner, killing 20 Indian men, women and children in southern Colombia, authorities said. Authorities said 10 people were wounded in the Dec. 17 incident in a mountain village, 180 miles southwest of Bogota. The victims had gathered for a pre-Christmas novena. Survivors said 60 gunmen entered the home, firing automatic rifles and pistols at the people as they were eating dinner prior to an evening of prayer.

Discover The Faith

6. HOW CAN YOU LEARN AND DO WHAT JESUS AND THE HOLY SPIRIT ARE EXPECTING OF YOU?

Through the Roman Catholic Church. The Church came forth from the Father's love. It was founded by Jesus. It is made one, sanctified and moved by the Holy Spirit. Jesus made Peter the Church's first head--the rock on which It was built (Matthew 16:18). He made the apostles its first bishops. He told them: "Go into the whole world and proclaim the Good News to all creation" (Mark 16:16). He promised He would be with them always until the end of the world (Matthew 28:20). On Pentecost, He sent the Holy Spirit to dwell within the Church, assuring it would be one, holy, universal and apostolic, able to teach infallibly, inexhaustible in spiritual help until His coming again at the end of the world. (Acts of the Apostles 2:1 ff, 33; John 14:16-17, 16:13-16)

As the Vatican Council declared, "It is the function of the Church, led by the Holy Spirit Who renews and purifies her ceaselessly, to make God the Father and His Incarnate Son present and in a sense visible." (Pastoral Constitution on the Church in the Modern World, 21)

People In The News

Archbishop Marino Hopes To Return To Ministry Soon

ATLANTA (CNS) — Archbishop Eugene A. Marino, formerly of Atlanta, has said in a letter that he hopes to return to "some form of full-time ministry" soon. A copy of the letter was sent in December to *The Georgia Bulletin*, newspaper of the Archdiocese of Atlanta, by Clare Marino Rhodeman, the archbishop's sister. Archbishop Marino resigned in July 1990 after it was revealed he was having an affair with a woman in the Atlanta Archdiocese. In the letter, Archbishop Marino also said he wished to let well-wishers know that "my therapy is going very well."

Canadian Church Can Help Eastern Catholics, Top Bishop Says

OTTAWA (CNS) — The head of the Canadian bishops' conference said the Church in Canada can help the Catholics of Eastern Europe weather the changes under way in their region. Archbishop Marcel A. Gervais of Ottawa said he had already contributed $100,000 (about U.S. $87,000) from his archdiocese to the work of the Ukrainian Catholic Church. He said he would further ask for the donations of Canadian Catholics to a single fund earmarked for aid to the Church in Eastern Europe.

Houston Oilers Coach Says Faith Keeps Him From Losing Cool

HOUSTON (CNS) — Whether the Houston Oilers are practicing or playing an opponent, head coach Jack Pardee says he never "loses his cool." Pardee, a Catholic, credits his calm behavior on and off the football field to his fervent faith, explaining, "I treat people the way I want to be treated." He added, "I have to have help getting through the daily pressure of my job." To get that help, "I say prayers in my car," Pardee said. "I don't turn on the radio and I get 30 minutes of prayer going and coming from home to my office."

Monaghan Back At Pizza Chain's Helm After Saying He Wanted Out

DETROIT (CNS) — Thomas Monaghan, who said two years ago he wanted to sell his Domino's Pizza chain to devote more time to church and charitable activities, announced through a spokesman he was taking the firm off the market and returning to the helm. "God will help him find the way," Mike Jenkins told *The New York Times*. "He believes he's being told that he must continue building, that he must continue in the pizza business." Monaghan's $1.2 billion price tag for the privately owned business failed to attract any serious buyers.

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Charlotte Catholic Sweeps Holiday HoopTournament

COME TO
BELMONT
BEY COLLEGE

Point guard Taje Williams of Cardinal Newman sets up her team's offense in a first round game against Cardinal Gibbons. Photo by JEFF SHOVELIN

By JEFF SHOVELIN

BELMONT — Girls and boys varsity basketball teams from four Catholic high schools in the Carolinas gave up their Christmas vacation to meet at Wheeler Athletic Center on the Belmont Abbey campus to play in the Holy Angels Holiday Tournament.

The four schools were Cardinal Gibbons High School in Raleigh, Charlotte Catholic High School, Bishop England High School in Charleston and Cardinal Newman in Columbia. Charlotte Catholic won both championship games.

All four teams in the tournament came out and gave it their all. Even though the level of competition was tremendous, the games were all clean. For the most part, there were no cheap shots or insults thrown on the court. The games were very much under control with very little fouling.

Brian Sherwood, manager of the Charlotte Catholic boy's varsity team, said, "I admire them (the teams) because it takes a lot to come out here for a tournament during Christmas with so much emotion to win and be able to keep those emotions under control enough that the games stay civil."

Just because the games were civil didn't make them uninteresting. There were no dull games. All the teams played to win.

The action kicked off Friday, Dec. 27 at 3 p.m. with the first round games. The first to face off against each other were the ladies from Cardinal Newman against the ladies from Cardinal Gibbons. Both teamS entered with a slow, set-up type offense, resulting in low scoring. Cardinal Gibbons led at the end of the first quarter with a score of 4-5. Cardinal Newman came into the second quarter with a faster Running offense and took an early lead.

With one second left in the half, Elizabeth Yates, a Cardinal Gibbons senior, sank a two pointer off an inbound pass to put her team back in the lead at the half by a score of 14-15. Both teams entered the second half with the same intensity and kept things even throughout the third quarter until — with 2 seconds left — Christine Rossi, a Cardinal Newman senior, hit a free throw to put her team ahead by one. Cardinal Newman retained the lead and won a second round spot, 38-34.

The top scorers of the game were Jenny Shaw with 12 points followed by Margie Leaman with 11 points for Cardinal Gibbons, and Taje Williams with 18 points followed by Melissa Hubbert with 9 points for Cardinal Newman.

The second first round game of the day was between the boys of Bishop England and Cardinal Gibbons. Bishop England came into the game with a running offense and gained a big lead at the start. Cardinal Gibbons came out with a set-up offense but came back to take the lead in the first quarter by a score of 18-23.

Bishop England didn't let up and, in the second quarter, wound up a halftime lead of 41-37. The third quarter was all Cardinal Gibbons. The team came out in the third quarter and went on a 24-6 run against Bishop England to give Cardinal Gibbons the lead, which they held throughout the fourth quarter with a first round win of 67-80.

The top scorers of the game were Rico Brown with 20 points followed by John Hughes with 19 points for Cardinal Gibbons, and Jon Ory with 15 points and James Runey with 13 for Bishop England.

The third first round game was between the ladies from Charlotte Catholic and Bishop England. The two teams played much the same throughout the first quarter, ending the quarter with a score of 11-16 in favor of Charlotte Catholic. The Cougars came out in the second quarter and increased their lead, giving themselves a comfortable halftime lead of 21-30.

Bishop England poured it on in the third quarter and cut Charlotte Catholic's lead to two points going into the fourth quarter. Bishop England remained a few points behind Charlotte Catholic, but the game's key was Charlotte Catholic's defense. It didn't allow Bishop England to score any points in the last 1:30 of the game, and Charlotte Catholic won a championship spot by a final score of 49-56.

The top scorers were Jennifer Simms with 16 points followed by Maureen McNally with 15 points for Charlotte Catholic, and Darby Stallworth with 13 points followed by Jennifer Baars with 10 points for Bishop England.

The last of the first round games was between the boys from Charlotte Catholic and Cardinal Newman. The two teams played entirely different games. Charlotte Catholic played a fast-paced inside game while Cardinal Newman played a slow, set-up, outside game. The two didn't mix.

The game was all Charlotte Catholic. Charlotte Catholic took a huge first quarter lead early and kept running up the score. Cardinal Newman was at a height disadvantage. Charlotte Catholic was able to work the ball inside to the big men quickly for easy lay-ups. Cardinal Newman's outside shooting was the only thing that kept them alive since they played no inside game. Charlotte Catholic won a championship spot by a final score of 44-78.

43
13
55
54
The Children of Holy Angels Say THANK YOU

Justin Whitlock (43) sinks a two-pointer to give Cardinal Newman an early second quarte lead in the consolation game against Bishop England. Photo by JEFF SHOVELI

Top scorers of the game were Chuck Wittman with 23 points followed by Tom Cranwell with 10 points for Charlotte Catholic, and Ricky Benitez with 11 points and Chad Peluso with 10 points for Cardinal Newman.

The games on Saturday were just as exciting. The first of the two consolation games started at noon between the ladies from Cardinal Gibbons and Bishop England. Bishop England changed their game plan from the way they played Charlotte Catholic. Instead of opening with a set-up offense, the team decided to go to a running game. This paid off by allowing Bishop England to go on a quick 13-0 run against Cardinal Gibbons early in the first quarter. Cardinal Gibbons didn't let up, however, and scored a few quick points to end the first quarter by a score of 16-5 favoring Bishop England.

Bishop England entered the second quarter with a strong defense that shut down Cardinal Gibbons' offense. The strong defense carried over into the third and fourth quarters, giving Bishop England a win by a score of 45-18. The top scorers of the game were Darby Stallworth with 15 points followed by Ann Marie Pages with 7 points for Bishop England, and Jenny Shaw and Elizabeth Yates, both with 6 points, for Cardinal Gibbons.

The second consolation game was between the guys from Bishop England and Cardinal Newman. The first quarter was very slow as both teams played set-up offense. In the first quarter, there was a 25-minute delay due to a leak in the roof.

Cardinal Newman again used primarily an outside game with little attention to working the ball inside. Bishop England worked the ball inside quickly to the big men for the easy scores. Bishop England took an easy win over Cardinal Newman by a score of 45-74. The top scorers were Sean Martin with 15 points and Chris Dorban with 9 points for Bishop England.

The first of the championship games started with a match between the ladies from Charlotte Catholic and Cardinal Newman. This game was all Charlotte Catholic from the start. Charlotte Catholic took a quick early lead in the first quarter for a score of 16-2. After that, Charlotte Catholic, with their superb defense combined with their attack offense, won the championship game easily by a final score of 26-53.

The top scorers were Jenny Hols with 10 points followed by Jennife Simms with 7 points for Charlotte Catholic, and Christine Scott with 8 point followed by Karen Wade with 6 point for Cardinal Newman.

The second of the championshi games was between the boys from Charlotte Catholic and Cardinal Gibbons Charlotte Catholic entered the gam strong, taking a huge first quarter lea and ending it by a score of 24-4. Cardinal Gibbons returned in the second quarter with a combination of a good defens and a couple of back-to-back three pointers to cut Charlotte Catholic's lead t 33-24 at the half.

Cardinal Gibbons came out in th third quarter shutting down their opponents offensive game and increasin their offensive attack. They went on quick 13-4 run to tie the game at 3 apiece with 4:53 remaining in the thir quarter. Charlotte Catholic regaine control and stayed in front of Cardina Gibbons throughout the remainder o the third quarter until a lay-up by Keit Patterson, a Cardinal Gibbons senior with 2 seconds left in the third quarter tied the game again at 52 apiece.

The fourth quarter was all Charlott Catholic's defense. By allowing Cardinal Gibbons to score only 7 points in th entire quarter, Charlotte Catholic wo the championship by a score of 59-74 Top scorers were Chuck Wittman wit 30 points followed by Jeff Brookma with 15 points for Charlotte Catholic and Woody Chappell and Keit Patterson, both with 19 points, for Cardinal Gibbons.

At the conclusion of the tournament, an "All Tournament Team" wa selected: The girls' team was made u of Ann Marie Pages from Bishop England, Taje Williams from Cardina Newman, and Jenny Holst, Mauree McNally and Jennifer Simms from Charlotte Catholic; The boys' team was mad up of Woody Chappell and Keit Patterson from Cardinal Gibbons, an Isaac Wallace, Jeff Brookman an Church Wittman from Charlotte Catholic.

Jennifer Simms and Chuck Wittma were named the most valuable player of the tournament.

Jeff Shovelin is a senior at Charlotte Catholic High School and sport editor of the student newspaper.

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THOLIC NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
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Diocese Of Charlotte Celebrates 20th Anniversary Jan. 12

BISHOP MICHAEL J. BEGLEY

BISHOP JOHN F. DONOGHUE

Special Prayer Service Marks Start Of Evangelization Quincentenary

By CAROL HAZARD
Associate Editor

CHARLOTTE — Catholics from ross the Diocese of Charlotte gathered for pecial prayer service at St. Patrick Cathe- al Jan. 4 to renew their commitment to oclaiming and spreading the Good News all people and all nations.

The two-hour ceremony was a com- emoration of the fifth centenary of evan- lization in the Americas, focusing on a oss that hailed a new land for Christ in the ew World discovered in 1492 by Christo- ıer Columbus. The ceremony also marked e beginning of the third year of the Decade Evangelization in the diocese.

A replica of the cross planted in Santa omingo by Christian missionaries was esented to Bishop John F. Donoghue, the lebrant, by state officers of the Knights of olumbus. The cross is one of more than 0 making rounds in dioceses throughout e nation.

The ceremony opened with a colorful ocession of people bearing flags and cos- nes from 35 countries to depict the rich ritage of the Catholic faith in the Ameri- s. Groups representing several nations ng in their native languages in a cross- ltural expression of Christ's message of ve and hope.

During his introductory remarks, Fa- er Frank O'Rourke said the celebration gnified the continuity of people who find America a place to celebrate their faith. Ve gather around the cross so we might perience His mercy and proclaim with r brothers and sisters the greatness of od," said the rector of St. Patrick Cathe- al.

Spiritan Father Ed Vilkauskas, dioc- an director of evangelization and pastor of Our Lady of Lourdes in Monroe, asked the congregation to appraise and renew their Christian mission.

"After 500 years of the Gospel being proclaimed, you and I can not avoid the Christian mission," said Father Vilkauskas during the homily. "Today, when we face the cross — the primary Christian symbol — we must look at the meaning and see if it speaks to us."

Many people in our society, culture and even families think God is dead, he said. "You and I need to tell them God is alive ... We need to share the message of His love, that He died for us because He loved us."

See **Evangelize**, Page 8

Flags from 35 nations were placed on the altar of St. Patrick Cathedral in observance of the fifth century of evangelization in the Americas. Photo by JOANN KEANE

By JOANN KEANE
Associate Editor

CHARLOTTE — Before the formation of the Diocese of Charlotte in 1972, the late Bishop Vincent S. Waters would regularly travel 2,400 miles through North Carolina to visit the parishes and missions in his far-flung Diocese of Raleigh. Between the two furthest points in the state, Murphy (in western North Carolina) to Manteo (on the Outer Banks), the span is 450 miles.

With the exception of the area under the jurisdiction of the Benedictine abbot of Belmont Abbey, North Carolina was one diocese. By the early 1970s, that jurisdiction — which once had covered much of the state — had diminished to cover only Gaston County.

North and South Carolina originally were part of the Diocese of Charleston, serving about 5,000 Catholics with 17 Churches and 16 priests. The Second Council of Baltimore in 1866 proposed to the Holy See the designation of North Carolina as a vicariate. It remained a vicariate for almost 60 years.

It was the consecration of William Joseph Hafey on Dec. 5, 1925 as first bishop of Raleigh that began the journey to the future of the Catholic Church in North Carolina. The youngest bishop in the United States at the time, Bishop Hafey served as bishop for the state until 1937 when he became the Bishop of Scranton, Pa.

Bishop Eugene J. McGuinness was appointed as his successor, and he served the state from 1937 until he transferred in 1944 to the Oklahoma City-Tulsa diocese.

In 1945, Bishop Waters, was installed as the third Bishop of Raleigh. It was under his direction that the formation of a second North Carolina diocese was accomplished.

Shortly before the bishops met in Rome for the 1971 synod, Pope Paul VI said it was his intention to divide the larger dioceses of the world into smaller units, "on human scale." Pope Paul's desire was to make the office of bishop more pastoral than administrative.

On Nov. 30, 1971, Bishop Waters wrote a letter to the Catholics in North Carolina announcing that "Our Holy Father, Pope Paul VI, through the Most Reverend Apostolic Delegate, has made known to us that he has in mind very soon to erect from the territory of the Diocese of Raleigh a new Diocese of Charlotte. He has chosen as the first Bishop of the prospective Diocese of Charlotte our own Reverend Monsignor Michael J. Begley, Pastor of Our Lady of Grace Parish, Greensboro, North Carolina."

The new diocese would encompass the 46 western counties of North Carolina from Reidsville and Hamlet in the east to the

See **History**, Page 9

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Bishop Michael J. Begley blesses the congregation at St.Patrick's Cathedral on Jan. 12, 1972, following his ordination as the first bishop of the Diocese of Charlotte.

Bishop Begley Witnesses Many Changes During 57-Year Career

By JOANN KEANE
Associate Editor

CHARLOTTE — In the years since his ordination in 1934, retired Bishop Michael J. Begley has served six popes. He has witnessed the changes in priestly assignments, and laid the groundwork for a new diocese.

During this time, he has seen a nation change. Ten presidents have served the country. He saw the civil rights movement unfold. He has served the people throughout times of uncertainty with warm spiritual direction.

Throughout his service, now retired Bishop Begley retained the warm, humanitarian spirit that still glows today. In virtually every article written about him, the word "amiable" can be found.

In May, 1984, the *North Carolina Catholic* newspaper paid tribute to Bishop Begley with a 24-page special edition. In honor of the 50th anniversary of his ordination to the priesthood, the supplement, was "but a footnote to the life of this missionary priest of the Diocese of Raleigh and first ordinary of the Diocese of Charlotte." Hundreds of pages could be written on Bishop Begley and some things would still be left unsaid.

As Bishop, "he was highly respected and liked by all the priests," said Msgr. Joseph S. Showfety, pastor of St. Leo's in Winston Salem and former chancellor for the diocese.

When then Msgr. Michael J. Begley was assigned to St. Ann's in Charlotte in 1955, he became pastor of the city's second parish. Today, there are 12 parishes in the queen city.

Then Father Begley was a priest of the Diocese of Raleigh. This new assignment landed him in the geographical parameters of what would become the Diocese of Charlotte.

Ordained on May 26, 1934 in Springfield, Mass. as a priest for the Diocese of Raleigh, Father Begley's first assignment was at St. Mary's in Wilmington. Over the next three and a half decades, he transferred within the state, serving in pastoral roles at eight parishes. He served the former Nazareth Orphanage in Raleigh and was diocesan director of Catholic Charities.

In 1971, he was transferred to Our Lady of Grace in Greensboro. His assignment was brief. On Nov. 30, 1971, Pope Paul VI appointed Msgr. Begley as the first bishop of the new Diocese of Charlotte. He was ordained on Jan. 12, 1972 in St. Patrick's Cathedral.

Today, he is enjoying life as a "gentleman of leisure," yet still returns to his diocesan center office several times a week. At 83, he may move a bit slower, but he is as sharp as ever.

Throughout the years, retired Bishop Begley has been there for those in need. Shortly after his ordination as bishop, he accepted an active role with Appalachian ministries. Twenty-six counties within the Diocese of Charlotte are considered part of Appalachia. Fifteen years have passed since retired Bishop Begley led 26 bishops, representing 13 states, in issuing a joint pastoral letter entitled "This Land Belongs To Me." The pastoral attracted national attention for its forthright approach to the problems of the people of that economically depressed region.

Bishop Donoghue Pushes For Implementation Of Synod Goals

By JOANN KEANE
Associate Editor

CHARLOTTE — In one of his first statements as the second bishop of the Diocese of Charlotte, Bishop-elect John F. Donoghue said "I want to visit each of the 64 parishes as soon as I can." He was seeking the laity's input on diocesan needs.

He got an earful.

From the diocesan advice, he took seven issues he felt needed the most immediate attention; spiritual life, evangelization, education, poverty, lay ministry, councils and growth. The issues shaped the Diocesan Synod of 1986-87.

"It is my hope that from the broad consultation called for by a Synod," said Bishop Donoghue in his letter to the people on Sept. 14, 1985. "We will be able to develop a pastoral plan which will shape the diocese for the future so that together we will be the 'sign and instrument of communion with God and unity among all men'."

And so, over the course of the two-year Synod, a blueprint for the future was drawn for the diocese. Fourteen years after its formation, the Diocese of Charlotte in 1986, was shaping the future for all the faithful.

He accepted all recommendations of the Synod, and pledged to implement all of them, pointing out "implementation is an on-going process." It would take a number of years to implement all recommendations. Five years later, Bishop Donoghue says the Synod has been extremely beneficial.

The Synod laid the groundwork for the Decade of Evangelization. Two years into the decade, evidence of the Synod is present in today's church. Spiritan Father Ed Vilkauskas serves as director for the Office of Evangelization, and promulgates the goals of reaching the fallen away and the unchurched throughout the diocese.

Synodical issues are being addressed. Education is an issue the bishop feels strongly about. He considers education one of the challenges for the future. Repeatedly, Bishop Donogh has stressed his goal of Catholic edu tion. Based on growth in the diocese, we didn't do something, we would ne be able to provide Catholic educati for children."

Growth. The one issue that affe all others. It "will continue to b challenge as we continue to grow," sa Bishop Donoghue. With a Catho population of 90,000, which is expec to double by the year 2000, "that's o eight years away," meeting the needs the flock cannot be ignored. "That me we are going to be constantly buildi getting sufficient churches or missi established."

"The problem is going to be wh are we going to get the priests to do of this," Bishop Donoghue says. "We been very fortunate with the numbe religious priests. Orders are mov down from the northeast, looking the challenge a growing diocese p sents."

The outlook for diocesean semin ians is encouraging. "We have 15 se narians presently studying," says Bis Donoghue. "At that rate, we have, on average, two to three a year for the n four years. For any diocese, that good, but that's always going to b need."

Between the seminarians comp ing studies, and the religious ord coming into the area, "we are able staff every parish and mission wit priest, and hopefully we will be abl do that for some time."

Bishop John F. Donoghue is ordained Dec. 18, 1984, as the second Bishop of the Diocese of Charlotte.

Highlights Of Bisho Donoghue's Career In Washington

CHARLOTTE — One of four s of Irish immigrant parents, Bishop J F. Donoghue was born Aug. 9, 1928 Washington, D.C.

Ordained for the Archdiocese Washington on June 4, 1955, Fa Donoghue first served at St. Berna parish in Riverside, Md., and then, f 1961 to 1964, at Holy Face parish Great Mills, Md. After a year of gra ate studies in canon law at The Cath University of America, he was assig to the Archdiocese of Washington Ch cery, where he served successively the late Cardinal Patrick O'Bo Cardial William Baum and Archbis James Hickey.

In 1966, he was named assis chancellor, then vice chancellor and retary to Cardinal O'Boyle. In 1 Pope Paul VI named him a papal ch lain, with the rank of monsignor, a year later granted him the additi rank of prelate of honor.

Bishop Donoghue became chan lor of the Archdiocese of Washingto 1972 and Vicar General the follow year. He was named Archdiocesan retary for Support Services in 1981 Moderator of the Curia in January, 1

He was appointed by Pope J Paul II as the second bishop of Diocese of Charlotte, and was orda on December 18, 1984.

He is the second native of the trict of Columbia to become a bis The late Bishop Thomas Lyons, a co of Bishop Begley, became auxil bishop of Washington in 1974.

3 Chancelllors Guide Diocese Through First 20 Years

By CAROL HAZARD
Associate Editor

CHARLOTTE -- Since the birth of he Diocese of Charlotte 20 years ago, hree chancellors have steered the diocese under the direction of the bishop oward continued growth and a strong aith community.

— Msgr. Joseph S. Showfety, the irst chancellor, helped shape the diocese.

— Msgr. Joseph A. Kerin, who ook over in July 1979, eased the diocese through its first growth spurt.

— Msgr. John J. McSweeney, on he job since October 1986, is leading he fastest growing denomination in Mecklenburg County and other parts of he diocese toward the 21st century.

The chancellor is the right hand of he bishop, the person who frees the bishop from ordinary concerns and assumes responsibility for the day-to-day workings.

Although the thrust of the Church is aith and not profit, the Church uses management principles much like a business. And the bigger it becomes, the bigger the business.

Msgr. Joseph A. Kerin, second chancellor of the Diocese of Charlotte, 1979-86.

Msgr. Joseph S. Showfety, first chancellor of the Diocese of Charlotte, 1972-79.

Today — with 90,000 Catholics in the Diocese of Charlotte — it's big and getting bigger.

An accelerated growth rate was part of the vision, the impetus for spinning the Diocese of Charlotte off from Raleigh.

"Rejoice with me in this good news," wrote Bishop Vincent S. Waters of Raleigh in a 1971 letter to the 32,000 Catholics of North Carolina, informing them of the split.

Bishop Waters was acting upon Pope Paul VI's plan to divide large dioceses into smaller "human scale" units so the bishop would be personally known to his clergy, laity and religious people.

The western half of North Carolina, with its projected high growth rate, was fertile ground for establishing a separate identity.

With Bishop Michael J. Begley at the helm, the Diocese of Charlotte was officially launched Jan. 12, 1972. Bishop John F. Donoghue took over in December 1984.

The bishops charted the course. The chancellors made it happen.

Here's how each chancellor met the challenge:

Msgr. Showfety undertook a remarkably smooth transition involving the transfer of people, property and assets from one diocese to another.

"The division between Raleigh and Charlotte was equal in terms of parishes and priests," he says. "It was all done extremely fairly and there was nothing but the best relations. Bishop Waters was committed enough to want the best for the Church. There was never any favoritism."

Transitions of this nature are not always so easy. Some take years and, in at least one case, arbitrators from Rome were called in to settle disputes.

Charlotte was on its own from the first day of the separation, and within six months, all the transfers had been completed successfully.

Besides the assets and people Raleigh had given Charlotte, the diocese had to make its own way. It had to set up offices, committees and commissions.

"For the first few years, everything was new," says Msgr. Showfety. "It took a number of years to get it in a forward motion. Everything had to be looked at and refined."

In retrospect, Msgr. Showfety says he sees the wisdom behind the move. "Bishop Waters anticipated growth and growth has come. This type of forward looking serves the people better."

Bishop Begley set the tone, bringing to the diocese a deep care for the priests and for the people, says Msgr. Showfety.

By the time Msgr. Kerin stepped in as chancellor in 1979, the diocese had been organized and was well on its way. Although relatively small, the diocese was blossoming.

"I had the opportunity to be in the office when we started to hit an explosive growth period," says Msgr. Kerin.

Catholics were moving into the area from other parts of the country. With the influx came more administrative needs. So, Msgr. Kerin saw the diocese through increased staffing. He put into place a diocesan lay retirement program and reorganized priest retirement benefits and funds.

Lay people were brought in to help staff Catholic schools and Catholic Social Services grew tremendously.

"We found ourselves becoming more and more of a big business," he says.

"As we grew, we became more aware of planning for the future and keeping the religious focus of the diocese. We combined large administrative needs while striving to keep the focus of why we were here."

Msgr. John J. McSweeney, chancellor and vicar general in curia for the Diocese of Charlotte since 1986.

The seven years Msgr. Kerin spent in the office were "challenging, exciting and pleasant," he says. "One of the great personal benefits was having the opportunity to get an overall view of the work of the Church and the relationship of parishes to the universal Church."

Msgr. Kerin also had the privilege of working with both bishops. Bishop Donoghue was concerned with building upon the direction established by Bishop Begley, which again resulted in a smooth transition, he says.

When Msgr. McSweeney became chancellor in 1986, the diocese was made up of 70,000 Catholics. By the year 2000, the number is projected to climb to 180,000, double what it is now.

He deals with dynamic growth by slicing through to the essential and turning pipe dreams into reality.

Under his guidance, the goals of the 1986-87 Diocesan Synod have been set in motion; enhancing the spiritual life of the Church, strengthening Catholic schools, responding more effectively to poverty, putting more effort into evangelization, managing growth, establishing pastoral councils and building upon the lay ministry.

"The master plan is working," says Msgr. McSweeney. "My job is to make sure it stays on track."

At the same time, he is concerned with the 853 people who work for the Diocese of Charlotte. "My job is to make sure everybody is being treated right," he says.

"I see my role as a convener and facilitator of people."

Although the bishop is ultimately responsible for the Church life, most issues go through the chancellor. He's the chief operating officer, the chief cook and bottle washer.

In the diocese's 20-year history, the three chancellors have put their own polish on the diocese and provided continuity in a growing faith community.

Msgr. McSweeney Has Hopes, Goals For Himself And Diocese

By CAROL HAZARD
Associate Editor

CHARLOTTE -- Msgr. John J. McSweeney, chancellor and vicar genral in curia of the Diocese of Charlotte, never makes New Year resolutions. "I an't keep them," he says.

But the first priest ordained for the diocese in 1973 does have hopes and goals for 1992.

"Personally, I hope I continue to become closer to the Lord," he says.

"Professionally, I hope we exercise he power we have to tackle the rising iolence in our cities. As church people, we must do more than condemn. We eed to become more proactive."

As chancellor of the diocese, it would seem Msgr. McSweeney wouldn't ave time to worry about such things. After all, he is responsible for all finances, personnel and operations of a ramatically growing a diocese, a diocese whose population of 90,000 Catholics is expected to double by the year 000.

Yet, he views his job as chancellor first and foremost as a ministry of pastoral service, providing assistance to he local pastors in fulfilling their role in he individual parishes."

One way the Church, working with business and government, can help combat social ills caused by the drug and rime culture is to reinforce values and amily life, he says.

"If we are going to have a first class conomic and social society, we need to make sure the family and neighborhood re as strong as they can be or it isn't going to work ... I see a tremendous hunger for basic values and clarification in living the Christian life as we go to the future."

Since becoming chancellor in October 1986, Msgr. McSweeney has been directly involved with 28 building projects totaling $18 million worth of construction. The activity has been "phenomenal as far as growth," he says.

It is also, however, indicative of a prudent money manager. As steward of the diocese's finances, Msgr. McSweeney is fiscally conservative and shuns any proposal to make a fast buck. He's more interested in the long-term health of the diocese.

The lingering recession has made the job more challenging, he says. While others have lost fortunes in fickle investments, the diocese hasn't lost a nickle, he says. By the same token, however, it hasn't made as much either.

As chancellor, Msgr. McSweeney juggles needs against resources, always looking at what is best for the diocese as a whole rather than the needs of special interest groups. That means making some tough decisions, not always to timing or liking of everyone.

"When you try to take on everything, you don't do anything very well," he says.

For 1992, with finances and resources stretched thin, services and programs will be scrutinized as Msgr. McSweeney weeds out the "fluff from the stuff," the non-essential from the essential.

He says he doesn't want the Church to become "so programmatic" in filling people's needs that it loses sight of what most people need.

Despite increasing poverty levels in the society, the Church isn't one big social service agency, he says. Its first mandate is teaching and preaching the Gospel, he says. Second on an overflowing platter is caring for the poor. The poor includes not only the materially deprived, but also the spiritually bereft, says Msgr. McSweeney.

With 23 department heads reporting to him, Msgr. McSweeney faces the "constant challenge" of sharing resources and not duplicating services. Some people might become bogged down in the process. But not Msgr. McSweeney.

One way he stays above the fray is by not letting fiscal issues overwhelm him. "In this job, the constant concern is fiscal issues but I don't let it consume my time," he says. "Money is not as profound to me as philosophical questions."

As Msgr. McSweeney manages the Church during a time of rapid expansion, his primary goal is to strengthen growth in parish life and build a strong vibrant faith community, he says. It is not to construct new buildings, although

See McSweeney, Page 6

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A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Pro-Life Strategy

Some recent editorials in *The Catholic News & Herald* have been critical of the methods used by Operation Rescue and other pro-life groups staging protests at abortion centers. We felt then — and still feel — that blocking entrances to the buildings in which the centers are located can be self-defeating. Such tactics serve to antagonize members of the public seeking access to businesses in the buildings. Those people are voters whose support will be needed when the battle against the murder of unborn children moves to the state legislatures after the U.S. Supreme Court overturns Roe vs. Wade as it now seems likely to do.

Since we have been critical of some of the actions taken by members of the pro-life movement, we feel an obligation to suggest alternatives which we believe can be just as effective.

First of all, we believe it is necessary to maintain a presence outside the abortion centers. Picket lines can keep the public aware of what is going on in these centers. Ideally, if enough people are available, the picket lines should be manned whenever the centers are open and not just on the days when abortions are actually being performed. On the days when abortions are being performed, the size of the lines should be increased. Such picketing is legal and those taking part run no risk of being arrested. Time spent being arrested and jailed can be put to better use making the public aware of what is happening. It is also legal to picket the homes of abortionists although there is the possibility that the abortionists will seek to intimidate pickets with lawsuits.

There are some who maintain that simple picketing is not as effective as staging "rescues" and blocking entrances to the centers. We disagree. A recent picket line outside the Greensboro Women's Pavillion resulted in seven women who had planned to have abortions changing their minds. Picketing at that center also has resulted in some employees deciding they no longer want to take part in murder. Even though the picket lines may not affect the consciences of the physicians who actually perform the abortions, they cannot operate without their support staffs. If enough employees are persuaded to quit, the centers will have to close down.

The pro-life movement must also recognize that abortion is going to become a political issue. It is essential that pro-life legislators be elected to the General Assembly. There are members of BOTH major parties who are pro-life. It now becomes a matter of finding them and persuading them to run. It also means that pro-life activists must be willing to work for and give financial support to such candidates.

Time is growing short to round up pro-life candidates for the 1992 election and the present uncertainty about the makeup of some legislative districts further complicates the matter. If the abortion issue comes before the 1993 General Assembly, there will be a need for an intensive pro-life lobbying effort.

We've been told that there is no money for such lobbying but we believe that can be rectified. There are about 90,000 Catholics in the Diocese of Charlotte and about 70,000 in the Diocese of Raleigh. A $1 contribution from each of them will buy an awful lot of lobbying. That doesn't even take into account the thousands of pro-life non-Catholics who may be willing to back their beliefs with money.

Having a paid lobbyist in Raleigh buttonholin legislators is not the only effective form of lobbyin Legislators are politicians first and foremost and the pay attention to constituent mail. A letter writir campaign can be effective in helping a legislator make up his or her mind on an issue. A simp handwritten note, by the way, is more effective than form letter.

We feel that mounting such a campaign is a natur function of the Respect Life chair in each parish. there are any parishes without Respect Life organiz tions, it's high time they get one started. Such organ zations can also provide the manpower for picket line

There may be other activities which also can b effective in helping to protect the rights of the unbor but we feel that these suggestions can be a start. Ar they may inspire others to come up with their ow suggestions.

By the way, we do not completely oppose a "rescue" tactics. If someone is willing to risk jail, w have no problem with them blockading an abortic center which is the only occupant of a building.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II and the Vatican began the new year responding to developments in Eastern Europe — with a papal plea for peace in Yugoslavia and Vatican diplomatic recognition of Russia.

Vatican spokesman Joaquin Navarro-Valls said Jan. 1 that the Vatican had accepted a Russian request to recognize its independence and sovereignty. At the same time, the diplomatic relations that had existed between the Vatican and the now-defunct Soviet Union were being transferred to Russia, the spokesman said.

That meant that Archbishop Francesco Colasuonno, a personal papal representative to the Soviet Union since March 1990, will become representative to Russia.

As for the other "sovereign and independent states born from the dissolution of the Soviet Union," the Vatican will examine their requests for diplomatic relations when they are received, Navarro-Valls said.

The pope, addressing pilgrims and tourists at the Vatican in a New Year's Day blessing, said his praye were with those suffering in Yugoslavia's seven-mont old civil war — "especially the people of Croatia."

The pope emphasized his concern that the bitt fighting there "seems to be trampling the most elemen tary humanitarian norms."

"The reports of destruction and massacres of inn cent people are bloodcurdling. All Europe should fe stricken and humiliated by such cruelty," he said.

The pope, noting that Jan. 1 was World Peace Da called on Christians the world over to join in prayer f an end to the war in Yugoslavia. Political leade should keep working to replace military action wi constructive dialogue, he said.

"All peoples have a right to be respected in the specific nature and in their legitimate choices. A peoples have a right to live in peace. To attack a peop is always immoral," the pope said.

In recent weeks, the Vatican has stated that it view the Yugoslavian federal army as having primary r sponsibility for the war. The army and Serbian militi have carried out attacks against Croatia since tl republic proclaimed its independence last June.

The Vatican also has said that any federation states or republics — such as that existing in Yugosl via — cannot be imposed by force.

Letters To The Editor

Trying our best

To the Editor:

I have a comment on a letter from Charlotte concerning remarriage after divorce. The writer refers to the ban on that as Christ's teaching — true. A reference in support of that was made to various scriptures including Mark, Chapter 10.

In Mark 10:9, it says "what God hath joined together, let not man put asunder." In Mark 10:8, "and they shall be one flesh."

Now, we ask, "Where does an ecclesiastical annulment fit into the scheme?" According to Webster, annul means reduce "to nothing." The Church through the years has recognized annulment even with children. Asunder means into "different pieces." We ask which is right — reduce to nothing via the Church or different pieces through the courts?

Small wonder a German bishop relaxes his position. Unfortunately, we do not live in a blue sky world. The best we can do, that being the case, is to try with God's guidance and hopefully the skies will be mostly blue because we are trying.

Sincerely,
Constance Scott
Marion, N.C.

Y'all

To the Editor:

Regarding your tribute to Brother John-Jose Dolan -

Thank goodness we taught Brother J-J "prop Southern diction" while he was in Charlotte. Wou that we could be as successful with the editors of *T News & Herald* and the proper spelling of that che ished and hallowed Southern word Y'ALL.

Happy New Year! Keep up your good work.

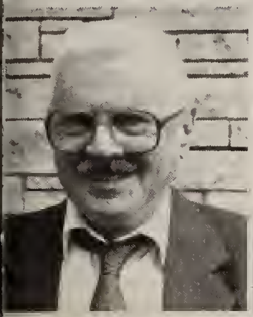
Respectfully
Sister Mary Hugh Mauldin, RSM
Director, The McAuley Center
Belmont, N.C.

Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or le and must include the address and daytime telepho number of the writer. Letters are subject to editing brevity, style and taste and must not contain persor attacks on any person. Opinions expressed in letters in guest columns do not necessarily reflect the vie of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Twenty years is not a long time in the 2,000-year history of the Church. It's not en a long time in the history of the Church in the United States. After all, the chdiocese of Baltimore was established as a diocese almost 203 years ago and has been an archdiocese since 1808.



But, for the relatively new Diocese of Charlotte, the 20th anniversary of its establishment is a milestone — one which we at *The Catholic News & Herald* felt should be noted. Much has been accomplished since that January day in 1972 when the Most Reverend Michael J. Begley was ordained as the first bishop of the new diocese.

During that period, the Catholic population of the 46 counties which make up the diocese has almost tripled from 34,225 to about 90,000. And it is expected to double again in the next eight years.

One indication of the growth was the site of the ordina- ns of our two bishops. When Bishop Begley was ordained in 1972, St. Patrick thedral was large enough to handle the crowd. When Bishop John F. Donoghue is ordained in 1984 as the second bishop of the diocese, the ceremony had to be ld in the Charlotte Convention Center. When our third bishop is ordained metime in the future, it may be necessary to use the Charlotte Coliseum.

The diocese, by the way, has not planned any major celebration of this 20th niversary. That will wait until the diocese celebrates its 25th anniversary in 1997.

There are some things to note about this anniversary edition of *The Catholic ws & Herald*. First of all, it's our first 20-page issue but it won't be the last. There ll be at least one more later this month. It's also the first issue in which we have en allowed to carry advertising other than "house" ads for diocesan agencies and stitutions.

And, last but certainly not least, we have the pleasure of carrying some niniscences by retired Msgr. John F. Roueche. Msgr. Roueche is a member of a oneer Catholic family in Salisbury and is very well versed in the history of tholicism in this area. I, for one, hope we'll be hearing much more from him in future.

For his many friends throughout the diocese, Conventual Franciscan Brother hn-Joseph Dolan has survived at least the first few days of his new assignment in lyoke, Mass.

I had a phone call from him earlier this week and he says he's gradually (very adually I'll bet) adjusting to New England winters after his four years in North rolina. He said there's been a fair amount of cold and snow but it was expected to rm up to a high of 40 that day.

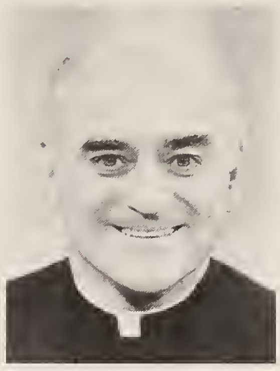
Of course, it could be worse. I remember many days in our 16 years in Illinois en Ree and I thought a high temperature even close to 20 degrees was positively lmy.

Light One Candle

By FATHER JOHN CATOIR

There's one New Year's resolution I'd like you to consider making. No matter what your state of health or wealth, do yourself a favor. Decide to be inwardly happy.

It can be done. You may have to work at it, but once you begin to think positively your life will take on a new luster. Believe in the wisdom of sacred Scripture: *A cheerful heart is the best medicine.* (Proverbs 17:22)



Happiness is not something to be grasped directly, the way you would take an apple off a tree. Happiness is the byproduct of a meaningful life. It is something attained indirectly through the process of correct thinking.

You can transform an unhappy disposition into a happy one. The choices you make and the thoughts you allow yourself to think are key factors in the process. Clearing the mind and heart of anxiety and resentment is the first step. It makes no sense to be needlessly weighed down by negative thoughts and feelings.

The words of Jesus teach us the way: *Do unto others as you would have them do unto you ... do not judge ... forgive seventy times seven.* If we could only do what Jesus asks, we'd be happier, freer and more joyful human beings. He wants this for everyone of us. *I have told you all these things that your joy may be full.* (John 15:11)

The Lord is not asking us to be phoney. It isn't merely a question of putting on a happy face, something difficult to do in times of economic depression or loss of employment. He simply says, *Be not anxious ... Your heavenly Father knows all your needs.* His words stand against self pity, fear and resentment, offering us a serene wisdom to nourish our soul.

So, it is not a question of pretending to be what you are not. Rather, it is choosing to be happy, because a grateful heart gives honor to God.

I once heard someone say, "I am poor and I am in pain, but I am the happiest of men." He wasn't insane; he was simply in charge of his own inner life. He decided to be happy because of the knowledge of God's love, and no one was going to take that happiness from him.

Here are a few more quotes from Scripture to encourage you to make a New Year's resolution, which will help you achieve a more positive spirituality:

Your decrees, O Lord, are my eternal heritage, they are the joy of my heart. (Psalm 119:111)

Seek first the Kingdom of God and all things shall be added to you. (Matthews 6:33)

I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you. (John 16:22)

The fruits of the Spirit are love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self control. (Galatians 5:22)

Claim happiness as your birthright, and have a happy New Year.

(For a free copy of the Christopher News Note, "Spirituality, Happiness and Health," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

eminiscences Of Many Years Of North Carolina Catholicism

By MSGR. JOHN F. ROUECHE

On Jan. 12, 1992, the Diocese of Charlotte celebrates its 20th birthday. During s short time, under the zealous leadership of Bishop Michael J. Begley and our esent Bishop John F. Donoghue, it has more than doubled its membership.

It has expanded its all-important educational system with regional schools to ovide for future growth. It has established a diocesan newspaper to enter every tholic home to present the written and illustrated word of God to all members of Church family, including Hispanics. It has built an impressive Catholic nference Center near Hickory to provide for diocesan meetings of every type. In planning stage is a section for the elderly to live their sunset years in a beautiful igious, rural setting.

As we rejoice in these years of phenomenal growth, we should not forget our lebtedness to the pioneer Catholics who preceded us and endured great trials for faith.

Father (Dr.) Jeremiah O'Connell, who was a missionary in what is now the ocese of Charlotte, tells us in his *Catholicity in the Carolinas and Georgia* of some the ordeals he and most Catholics were subjected to in the last century.

One of the earliest missionaries he refers to is Father Cronin who traveled by rse and buggy from Charleston, S.C., in the late 1830s and early '40s, visiting ountain Island, north of Mt. Holly in Gaston County, then Charlotte and Salisbury. ther Cronin died after just a few years of this difficult and dangerous travel in the me of my grandparents, Mr. and Mrs. Richard Francis Roueche. He was buried Salisbury, clothed in his Mass vestments and with his chalice in his hands. Some ars later when the body was exhumed and transferred to St. Joseph's cemetery in ston County, it was discovered that grave robbers had stolen his chalice.

By far the most eminent missionary in the latter part of the 19th Century was shop James Gibbons, later a cardinal, who was made vicar apostolic for the state North Carolina in 1868. He travered this state from the mountains to the sea, eaching in courthouses, public buildings, even Protestant churches. He was rmly received by almost all, even in those days of widespread prejudice. His tructions on the faith are contained in a little book he published, *The Faith of Our ther*. This delightful series of instructions on the faith was translated into many guages and millions of copies were published.

The late Bishop William J. Hafey, first diocesan bishop in North Carolina, who s secretary to Cardinal Gibbons in the cardinal's declining years, told me he was nvinced that if Bishop Gibbons had stayed in North Carolina, the state would be gely Catholic today. Bishop Hafey said Bishop Gibbons knew by name every Catholic man, woman and child. In the providence of God, he was transferred to the See of Richmond in 1872, and after a few years there, to the primatial See of Baltimore.

The late Msgr. William O'Brien, pastor of Immaculate Conception Church in Durham for more than 60 years, told me that one day he ran into the cardinal on the streets of Baltimore. His Eminence asked, "How is everything in North Carolina?" Msgr. O'Brien said, "It is still very difficult." The cardinal replied: "Do not get discouraged."

I will never forget an incident that occurred in Greensboro years ago. I was scheduled to speak in a little church there one Sunday evening. It was a very rainy evening, and only one man showed up for the service. I was tempted to cancel the service, but something within me said, "Give it all you've got." I preached with all the strength I could summon. The man left without identifying himself.

However, many years later on the streets of Baltimore, this same man came up to me and introduced himself as a Catholic from North Carolina. I told him I thought I knew all the Catholics in the state, but couldn't place him. He replied that he was the man I preached to in Greensboro years ago on a very rainy night. "I kept thinking about what you said," he told me, "and concluded that if anyone would speak with the ardor you manifested that evening just for me, there must be something in his religion. I investigated, prayed, took instructions, and thank God, today I am a Catholic."

In remembering those difficult days, we must pay tribute also the great missionary work of Bishop Leo Haid, OSB, who was vicar apostolic of this state for more than 40 years. Much of his great work and that of his monks is described in a recent book, *My Lord of Belmont*, by Dom Paschal Baumstein, OSB, archivist at Belmont Abbey.

When I was ordained in 1933, the state was no more than one-fourth of one percent Catholic. It was generally referred to as "The China of America." In China at that time, the Catholics made up one-half of one percent of the population. Even so, they were twice as numerous as N.C. Catholics. This difficulty in bringing about conversions no doubt influenced the saintly Father Thomas Price, the first North Carolinian to be ordained to the priesthood in his native state and go to China with the first Maryknoll missionaries.

He led a most austere, penitential life here and in China where God called him

SeeRoueche, Page 6

C Collection / UNC-CH Library

Roueche (From Page 5)

to Himself after a very short apostolate. I'm sure we today are reaping the fruits of his totally dedicated life.

Although we rejoice in the doubling of the number of Catholics in this diocese during the past 20 years, there is still much to be done. The diocese is still less than 5 percent Catholic, and we must hope and pray that this tiny minority will make up in dedication what it lacks in numbers.

From my reading of the state of the Church here in America and western Europe, there are still two great problems that have not been sufficiently addressed. The first is education. The second is the failure to reach out sufficiently to the fallen away.

Many of our Catholic schools and colleges are turning out graduates who don't know the faith. An oral and written test has born this out. Graduates from high schools in Washington D.C. in 1988, according to the *Homilectic & Pastoral Review*, for the most part don't accept the moral absolutes like the criminality of abortion and the sacredness of sex.

We are living in a society of moral relativism that boasts it is value free in the realm of morality. This insensitivity to moral values, which pervades most of our secular universities, has not been without its influence on our Catholic institutions. We are certainly not striking what Christ calls all His members to be: "The salt of the earth, the light of the world, the leaven that transfroms society."

We have in the Church the fullness of Christ's truth, but we are not the oustanding witnesses that Christ calls us to be. Christ warned again and again about false teachers. All the apostles who wrote in what is now the New Testament decried the number of false teachers in the midst of the brethren undoing the work of Christ. Paul cautioned both Bishops Timothy and Titus of their obligation to silence the false teachers, "to reprove, rebuke in all patience." Since this is a condition the Church must fight against throughout its history, it should not be surprising that even in our diocese there should appear those who don't think fully with Christ and His Church. As we expand, I think it must be the diocese's constant concern that all our teachers be tested for othodoxy and for zeal in building up the Church of God by sound doctrine.

The second great problem is reaching out to the fallen away. In every large parish, there are many who have come south and dropped their ties with the Church. To bring these strays back to communion with the Family of God is a job particularly for our laymen and women. Of course, we don't want them back on any terms. There is no place in the Church for "cafeteria" Catholics who pick and choose what they want to believe. Either we take the whole body of revelation Christ entrusted to His Church or nothing.

Some want to wallow in the uncertainties of the world, but most are looking for acceptance into the Family of God. This is especially true of the minorities who are seeking understanding and a warm welcome. Father Joe Waters and his associates are doing a great job in this regard, but they can't reach all. Hence, many drift away and take up with evangelicals where they are made to feel important. If we could only bring back all the fallen-aways, a tremendous increase in our parish populations would result.

Keep then ever before you the inspired words of St. James: "My brothers, the case may arise among you of someone straying from the truth, and of another bringing him back. Remember this; the person who brings a sinner back from his way will save his soul from death and cancel a multitude of sins."

Msgr. John F. Rouche is a retired priest of the Diocese of Charlotte.

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What Is The Priesthood Of The Laity?

By FATHER JOHN DIETZEN

Q. I became a Catholic three years ago through the catechumenate. It wa a wonderful experience. They told us we would continue learning for man years since there was time during those months to discuss only a small part Catholic beliefs. I am finding this true.

Recently a longtime Catholic gave me a book that speaks of the "priesthoo of the laity." We never talked about that, and none of my other books mentio it. Can you help? (Ohio)

A. Yours is an interesting question. The response i volves some knowledge of the use of the words "priest and "priesthood" in the New Testament.

The Greek word for priest, "hiereus," is never used i the New Testament to designate an official of the Churc It is applied to Jesus Himself in the Letter to the Hebrew

Sometime afterward, probably around the year 200, began to be applied to Christian bishops and later t presbyters or elders.

I'm sure you understand that the priests referred to i the Gospels, for example, are priests of the Old Testamen not of the Christian Church.

In the latter part of the first century, some decades after our Lord's death an resurrection, the whole Christian people are called by St. Peter "a chosen race, a roy priesthood, a holy nation, a people of his own" (1 Pt 2:9).

At a certain period in our century it was not uncommon to find this realit expressed as "the priesthood of the laity."

That is not an accurate phrase, however, since Peter's words apply not to the lait but to all Christians, regardless of their official status or ministry in the Church.

The priesthood he speaks of, which is to announce the praises of God, do goo works by which God would be glorified and offer spiritual sacrifices acceptable t God through Jesus Christ (1 Pt 2:5, 9, 12) is one shared by all faithful followers Christ.

The more limited sense of an ordained priesthood identifies a particular role th the ordained fulfill, especially in the eucharistic worship of the Christian commu nity.

Q. My wife has asked my 10 children to help celebrate my 80th birthda However, two of the children are Jehovah Witnesses and said they do n celebrate birthdays because they live their lives closely following the exampl that Jesus left us and according to the Bible. They say that neither Jesus n any early Christians celebrated birthdays. It was a pagan tradition and o that Christians would have nothing to do with. It was viewed as a paga tradition at the time of Christ and is to be viewed the same way today. (Florid

A. I know this is hurtful for you, but the information you give is correct. Amon numerous differences in belief and practices between Jehovah Witnesses and oth Christian denominations is this one.

Consistent with this belief, their members do not even celebrate Christma partly because it celebrates the birthday of Jesus and also because the date Christmas was established, apparently in the fourth century on the day of the wint solstice (according to the old Julian calendar), which was before then a great paga feast.

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McSweeney (From Page 3)

the diocese will respond if possible to the need.

He has a "can do" philosophy. "The one word I don't use is 'can't.' I maintain we can do most things if we put our right spirit and mind behind it."

Although in charge of operations, Msgr. McSweeney spends most of his time planning for the future rather than administrating. "I'm able to do that because I have identified a good lay staff to take care of many functions," he says. "I believe in delegating and holding people accountable."

He also believes in three principles of management; firmness, fairness and friendliness. By fairness, he is referring to honesty.

For 1992, Msgr. McSweeney has added yet another principle or goal, and that is affirmation.

"We take people for granted too much," he says. "We need to be more thankful for what people do ... I believe the Church is called to remind and motivate people to have reverence not only for God, but also for themselves, their work and their families."

May your years be multiplied by 20's!

From the Friars, Staff and Parishioners of

St. Pius X Church - Greensboro, N.C.

Congratulations on the first 20 years
of our Diocese
May we have many more happy ones!

From the Priests, Sisters and Parishioners of
Sacred Heart Church - Salisbury, N.C.

Best Wishes on the 20th Anniversary
of

The Diocese of Charlotte

from
Queen of the Apostles Church
Belmont, N.C.

'aces From The Past...

ıree teens give the symbol of love during the 1982 Youth Conference of the Diocese of ıarlotte. (File photo)

'ressure To Conform Affects All 'eople, Not Just The Young

By MICHAEL WARREN

The pressure to conform — peer essure — affects all people, not just e young.

Someone told me recently that ev- yone he works with owns a cellular ıone. It is the in thing.

Because someone else could phone ɔrk from a car, they wanted to — and ere willing to pay a considerable ıount to be able to do so. He said that months earlier it was the same thing th beepers.

Almost no one is willing to admit to ing influenced by such "pressure." If ıave a cellular phone — or anything se — it is because in my good judg- ent I saw a need to have one. I acted ely and without pressure.

But many of us know peer pressure a problem, including many teens.

What do young people say about is problem? Here are a few questions ɔrth thinking about. Don't apply them yourself, but to people you know at hool or in your neighborhood.

Do you find some people are too fluenced by the need to have "the right ıff?" What are some examples of this ht stuff? Can you list 10 examples of ch stuff?

Are there any ways the pressure for right stuff goes against these people? ɔes it make them unhappy or miser- le? Does it limit their freedom, say, leading them to take on part-time ɔrk that limits their free time and their cial life?

These questions are only about ods. What about the pressure to con- m to behavior seen to be the "right" havior?

What about the right movies to see the right TV shows to watch or the ht teams to follow or the right music ɔup or the right political views?

What about the right places to gather on weekend evenings or the right kind of partner for such an evening?

What about the right kind of sexual behavior?

Some would argue that the problem of peer pressure is a growing one today for all ages because of the power of television and film to imagine for us what our life should be like.

At all ages we are seeing people with the things we are being told we should have. Or we are seeing people behaving in ways we are being told are normal.

Somehow these messages are telling us, "This is how you could be. This is how you should be."

In my view, facing the pressure to conform takes a lot of thoughtfulness and a lot of questioning. Each person is unique, as is seen in the uniqueness of each person's fingerprints and genetic code.

Yet each person lives in groups and is expected to follow, even if in a minimal way, the group's norms.

In such a situation, can we hold to our uniqueness?

Could it be that the people who have achieved human greatness are those who harbored a human vision and way of living that were both unique and humanizing? Such people usually pay a price for being true to their uniqueness.

Those of us who follow Jesus find he offers us norms for being human that in general are unpopular, tending to go beyond the accepted standards.

Most of us need to find others with whom we can discuss what the shape of a truly human life might be and how it might be lived — people who will support our struggle to free ourselves of the pressure to conform.

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting.

Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Another You" (1991)
When a pathological liar (Gene Wilder) is released from a mental hospital, he is persuaded to pass himself off as a missing millionaire by a con man (Richard Pryor). A needlessly convoluted script makes director Maurice Phillips' garbled comedy misfire badly with hardly a laugh to be had. Recurring rough language and mild sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.** (Columbia Tristar, rental)

"Destry Rides Again" (1939)
Western sheriff (James Stewart) uses his wits rather than his dead aim with a six-shooter to rid a lawless town of its ruthless boss (Brian Donlevy). Director George Marshall mixes humor and action in equal measure neatly meted out by a good cast including Marlene Dietrich as a barroom singer ("'See What the Boys in the Back Room Will Have") who shows her mettle in a knockdown brawl with Una Merkel. Stylized gunplay and fisticuffs. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.** (MCA/Universal, $19.95)

"Freaky Friday" (1977)
Mother and teen-age daughter (Barbara Harris and Jody Foster) vehemently wish to trade places for a single day, only to have the wish granted to their mutual discomfiture. Gary Nelson directs a typical Disney slapstick comedy bolstered by good performances in the leads. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.** (Disney, $19.95)

"The Hospital" (1970)
Uneven black comedy about a series of deaths in a big-city hospital whose chief of surgery (George C. Scott) begins to suspect that what is going on is not simply gross medical incompetence but the work of a madman on the loose. Brilliantly written by Paddy Chayefsky and well directed by Arthur Hiller, some of the situations are hilarious, but the feeling is one of giddiness, followed by the bite of terror. Language and uncompromising situations make it for adult patients only. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.** (MGM/UA, $19.98)

"Thelma and Louise" (1991)
Two girlfriends from Arkansas (Susan Sarandon and Geena Davis), intent on a carefree getaway weekend in a '66 Thunderbird, find themselves dodging police all the way to Arizona after one murders an attempted rapist. Director Ridley Scott's flashy road movie makes the two women highly appealing but glamorizes their willing, sometimes gleefully made choices to break the law and escape the consequences. Rationalization of murder and suicide, casual marital infidelity, brief but graphic attempted rape scene and intermittent rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.** (MGM/UA, $94.99)

"Things Change" (1988)
When a Chicago shoeshine man (Don Ameche) agrees to take the murder rap for a look-alike mob boss, his bumbling gangster babysitter (Joe Mantegna) takes him on a fantasy weekend to Lake Tahoe. Directed by David Mamet, this fictional slice of mob life entertains adults without relying on sex, violence or special effects. Fine acting, spare dialogue, an improbable pair of buddies and an ironic look at honor among thieves. Some rough language and brief violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Columbia TriStar, $19.95)

"The Wanderer" (1969)
French screen version of the Alain Fournier novel about the romantic illusions of youth melting into the realities and responsibilites of adulthood in a story focusing on a boy who never quite matures and ultimately brings tragedy to those he loves most. Director Jean-Gabriel Albicocco has beautifully filmed the simple, turn-of-the-century narrative, conveying well the adult narrator's glow of nostalgia for those youthful years. Subtitles. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is G — general audiences.** (Connoisseur, $79.95)

"Young Mr. Lincoln" (1939)
Henry Fonda gives a warm, ingratiating performance as the young country lawyer whose self-deprecating wit and common sense intelligence are put to the test in defending an innocent boy charged with murder. Director John Ford is at his best in this leisurely slice of Americana that gains stature by its credible foreshadowing of the homespun virtues that would soon propel young Abe Lincoln into Illinois politics and the White House. Durable family fare that is as meaningful as it is entertaining. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (CBS/Fox, $19.98)

Our Lady Of Lourdes - Jubilee Year
942-1992 1942-1992 1942-1992 1942-1992 1942-1992
Monroe, NC
*On the Occasion of its Celebration of 50 years
of faith and service in Union County
is honored and happy to be part of the
Diocese of Charlotte
celebrating 20 years of faith and service in
Western North Carolina*

This newspaper is printed on recycled newsprint and is recyclable.

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Don Dubois, state deputy of the Knights of Columbus presents the V Centenary Cross to Bishop Donoghue as Father Frank O'Rourke looks on during a special prayer service at St. Patrick Cathedral. Photo by JOANN KEANE

Evangelize (From Page 1)

He appealed to listeners to take up their crosses, "to tell someone what Jesus did for you and for me." He asked if they were keeping "a safe distance" or if they were "ready to plunge in" to proclaim Jesus Christ.

"Today is the beginning of a new day, a new 500 years," said Father Vilkauskas. "We must do our part to share our faith and bring Jesus to those who do not know him. Are we ready to carry our crosses to launch a new era of faith? "

The first era — with the arrival of the first missionaries — was one of the most intensive evangelization efforts in modern history, said Father Vilkauskas. The period brought success but it was also marred by insensitivity and intolerance.

He encouraged people "not to be paralyzed by the wrongs of the past, but to learn and work toward reconciliation and healing ... As bearers of the Good News, go and preach the Gospel to all nations."

After the homily, Bishop Donoghue held the cross as the congregation knelt before it in veneration.

In his closing remarks, the bishop expressed his appreciation to all who celebrated the "remarkable" and "wonderful" centenary. "We are indeed a church of many cultures and yet united in Jesus Christ," he said. "Each of us is called to bring the Gospel message of Jesus to all."

The ladies auxiliary of the Knights of Columbus provided a courtyard reception at the cathedral following the service.

Diocese Has Trump Card In Office Of Development

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Diocese of Charlotte has a trump card; its Development Office.

Similar offices have sprung up in other dioceses across the nation, modeling their efforts after Charlotte's success.

"What we take for granted is unusual," says Jim Kelley, director of development. Many dioceses do not have a formalized approach to encourage people to give freely of their time, treasure and talent.

Other dioceses might have an occasional fundraiser or make an appeal for volunteers. But not many have an office specifically for development.

Since 1986, the office has helped raise $35 million to in funding parishes, institutions and agencies that serve 90,000 Catholics in the diocese. Some 9,000 people in Religious Education, for example, are helped through development efforts. Another 6,000 are helped in the Catholic School System.

Development boils down to an increased awareness of what it means to be a Christian, or more simply,building a stronger faith community through the spiritual transformation that takes place as a result of helping others.

Jim Kelley, director of the diocesan Offic of Development.

"People have a spiritual and psychological need to give of their time talent and treasure," says Kelley. "Th bottom line is people's lives ar changed."

Stewardship, or the sharing of re sources, is as unique to Catholics as th office is to church organization.

Although giving is a Biblical man date, the Church has not historicall pushed the concept, says Msgr. John McSweeney, chancellor and vicar gen eral in curia. Only in the last couple o years has stewardship taken on nev meaning.

See **Develop,** Page 1

In Appreciation Of 20 Years
Of Service Together
Good Shepherd Home Health
And Hospice Agency
Hayesville, NC

Developing A Shared Future
With
The Diocese Of Charlotte
Saint Luke
CATHOLIC CHURCH
IN MINT HILL

Congratulations and Best Wishes
On Your 20th Anniversary
From
The Parishioners Of
St. Elizabeth of the High Country
Boone, N.C.

"To Live in Christ Jesus"

-- the motto of the Diocese of Charlotte
and the goal of the Retreat Movement

Best Wishes!

Living Waters Catholic Reflection Center
Maggie Valley, N.C.

*DIOCESE
OF CHARLOTTE
CATHOLIC SCHOOLS*

*"Sharing the Vision,
Teaching Values"*

ispanic Mission Dedicated...

e Hispanic community turned out in force on Feb. 25, 1990, for the dedication of Our dy of the Americas Mission in Biscoe. Photo by JOANN KEANE

Best Wishes
On 20th Anniversary
From the Faithful of
Our Lady Of Grace Church
Greensboro, NC

Happy Anniversary To The
Diocese Of Charlotte
From Parishioners At
Our Lady Of Consolation

Congratulations
To
The Diocese Of Charlotte
On
Its 20th Anniversary
The Oratory

PO Box 11586, Rock Hill, SC 29731

Bishop Begley Greets Successor...

Bishop Michael J. Begley greetsBishop-designate John F. Donoghue on the latter's first visit to Charlotte after Pope John Paul II announced that he had named then-Msgr. Donoghue, chancellor of the Archdiocese of Washington, to become the second bishop of the Diocese of Charlotte. Bishop Donoghue was ordained Dec. 18, 1984, in Charlotte.

History (From Page 1)

Tennessee state line in the west. It also would include the territory formerly under the jurisdiction of Belmont Abbey.

And so, on Jan. 12, 1972, the Diocese of Charlotte was born. Bishop Michael J. Begley was ordained as the first bishop for the new diocese. By coincidence, Bishop Begley was a cousin of Bishop Hafey, the first bishop of Raleigh.

At the formation of the Diocese of Charlotte in 1972, statistics showed a Catholic population of 34,225, with 39 diocesan priests, 27 resident religious priests, and 249 sisters, which included the Sacred Heart Motherhouse of the Sisters of Mercy at Belmont. There were 53 parishes and 22 missions.

In 1992, the Catholic population had grown toabout 90,000. Fifty-three diocesan priests and 60 religious priests and 173 sisters served the area. By 1992, the diocese had grown to 67 parishes and 20 missions.

Bishop Begley served the diocese until his retirement in 1984. Bishop John F. Donoghue was consecrated and installed as the second bishop of the Diocese of Charlotte on Dec. 18, 1984.

Editor Bob Gately contributed to this story.

Scripture

Readings For The Week Of January 12 - January 18

Sunday: Isaiah 42:1-4, 6-7; Acts 10:34-38; Luke 3:15-16, 21-22.

Monday: 1 Samuel 1:1-8; Mark 1:14-20.

Tuesday: 1 Samuel 1:9-20; Mark 1:21-28.

Wednesday: 1 Samuel 3:1-10; Mark 1:29-39.

Thursday: 1 Samuel 4:1-11; Mark 1:40-45.

Friday: 1 Samuel 8:4-7, 10-22; Mark 2:1-12.

Saturday: 1 Samuel 9:1-4, 17-19, 10:1; Mark 2:13-17.

Best Wishes and Many Blessings
For The Future

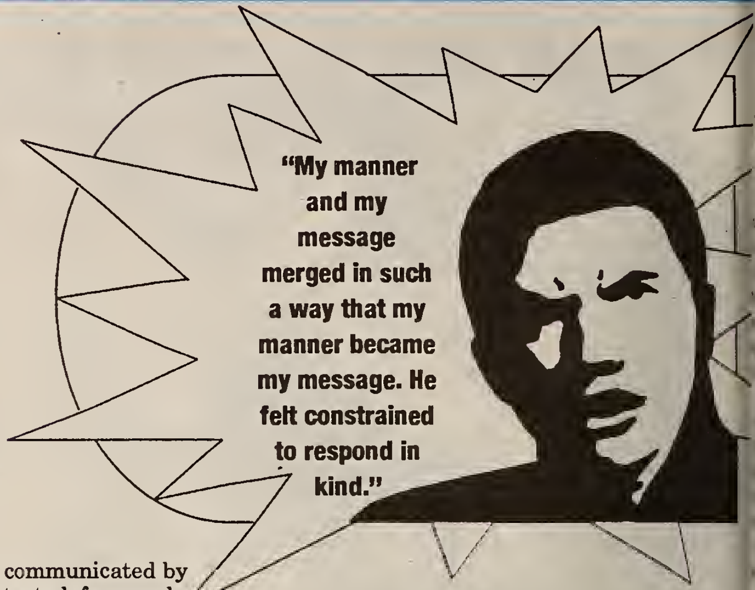
St. Aloysius Parish
Hickory

Reverend Wilbur Thomas
Pastor

N. C. Collection / UNC-CH Library

FAITH alive!

When the manner becomes the message


"My manner and my message merged in such a way that my manner became my message. He felt constrained to respond in kind."

By Brother Cyprian L. Rowe, FMS
Catholic News Service

Yelling at him in front of the others would, I thought, shame him into seeing how terrible his breach of good order was. He didn't say anything, but his look was surly.

That look was the last time he bothered to admit my existence for the next three weeks. And that was his way of communicating back to me the disrespect I had shown him.

(Jesus' look at Simon Peter was sufficient. So powerful was the communication that Peter went out and cried. Jesus had not said a word.)

It was the first time, I guess, that I realized how much a part of the message is the manner in which it is given.

(Jesus' manner was always patient, even when dealing with the lawyers and others who wanted to trap him.)

What I had communicated to the young man on this outing for high school graduates preparing for college was hardly my pain that he had broken a serious rule and could possibly jeopardize other things.

What I communicated by my contorted face and shrill voice was that he was without value and that I had no reason not to shame him before his peers.

My manner and my message merged in such a way that my manner became my message. He felt constrained to respond in kind.

(Jesus had prepared a meal for the men out in the boat. They had abandoned him, and yet he fed them. And to Peter, whose betrayal had been so loud, Jesus asked gently three times if Peter loved him, then commissioned him to feed the lambs and the sheep.)

Good communication is the sharing of message and meaning. It is characterized by appropriateness, honesty and respect for the other.

■ ■ ■

Communication is effective when these elements carry the message and meaning in such a fashion that the other can understand exactly what is intended by the speaker in a way that is not destructive of the listener.

(Jesus' communication to Peter was such that Peter not only understood how great was his fault, but also — and this is more important — how great is the Lord's forgiveness. Jesus' communication not only forgave Peter but empowered him to recommit himself to the mission.)

When I spoke so violently to the young person, the assault diminished him in the eyes of his companions. I achieved nothing.

My principal message had little to do with the fact that these outings were good for everyone, which is what I should have attempted to communicate.

This message actually lay beyon the "hearing" of the intended audienc because of the inappropriateness of time place and manner in which it was saic

What was communicated was that lacked respect and, unfortunately, fel that if I was offended I did not have t respect the offender.

(How different Jesus was at the hous of Simon when no one washed his feet a one should have done for so respected guest. Jesus reserved his own respons until a positive lesson could be learne by all present.

("Simon, when I came no one greete me and washed my feet. This woma has not ceased to cleanse my feet wit her tears and dry them with her hair. The message was honest. It was deliv ered without anger though there ha been provocation. And it was put int the context of a larger truth so that on could grow even as one was repr manded.)

■ ■ ■

The word "appropriate" suggests th in effective communication, the me sage should be given at the time and the manner required for it to be r ceived.

Calling the young man aside (as Jes did with Peter) and telling him firm and politely (even including some pe alty) what were the possible outcom of his behavior, and that it was n acceptable in this setting, would ha sent the message clearly.

It would not have caused him to lo face. At the same time, it would ha helped others understand that follo ing the rules was expected and not fo lowing them was not to be tolerated.

If I do not love those with whom want to communicate — meaning th I place myself before them with t loving regard that Jesus commands to have for all — I might never lea how to be good at it.

We all must learn how to defu ourselves, how to say no to the insta anger and defenses that can cloud wh we really want to communicate.

By allowing some time between t stimulus and our response, we give ou selves time to move to the position greatest advantage in terms of bei truly heard.

(Brother Rowe is a research associ in the Department of Psychiatry at Joh Hopkins School of Medicine in Ba more.)

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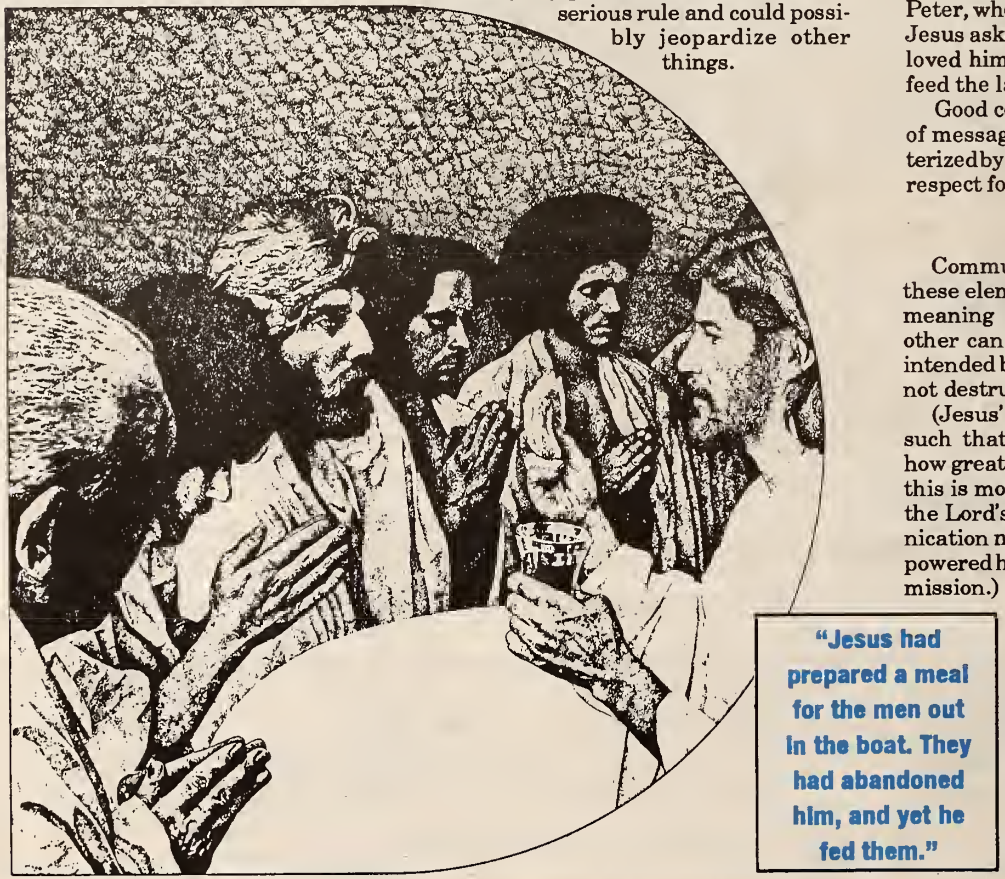
"Jesus had prepared a meal for the men out in the boat. They had abandoned him, and yet he fed them."

CNS illustration from *God's Images*, by Marvin Hayes and James Dickey, 1977, Oxmoor House. Reprinted with permission of the publisher.

FAITH IN THE MARKETPLACE

Why is communication at home so important?

"To have a good family atmosphere. If you don't have communication, things just don't work." — Jim McCarty, Charleston, S.C.

"Communicating — especially listening — promotes understanding and helps you to be patient and put up better with one another. The more you know what is going on in their lives, the more you can share in their lives." — Margot Cain, Grammer, Ind.

"Without (communication) each person goes his or her own direction. It's the main way we have of really becoming a unit." — Dave Baum, Carmel, Ind.

"Communication at home keeps you in touch with your kids. It lets them know your expectations and helps prepare them for what they will find outside the home." — Terri Read, Charlotte, N.C.

"We all draw strength from a base, and communication at that level is important because it builds trust. Your ability to trust the base you draw strength from enables you to expand trust to others beyond that base." — Steve Patterson, Ballwin, Mo.

An upcoming edition asks: Based on your experience, what would you cite as a key to human reconciliation — an action necessary if two people are to reconcile their differences? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How to improve communication at home

By H. Richard McCord Jr.
Catholic News Service

— It is a household in continual otion with the activities of teen and oung adult children, to say nothing of e parents who work and maintain a usy social life. Their customary way of eeping in touch is to write notes on a pecial pad posted in the kitchen — a ommunications center, of sorts.

— In another family, the parents ise well before the morning routine of hildren, school, work and carpooling egins. They walk, certainly for the xercise, but more particularly for the pportunity it affords to talk about what going on in their lives and relationhip.

— Another parent, a single mother, exhausted by evening. But she doesn't ut short the time she spends before edtime reading to her child and listeng to the triumphs and trials of his day.

■ ■ ■

No matter what it takes, these families seem determined not to let commuication become a casualty on their omefront.

Why?

They've grasped a simple truth. Withut communication there is no such ing as healthy, happy, strong family fe.

In fact, it is probably not too fartched to claim that a family does not xist, in the fullest sense of the term, nless there is communication among s members.

Family educator and writer Dolores urran once asked 500 specialists — achers, counselors, ministers, scout aders — to list the qualities they most often found in healthy families. Communication was squarely at the top of their list.

Why?

"Because it is basic to loving relationships," she writes. "It's the energy that fuels the caring, giving, sharing and affirming." And what's a family for if not for providing these very experiences?

Over the past few centuries families in our society have come to share with other social institutions what used to be their responsibilities for providing economic welfare, education, protection and health care.

Nowadays a family's primary function is relational. It is where we seek unconditioned love and acceptance. It is where life is created and nurtured. Communication is what enables a family to be a relational unit.

Otherwise, they're just a collection of people living under the same roof.

"The heart of family communication is that sharing which occurs between the spouses themselves — on physical, emotional, cognitive and spiritual levels. When the marital relationship is healthy and intimate, there is a definite ripple effect outward to the whole family."

Communication in a family is not directed primarily to sharing information or making life run more smoothly, although these purposes are worthwhile and can be achieved with effective communication.

Basically, communication is the key to achieving intimacy in a family. This is why communication between spouses and among family members is so difficult to develop and sustain. It's one of the main reasons why family life is so fragile.

Because it is a perennial concern, there are numerous books and programs on how to improve family communication.

For example, in "Traits of a Healthy Family," Dolores Curran describes how families can improve their communication by getting control of television, listening and responding from the heart, recognizing non-verbal messages, identifying put-down phrases, learning how to be reconciling, etc.

But the heart of family communication is that sharing which occurs between the spouses themselves — on physical, emotional, cognitive and spiritual levels. When the marital relationship is healthy and intimate, there is a definite ripple effect outward to the whole family.

Early in our marriage I realized that a barrier to intimacy was my unwillingness to share my feelings as well as my thoughts. A Marriage Encounter weekend and subsequent support groups have helped me, not only with skills, but with the conviction of how essential it is to communicate on this level. And, even to this moment, I'm still learning.

(McCord is associate director of the U.S. Catholic bishops' Secretariat for Family, Laity, Women and Youth.)

CNS photograph from Cleo Freelance Photo

FURTHER NOURISHMENT

William Betcher, M.D., and Robie Macauley, authors of *The Seven Basic Quarrels of Marriage*, state that "people tend to fight about the same basic things over and over again under different pretexts — without realizing what they are doing.... They are: gender, loyalties, money, power, sex, privacy and children." The authors then advise couples how to recognize, defuse, negotiate and resolve their conflicts. (Villard Books, a division of Random House, Inc., 201 E. 50th St., New York, N.Y. 10022. 1990. Hardback, $19.95.)

FOOD FOR THOUGHT

If you want to provoke a loud outburst or argument at home, simply make completely clear to a family member that you don't take him or her seriously.

Home is a place where children, teen-agers and adults reasonably expect to be taken seriously. When this doesn't happen, they feel undervalued, put down. And they don't like the way that feels.

That is one major cause of outbursts at home.

Actually, the willingness to take others seriously is a first step toward improving communication skills. At the same time, through communication in its various forms you show you take others seriously.

At home people want to be known and understood. They expect this. Again, communication is essential. Skill at communication grows as one's commitment to understand a family member increases.

Finally, at home a person wants to be accepted. The acceptance that is sought, however, must be more than skin deep. People want to be accepted as they are in their imperfect state.

So communication improves not only when family members show their willingness to understand each other, but also when they make plain that they accept each other in light of what they understand.

David Gibson, Editor, Faith Alive!

Communication's call, fall and recall

By Father John Castelot
Catholic News Service

Good historians tell us not only what happened. They are even more interested in why it happened.

Thus, looking back from the misery of the Babylonian exile, Israel's historians asked: "What went wrong?".

As they reflected on their checkered past they noticed a constantly recurring pattern, a cycle of call, fall and recall.

God entered into communication with them. They were called to special intimacy as God's own people, and they responded enthusiastically.

But other voices also called them and they broke off communication with God. The result was unhappiness, disaster.

Then, repeatedly, God reached out and touched them, recalled them to friendship. They were deliriously happy once more.

At a particularly dark juncture in their history, when communication had broken down completely, Isaiah gave voice to God's appeal: "Come now, let us set things straight, says the Lord: Though your sins be like scarlet, they may become white as snow.... If you are willing, and obey, you shall eat the good things of the land" (Isaiah 1:18-19).

Reconciliation, resumption of communication, will bring satisfaction, contentment, peace.

Similarly, Hosea described the people's turn away from God in terms of a wife's desertion of a loving husband. And once again the Lord takes the initiative:

"So I will allure her; I will lead her into the desert and speak to her heart.... She shall respond there as in the days of her youth" (Hosea 2:16-17).

When communication had broken down seemingly beyond repair and the people despaired of knowing God's gracious love ever again, Second Isaiah cried out to the dispirited exiles:

"Comfort, give comfort to my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her service is at an end, her guilt is expiated" (Isaiah 40:1-2).

Consistently it is the offended one who makes the first call, who is anxious to bring back the joy he knows will follow when communication resumes.

In a series of marvelous parables in Luke 15, it is the shepherd who seeks out the forlorn stray, the housewife who turns the house inside out in search of the lost coin, the distraught and injured father who keeps looking down the road for sight of the errant son.

And when the ingrate finally appears, we read: "He ran to his son, embraced him and kissed him" (Luke 15:20).

In all these instances resumption of communication called for exuberant celebration. "But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found" (Luke 15:32).

Taking the first step toward resuming communication may be hard, but the rewards are beyond price. The dark, silent winter suddenly turns to sunlit springtime, something no money on earth can buy.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

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Comunidad Hispana
Comuniquémonos

Ceremonia de la inauguración del V Centenario de la Evangelización América, realizada en la Catedral de San Patricio y precedida por el Sr. Obispo Donoghue.
Foto por JOANN KEANE

La Cruz de la Evangelización en el V Centenario

Por PADRE SILL RUEDA

En este año de 1992 vamos a cumplir los 500 años de la Evangelización en los pueblos de América y la cruz sigue billando en alto con la misma fuerza y poder con que la trajeron los primeros misioneros a nuestro continente.

Han pasado muchos días de luchas y de esfuerzos que no han sido en vano. Los Misioneros han recorrido todos los caminos de la geografía americana sin alardes ni glorias en los momentos más difíciles de la historia, pisando con sus pies desnudos tierra de infieles, de incrédulos, de apáticos de ignorantes en la fe, con la única esperanza de acrecentar el Reino de Dios y hacer que esa cruz de la Evangelización estreche con sus brazos a los hombres de todas las razas.

Mucho se ha hablado y se seguirá hablando sobre esta celebración del V Centenario y las contradicciones, dudas y comentarios negativos siguen llegando, pero lo cierto y positivo es que hubo quienes, que con valor y arrojo, arriesgaron sus vidas en tierras desconocidas y llenas de peligro por implantar la cruz de la Evangelización y por llevar a los nativos y morenos, semillas de esperanza y de amor.

Nuestro interés no es discutir quien tuvo la razón o en cual de las dos partes estuvo el error. O en el encuentro de las culturas cual salió perdiendo. Nuestro interés es valorar lo que se hizo con tanta abnegación y lo que paso a paso fue creciendo con dificultades y problemas rompiendo todos los esquemas tradicionales de las tres culturas (españoles, indígenas y morenos) para crear una nueva forma de Evangelización Cristiana en el nuevo mundo.

El símbolo de la cruz es universal, la doctrina es la misma que predicó Cristo y consignaron los escritores evangélicos en sus libros, pero los hombres las razas y las culturas somos diferentes y hay que acomodar las enseñanzas a las costumbres de los pueblos sin perder su doctrina.

Esto fue lo que en la mayoría de los casos hicieron los primeros misioneros Franciscanos, Jesuitas, Dominicos y muchos otros más seguidos por un sin número de comunidades religiosas femeninas que todabía hoy continuan su labor con la misma abnegación de antes.

Bajo estos recuerdos y con este simbolismo se llevó a cabo, el sábado 4 de enero una magnífica ceremonia en la catedral de San Patricio, precedida por nuestro querido Obispo John Donoghue, Sacerdotes y laicos representantes de las diferentes parroquias de la diócesis. Con la presencia también de los Caballeros de Colón, un grupo de Hispanos, Vietnamitas y de otras nacionalidades, que con los colores de sus banderas y sus trajes típicos le dieron mas realce a la celebración, para conmemorar los quinientos años de la Evangelización en nuestras tierras.

Fue un momento oportuno para recordarnos a todos los cristianos que por el hecho de ser bautizados, estamos en la obligación de ser los nuevos misioneros del mundo moderno y los nuevos evangelizadores con nuestro ejemplo y buenas acciones, desde el sitio donde nos encontremos.

Que la réplica de la cruz de la Evangelización que veneramos de manos del Obispo, en la catedral de San Patricio en aquella ceremonia, nos lleve a todos a ser mas concientes de nuestra vocación de cristianos y que desde los cuatro puntos cardinales del mundo viajemos hacia la nueva cruz de la Evangelización llenos de esperanza, para encontrarnos en el centro donde está Cristo resucitado y vivo, el cual es el único que nos hace a todos ser hermanos e hijos de un mismo Padre.

Noticias Locales

Todos los domingos a las 7 pm. en la catedral de San Patricio de Charlotte, tendremos la celebración de la Santa Misa en español. Los segundos domingos de cada mes, será la santa misa en español en la iglesia de N.S. de Lourdes en Monroe a la 1 y 30 pm. Y los cuartos domingos de cada mes, será la santa misa en español, en la iglesia de Santa Dorotea de Lincolnton a la 1 pm. Estan todos invitados y se exige puntualidad.

Para la preparación del Sacramento del Bautismo de los niños, tanto para los padres, como para los padrinos, favor llamar al Padre Sill Rueda al teléfono 332-6452, para hacer una cita para los jueves o viernes por la tarde, para las preparaciones de dicho sacramento en el CCH.

Los Sacramentos
I -- La Unción de los Enfermos

Por PADRE SILL RUEDA

Este Sacramento de la unción tiene su sentido en la enfermedad del hombre, en su dolor y en su sufrimiento corporal. Es un Sacramento para dar fuerzas al que las ha perdido, para encaucar a la persona que sufre a participar de los mismos sufrimientos de Cristo y llevarla a la aceptación del dolor como purificación de sus faltas en el sentido de un acercamiento a Dios.

Para entender este Sacramento tenemos que situarnos en la pespectiva de: Padre, Hijo y Espiritu Santo. La Iglesia que se resiente por el dolor humano, porque hace parte de su propia carne o mejor dicho de su propia naturaleza.

Sabemos que todo procede del Padre. La iniciativa de restaurar al hombre a una vida nueva, perdida por el pecado. Y es el Hijo quien acepta morir en la cruz y padecer para la redención del genero humano. Y es también el Espiritu Santo quien permanece en la Iglesia en los Sacramentos, para darle fuerzas al hombre y seguridad para alcanzar la vida eterna.

La Iglesia es el cuerpo visible por la cual se realiza hoy esta salvación para nosotros y por lo tanto se compadece de el dolor que padece el hombre y busca los medios para ayudarlo a superar esa debilidad. El sujero en la situación particular que vive por su enfermedad, es motivo de compasión y de ayuda por el pueblo de Dios que vive en unidad y en esperanza de una patria mejor.

Ahora bien, si la Unción en cuanto Sacramento es un acontecimiento salvador, no podemos por menos de comprenderla como la realización aqui y ahora de una voluntad salvadora que arranca de Dios nuestro Padre.

El sufrimiento humano, el dolor del hombre en sus enfermedades, nos tiene que llevar a pensar en la vida de Cristo que también asumió nuestra propia naturaleza y sufrió en ella toda clase de oprobios, angustias, decepciones, humillaciones, cansancios, soledades etc. Y sin embargo Cristo no se rebeló contra esa forma de existencia, sino que la acepto libremente y la vivió en servicio a Dios y a los hombres y la asumió como propia de la realización de la voluntad del Padre y pudo así por medio de ella resucitar glorioso.

(continua)

Oración para el Quinto Centenario

Tu palabra de vida Señor, llegó a estas tierras hace quinientos años
y nos sigue llamando a proclamar el mensaje salvador de Cristo.
Rogamos hoy por una aurora de nueva evangelización en estas tierras.
Envíanos para atraer a otros hacia Ti, hacia tu paz, hacia la Iglesia,
hacia una vida dedicada al Evangelio.
Como pueblo de muchas culturas y razas, queremos que nuestras voces unidas
anuncien esperanza y acogida para todos.
Que nuestras manos levanten en alto la antorcha de vida nueva y solidaridad.
Que nuestros corazones se entusiasmen por la justicia y la verdad.
Renueva en nosotros el valor y la energía para llegar hasta los más necesitados.
Unidos en fe y oración con María, Virgen Madre de las Américas,
manténnos siempre firmes en tu amor mientras trabajamos
para alcanzar tu visión de un mundo renovado.
Te lo pedimos por Cristo, nuestro Señor. Amen.

12 de Enero: Bautismo del Señor

("Nuestra Parroquia" P. Edmundo Andrés)

El Bautismo de Jesús es un momento de elección y de gracia; momento de misión activa a trabajar por el reino de Dios. Así también debe ser el Bautismo del cristiano. Como Jesús, un critiano bautizado es favorecido de Dios. Dios está con él. Por otra parte, el cristiano comparte la condición humana, sus luchas y esperanzas, su pecado.

El bautismo no le preserva de la miseria, el sufrimiento y la tentación humana. Más bien el cristiano es llamado a luchar y trabajar por una humanidad mejor; una humanidad donde se combata constantemente la injusticia, donde reine el espiritu de Dios que es: generosidad, amabilidad, hermandad, mutua cooperación, compasión, ayuda a los más necesitados y paz.

Que El Año Nuevo de 1992 Les Traiga a Todos Paz y Prosperidad en un Ambiente Familiar, son los Mejores Deseos del Centro Católico.

Develop (From Page 8)

"Development is the ongoing formation of Christian stewardship," he says. "It's not voluntary. It's a responsibility."

Msgr. McSweeney understands development, and that is the primary reason the office is viable and strong. He was the first director of planning and development when the office was created in 1980 under Bishop Michael J. Begley.

Mary Iyoob, assistant director of the diocesan Office of Development.

Wearing several hats back then, Msgr. McSweeney was also vice chancellor, pastor of St. Ann Parish and director of vocations. Consequently, there was just so much he could do with either planning or development.

His assignment was to get the office started, split it up and give the pieces to people who could build upon them. Jesuit Father Tom Gaunt became the first assistant director of planning. Kelley was brought in 1986 as the assistant director of development, taking over according to plan as director a year later. At the same time, Father Gaunt became director of planning.

The plan called for Kelley and secretary Carol Flynt to staff the development office. Within four or five years, as the results of their efforts panned out, an assistant director was to be added. The step occurred last year with the appointment of Mary Iyoob, former director of the Young Adult Ministry.

Kelley had taken the road map given to him by Msgr. McSweeney and made it bigger and better.

He improved the campaign for the Diocesan Support Appeal, an annual fundraiser started by Msgr. William G. Wellein and expanded by Msgr. McSweeney. He spearheaded 40 capital drives for renovations and new construction including the Catholic Conference Center, initiated school development and stewardship programs at 35 parishes, and formalized planned giving through bequests and wills.

The diocesan Office of Development played a key role in the campaign to raise funds for the Catholic Conference Center at Hickory, shown here under construction in 1988.

"We've made a lot of progress, but none of these efforts is where it needs to be," says Kelley. "It would be nice if all 15 schools in the diocese had endowments (Asheville Catholic Community School is the only school with an endowment), and I'd like to see more parishes doing stewardship on an annual basis."

A new school regionalization plan for Mecklenburg County beginning with the 1992-1993 school year will put the Development Office into a new round of regional and annual fundraisers.

As the diocese has expanded, so has development. And as the diocese continues to grow, so too will development for it is a parcel of growth, created and developed to better serve the people.

Nuestros Mejores Felicitaciones A

La Diócesis de Charlotte

En Su Vigesimo Aniversario

Centro Católico Hispano

St. Matthew Parish
Is Proud To Be Part of The
Diocese Of Charlotte
As It Celebrates Its
20th Anniversary

Congratulations
To Our Diocese

From

Parishioners, Religious, and Priests
Of
St. Leo's Church Winston Salem, NC

Discover The Faith

7. ¿ES NECESARIO QUE YO PERTENEZCA A LA IGLESIA CATÓLICA PARA SALVARME?

El Concilio Vaticano II ha declarado:

"Por lo cual no podrían salvarse quienes, sabiendo que la Iglesia Católica fué instituída por Dios, por medio de Jesucristo como necesaria, desdeñaran entrar o no quisieran permanecer en ella." (*Constitución Dogmática Sobre la Iglesia* 14, Concilio Vaticano II)

La Iglesia fue fundada para nosotros por Jesucristo, como Su instrumento para nuestra salvación. Ha existido desde entonces y es universal.

La Iglesia posée los medios para la salvación. "El que crea y se bautice se salvará." (Marcos 16:16) Se les enseña auténticamente lo bueno y lo malo. Ellos le dan culto a Dios Padre. Son inspirados y ayudados por los santos y unos con otros. Ellos participan en la Eucaristía, como ordenó Jesús, en su cuerpo y sangre en conmemoración de Su sacrificio y como fuente de vida. En la Iglesia, los fieles obtienen el perdón de Cristo para sus pecados mediante el Sacramento de la Penitencia y son nutridos y fortalecidos por Cristo mediante todos los sacramentos. En la comunidad de la Iglesia, los fieles reciben, experimentan, proclaman, dan testimonio y se regocijan en el Evangelio, bajo la guía y la enseñanza autorizada del Papa y los obispos. En la Iglesia, el Espíritu santifica y dirige al Pueblo de Dios. "Y todos estos dones son obra del mismo y único Espíritu, el cual los reparte a cada uno como quiere." (Corintios 12:11)

Prayers and Best Wishes

For

The Diocese of Charlotte

St. Mary Parish Greensboro, N.C.

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Diocesan News Briefs

Vocations Writing Contest

GREENSBORO — The Knights of Columbus announce their annual Vocations writing contest for students in grades 6-8.

This year's theme is "What's God Calling Me To Do?" Essays should be 500 words or less, and poems should be limited to one page. Winners will receive $50 U.S. Savings Bonds.

Entries must be submitted prior to Jan. 31, and should be sent to: Knights of Columbus, Greensboro Council 939, 2205 West Market St., Greensboro, NC 27403.

Basketball By Knight

ASHEVILLE — The Knights of Columbus will sponsor a basketball free throw at the Asheville Catholic School gym on Jan. 12 at 2 p.m.

For more information, contact St. Margaret Mary, (704) 686-3243.

OWLS MEETING

CHARLOTTE — The next meeting of St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) will be on Jan. 15 from 11 a.m. until 1 p.m. in the parish fellowship hall.

Bring a bag lunch and dessert. Beverages will be provided.

OWLS is open to anyone 50 and older.

For details, call Larry Geuthleim, (704) 523-3449.

AGLOW

CHARLOTTE — The Charlotte women's AGLOW fellowship will meet on Jan. 14 from 9 a.m. until 11:30 p.m. at the Idlewild Country Club, 10141 Idlewild Rd., Charlotte.

Patsy Lennon, U.S. Regional Representative of AGLOW, will speak on "The Vision of AGLOW for 92."

A $1 fee will cover light refreshments.

Nursery services will be available at Life Church, 3330 Margaret Wallace Rd. To reserve nursery space, contact Loretta Buckner, (704) 531-6913.

Secular Franciscans Meeting

ARDEN — The fraternity of Secular Franciscans will meet on Jan. 19 at St. Barnabas.

The meeting will begin with Mass at 11 a.m., followed by social time, and a light lunch prior to the meeting and study of the SFO rule.

Bring fruit, salad and or desert.

For more information, contact Helen Turek, (704) 684-1553, or Mary Ethier, (704) 669-7334.

Images Of The Self

ROCK HILL — A film and discussion series, Images of the Self, will begin on Jan. 15 and run through Feb. 5 at The Oratory.

Contemporary film often seems dominated by images of status, power, success and fame. How do Christians understand and respond to these images?

This four-week series will use a variety of films as a means to reflect on a basic tension in faith: the tension between the "true self" and the "false self."

The series costs $15 or individual sessions are $5 each.

For more information, contact The Oratory, (803) 327-2097.

The Wheel Of Life

CHARLOTTE - A five week series, The Wheel of Life: Transitions and Passages will be given on Monday evenings beginning Jan. 13 and running through Feb. 10 at St. John Neumann Church from 7 p.m. until 9 p.m.

The workshops will cover the following areas: Recognizing what some of the transitions that we encounter in life are, and how they can throw us off course in our life; Passages, the time for self-actualization; Growing and grieving, the process of growing and change; Coping strategies and strategies to avoid coping; and Spirituality, the spiritual connection.

The sessions will be led by Sandra Rocks, a clinical social worker with Catholic Social Services, where she is a family and marriage counselor. She also has worked in the field of substance abuse and geriatics.

For more information, contact Cindy Cook, (704) 535-4197.

Piedmont Irish Children's Summer Program

CLEMMONS — Families are needed to host Catholic and Protestant boys and girls, ages 9-11, from war-torn Belfast, Northern Ireland, this summer (June 8 - July 28).

Prospective host families do not need to have children of this age to qualify. You may choose the age, sex and religion of the child.

Interested host families are invited to attend an information meeting on Jan 9, 7:30 p.m. at St. Paul's Episcopal Church, Room 316. (Snow date is Jan. 16).

For more information, contact Mary White, (919) 724-3036, or Ellen Waldrep, (919) 722-2719.

School Registration

HIGH POINT — Registration for current students at Immaculate Heart of Mary School will be from Jan. 6-17.

Applications for siblings of current students and Catholics will be Jan. 21-24. Open registration will be held from Feb. 10-14.

For more information, contact Immaculate Heart of Mary School, (919) 887-2613.

American Foreign Policy and Social Justice

CHARLOTTE — Bishop Thomas J. Gumbleton, auxiliary bishop of the Diocese of Detroit and former president of Pax Christi, will speak on "American Foreign Policy and Social Justice" at Charlotte's main public library auditorium, 310 N. Tryon St on Jan. 15 at 7 p.m.

Sponsored by the Charlotte Peace and Justice Council, Bishop Gumbleton's presentation marks the first anniversary of the Gulf War.

For more information, contact Kathy Sparrow, (704) 399-2480.

***Joshua* Author To Lecture**

GREENSBORO — Joseph F. Grizone, popular lecturer and author of the best seller, *Joshua*, will speak on the "New Sense of Jesus" on Jan. 17, 7:30 p.m. at the Carolina Theatre.

The presentation will focus on a portrait of Christ faithful to Scripture.

Tickets are $5 and are available at the Carolina Theatre and the Franciscan Center.

For more information, contact the Franciscan Center, (919) 273-2554.

YAM Ski Weekend

CHARLOTTE—The Young Adult Ministry office is sponsoring its annual January ski weekend, Jan. 24-26.

Total cost of $85 includes two nights lodging, meals and linen service. A $20 deposit must be postmarked by Jan. 15 to reserve space.

For more information, contact Pam Newton, (704) 377-6871, or (704) 536-2015.

March For Life

CHARLOTTE—The Respect Life Office for the diocese hosts its annual pilgrimage to Washington, DC on Jan. 21.

A bus will depart from the Catholic Center in Charlotte at 7 a.m. with a stop in Winston-Salem at 8:30 a.m. A second bus will depart from St. Eugene in Asheville at 7 a.m. Both busses should arrive in Alexandria, Va., around 4 p.m.

There will be a concelebrated Mass that evening at the Shrine of the Immaculate Conception. On Wednesday, Mass and breakfast at the Shrine, then a noon rally and march and visits with congressmen.

For more information, contact the Respect Life Office, (704) 331-1720.

Annual Fatima Pilgrimage

CHARLOTTE — The annual pilgrimage to Fatima is planned for July 26 through Aug. 6, 1992.

The cost is $1,299 round-trip from New York to Portugal. All room, board and ground transportation is included.

For more information or to receive a brochure, contact Kathleen Potter, (704) 366-5127.

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Knock, and the World's Fair of Flowers in Amsterdam.

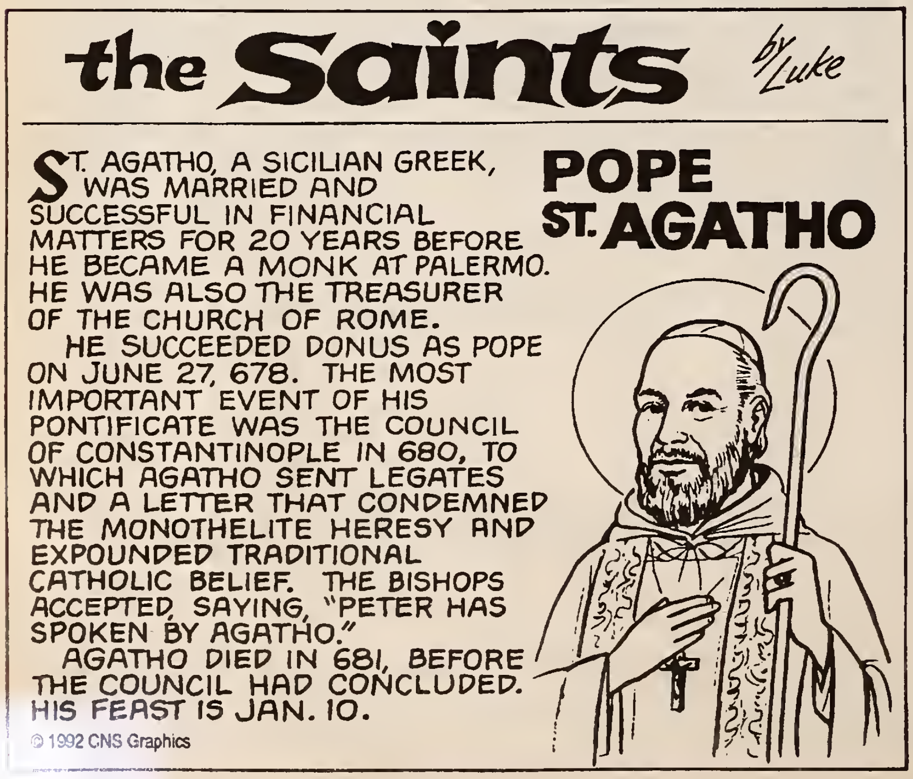
Contact Msgr. Richard Allen at St. Ann Church or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Freelance Writers/Photographers

CHARLOTTE — Put your writing or photo skills to work for the Church. *The Catholic News & Herald* is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston-Salem, High Point, Boone, Albermarle, Shelby and Hickory.

For a copy of writers guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.


the Saints
by Luke
POPE ST. AGATHO
ST. AGATHO, A SICILIAN GREEK, WAS MARRIED AND SUCCESSFUL IN FINANCIAL MATTERS FOR 20 YEARS BEFORE HE BECAME A MONK AT PALERMO. HE WAS ALSO THE TREASURER OF THE CHURCH OF ROME.
HE SUCCEEDED DONUS AS POPE ON JUNE 27, 678. THE MOST IMPORTANT EVENT OF HIS PONTIFICATE WAS THE COUNCIL OF CONSTANTINOPLE IN 680, TO WHICH AGATHO SENT LEGATES AND A LETTER THAT CONDEMNED THE MONOTHELITE HERESY AND EXPOUNDED TRADITIONAL CATHOLIC BELIEF. THE BISHOPS ACCEPTED, SAYING, "PETER HAS SPOKEN BY AGATHO."
AGATHO DIED IN 681, BEFORE THE COUNCIL HAD CONCLUDED. HIS FEAST IS JAN. 10.
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Congratulations
To The Diocese Of Charlotte
From
St. Thomas Aquinas Community

Congratulations
In The Work Of The Lord
Best Wishes For Continued Ministry
In The Church Of North Carolina
St. James and St. Joseph Catholic Church
Cabarrus County, NC

National Briefs

Mercy Corps Seeks Aid For Hospitals In Former Soviet States

PORTLAND, Ore. (CNS) — Medical equipment, supplies, food and health care resources are being gathered by Mercy Corps International to send to Russia, Ukraine and Kazakhstan. Ellis Culver, Mercy Corps president, recently returned from Moscow, Kiev and Alma-Ata, the capital of Kazakhstan, where contacts were made to deliver the needed medical supplies. "Many hospitals don't have aspirin, let alone drugs needed to cure and prevent illness," Culver said in a statement.

Iowa Diocese Raises $2.8 Million In 2 Months For Priests

SIOUX CITY, Iowa (CNS) — In two months, the Diocese of Sioux City has raised $2.8 million in gifts and pledges to fund retirement costs of its priests. Bishop Lawrence D. Soens of Sioux City announced the five-year, $6.5 million capital campaign at the end of October. An independent actuarial study earlier in the year concluded that the diocese's current health and pension plan for priests is $6,481,972 short of expected liabilities in coming years as more priests retire and health costs rise.

Catholic Protesters Found Guilty In Columbus Day Disruption

WASHINGTON (CNS) — A jury found three members of the Dorothy Day Catholic Worker House in Washington guilty of felony destruction of government property during a Columbus Day ceremony. Mary Berberich, Scott Englehart and Bruce Friedrich were found guilty Dec. 23 in U.S. District Court in Washington of pouring blood and spray-painting the Columbus statue in front of Washington's Union Station. Sentencing is scheduled for March 3. The three demonstrators joined several Native Americans for a Oct. 14 protest of a Columbus Day ceremony organized by the Knights of Columbus. The ceremony kicked off a yearlong commemoration of the 500th anniversary of Christopher Columbus' arrival in America. U.S. Attorney General William P. Barr spoke during the ceremony.

Magazines Clash Over Mailing List

WASHINGTON (CNS) — *Catholic World Report* magazine has sued publishers of *30 Days*, the new English-language version of the Italian magazine *30 Giorni*, for breach of contract and fraud. *Catholic World Report* alleges that *30 Days* illegally obtained and used its subscriber mailing list. Anthony Inglima, U.S. distribution agent for *30 Days*, could not be reached immediately for comment. The two competing international English-language Catholic news magazines both sprang up this fall in place of one which abruptly ceased last spring in a bitter falling-out over editorial policy.

Discover The Faith

7. IS IT NECESSARY FOR ME TO BELONG TO THE CATHOLIC CHURCH IN ORDER TO BE SAVED?

The Second Vatican Council has declared:

"Whoever knowing that the Catholic Church was made necessary by Christ, would refuse to enter it or to remain in it could not be saved." (Vatican II, Dogmatic Constitution on the Church, 14)

The Church was founded for us by Jesus Christ as His instrument for our salvation. It has existed since His time and is world wide.

The Church possesses the means of salvation. Its members are reborn in Baptism and confess the belief through which Jesus said they will be saved. (Mark 16:16) They are taught authentically what is good and what is evil. They worship God the Father. They are inspired and aided by the saints and each other. In the Eucharist they partake, as Jesus directed, in His body and blood in commemoration of His sacrifice and as a source of life everlasting. In the Church the faithful obtain Christ's pardon for their sins through the Sacrament of Penance and are nourished and strengthened by Christ through all the sacraments. In the community of the Church the faithful receive, experience, proclaim, witness and rejoice in the Gospel under the guidance and teaching authority of the Pope and the bishops. In the Church the Spirit sanctifies and leads the people of God "allotting His gifts to every one according as He wills." (I Corinthians 12:11)

Congratulations
To
The Diocese Of Charlotte

St. Eugene Church -- Asheville, N.C.

Bishop Retires....

Retiring Bishop Joseph F. Maguire of Springfield, Mass. (CNS photo)

Massachusetts Bishop To Retire; Vermont Prelate Named Successor

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Bishop Joseph F. Maguire of Springfield, Mass., and appointed Bishop John A. Marshall of Burlington, Vt., as his successor. Bishop Maguire, 72 and a native of Roxbury, Mass., had headed the Springfield Diocese since 1977. After graduation from Boston College and St. John's Seminary in Brighton, Mass., and serving as secretary to the late Cardinal Richard Cushing of Boston, he spent 18 months as coadjutor bishop of Springfield in 1976-77. The changes were announced in Washington Dec. 27 by Archbishop Agostino Cacciavillan, apostolic pro-nuncio in the United States.

ABC Film On Assisted Suicide 'Manipulative,' Church Official Says

WASHINGTON (CNS) — An ABC made-for-TV movie on assisted suicide "stacks the deck" against other ways of coping with terminal illness, a church official said. Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-life Activities, commented after previewing "Last Wish," scheduled to air Jan. 12, 9-11 p.m. EST on ABC. The film co-stars Patty Duke as a TV reporter and Maureen Stapleton as her mother and is based on NBC correspondent Betty Rollin's account of how she helped her mother kill herself when the older woman suffered from ovarian cancer. Rollin's action became public when she wrote a best seller, also titled "Last Wish," recounting events that led up to her mother's death.

People In The News

Miami Priest Brings Back 600 Messages From Haitian Refugees

MIAMI (CNS) — A Miami priest who visited Haitian refugees at Guantanamo U.S. Naval Base in Cuba the week before Christmas returned home with more than 600 messages for relatives throughout the United States. Father Thomas Wenski, who has ministered to more than 50,000 Haitians in South Florida for the past 13 years, plans to deliver the messages — most of them scratched on small pieces of paper — by mail, by telephone or over the airwaves on his weekly radio program in Creole. Father Wenski said he also will seek the help of clergy in other states.

Franciscan Photographer Among Winners Of *Parade* Contest

ST. PETERSBURG, Fla. (CNS) — Franciscan Sister Mary Felix Mushel saw the shot of a lifetime and captured it on film. What she didn't realize was that her eye for photography would win her a prize. Sister Mushel was chosen as a winner in the "Let Freedom Ring" photography contest co-sponsored by *Parade* magazine and Kodak. Entrants were challenged to capture a moment expressing the meaning of the Bill of Rights, the first 10 amendments to the Constitution. The winning photographs were published in the Dec. 8 issue of *Parade*, inserted in a number of Sunday newspapers across the nation.

Slovakian Institute Founder, Director Honored For Efforts

GARY, Ind. (CNS) — The retired bishop of Gary was honored by the government of the Czechoslovakian republic of Slovakia in mid-December for his work in keeping religion alive during decades of communist rule. Bishop Andrew G. Grutka, who helped found the Institute of SS. Cyril and Methodius in Rome, and Bishop Dominik Hrusovsky, director of the institute, were honored in a ceremony in Bratislava Dec. 18. Also honored with the national award from the Slovak republic were a musician, a physician and an artist. Bishop Grutka, 83, said the institute published 3 million religious books and got them into the country during communist restrictions on publications. The institute also helped Slovaks who left the country and trained seminarians.

Breakup Of Soviet Union Not A Threat To Peace, Says Archbishop

MILAN, Italy (CNS) — The dissolution of the Soviet Union and the creation of an independent Russia will not destabilize world peace, said Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia. The West should "have no fear," he said. "This nation will do everything that is humanly possible so that things improve, so that peace is reinforced," he added. An interview with the archbishop appeared in the Dec. 27 issue of *Avvenire*, Milan-based Italian Catholic newspaper.

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World Briefs

Cemetery 'Monument To The Unborn Baby' Triggers Protests

L'AQUILA, Italy (CNS) — Officials unveiled a "Monument to the Unborn Baby" in a municipal cemetery in L'Aquila, triggering protests from abortion advocates. Film director Franco Zeffirelli was among about 200 supporters who watched as Archbishop Mario Peressin of L'Aquila blessed the statue of a faceless Madonna holding several faceless children in her arms. The plaque of the monument, erected Dec. 28 at the place where fetuses aborted in the town's hospital are buried, read: "To the 50 million children in the world who are killed every year by abortion."

China Detains Last Of Bishops Who Attended Secret Meeting

HONG KONG (CNS) — Chinese officials have now arrested all of the bishops who attended a clandestine episcopal conference meeting in 1989, said Catholic sources in Hong Kong. Some were released but are still under surveillance. Some were sentenced to reform-through-labor farms, reported UCA News, an Asian church news agency based in Bangkok, Thailand. About 10 bishops attended the 1989 meeting in Shaanxi province. Participants pledged that their newly formed episcopal conference would "fully accept the leadership of the pope, (and) keep itself in complete communion with the whole Catholic Church."

Pope Says Holy Family Shows Marriage, Family Role In Salvation

VATICAN CITY (CNS) — By making Jesus part of a family, God showed that marriage and family life were designed for the good of individuals and communities and play a role in salvation, Pope John Paul II said. Addressing thousands gathered to pray the Angelus in St. Peter's Square Dec. 29, the feast of the Holy Family, the pope prayed that Mary and Joseph would "enlighten, comfort and guide all the world's families and the young who are preparing for marriage." Pope John Paul said God has given men and women the vocation, ability and responsibility of love and communion, which reflect the relationship of the Father, Son and Holy Spirit.

Vatican Sets January Meeting For European Representatives

VATICAN CITY (CNS) — The Vatican has called its diplomatic representatives throughout Europe to a late January meeting to discuss religious and political changes and challenges on the continent. Joaquin Navarro-Valls, the Vatican spokesman, said the meeting will be held Jan. 21-23 at the Vatican. The meeting follows the Nov. 28-Dec. 14 special Synod of Bishops on Europe and the emergence of newly independent states in Eastern Europe and the former Soviet Union.

Italian Caritas Director Says Croatian Children Need Food, Clothes

MILAN, Italy (CNS) — Most of the Croatian war refugees are children, and they urgently need food and clothing, said the director of Italian Caritas. Msgr. Giuseppe Pasini, who visited Croatia just before Christmas, said children and elderly were suffering most from the effects of the six-month civil war. He made the comments in an interview published Dec. 24 by the Italian Catholic daily, *Avvenire*. Caritas is Italy's national Catholic charities organization. Of an estimated 600,000 refugees in Croatia, children are thought to number about 360,000, Msgr. Pasini said.

A Mother Grieves...

A Croatian mother hugs the coffin of her son at a mass funeral for 43 Croatians in Podravska, Yugoslavia. Relatives claim the dead were all civilians killed by retreating Serbian irregulars. (CNS photo from Reuters)

Pope Sends High-Ranking Vatican Official To Croatia

VATICAN CITY (CNS) — Pope John Paul II has sent a high-ranking Vatican official as his envoy to the victims of the fighting in Croatia. The pope wants "to share the pain and suffering," said the envoy, Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers. The pope also donated food, medicine, an ambulance and health care equipment for Croatia, Cardinal Angelini said. He was interviewed by *L'Osservatore Romano*, the Vatican newspaper, before leaving for the Dec. 27-30 trip, which included visits to hospitals and reception centers for people left homeless by the fighting.

Congratulations To Our Diocese

From St. Vincent de Paul Parish

Congratulations

St. Gabriel's Charlotte, NC

TO LIVE IN CHRIST JESUS

Celebrating 20 Years of Service
to the
Diocese of Charlotte

DILIGIMUS FRATRES

ST. PATRICK'S CATHEDRAL ~ CHARLOTTE, NC

Mother Teresa Recovering, Marks 63rd Anniversary As Nun

LA JOLLA, Calif. (CNS) — Mother Teresa celebrated her 63rd anniversary as a nun in the La Jolla hospital where she was recovering from heart problems and pneumonia.

As the 81-year-old missionary marked the anniversary of her religious vows Jan. 5, doctors at Scripps Clinic and Research Foundation said she could be released in a week.

Dr. Patricia Aubanel told reporters Mother Teresa started badgering her again to be allowed to go "home" to the Missionaries of Charity house in Tijuana, Mexico.

"She is definitely getting back to her feisty old self, and that's a very encouraging sign," said Dr. Paul Teirstein. The doctors said she could be released in about a week if her current progress continues.

Mother Teresa was hospitalized Dec. 26 with bacterial pneumonia and found to be suffering from ischemic heart disease, which restricts flow of blood to the heart. Her blocked arteries were treated with a procedure called angioplasty, in which a balloon attached to a thin tube is inserted in blood vessels and inflated to clear the blockage. Antibiotics were being used to treat her pneumonia.

While visiting the United States and Mexico in December, Mother Teresa began to feel ill and a doctor in Tijuana, Mexico, sent her to the La Jolla hospital.

Doctors also said the missionary nun was being cautioned to follow a healthy diet and to discontinue her practice of eating only what the poor people with whom she works can afford to eat.

"I think for a long time she has existed on bread, cheese, tea and sometimes a little fruit," said Aubanel. The frugal diet had caused her patient to become anemic, she said.

Mother Teresa, a native of Yugoslavia, joined the Sisters of Loreto as a teenager in 1929. After working at a Loreto convent in Calcutta, she received permission to leave the order in 1948 and continue her work among the poor.

Soon after, she founded the Missionaries of Charity, which today has about 3,000 sisters and brothers and tens of thousands of lay supporters, known as co-workers of Mother Teresa.

Her stay at the La Jolla hospital has been marked by messages from Pope John Paul II, President Bush, bishops, priests and religious, as well as prayers, flowers, cards and gifts from well wishers around the world.

MOTHER TERESA

Crosswinds

Crosswinds is a series of occasional columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

"You never listen to me anymore. I try to talk to you and you won't listen."

I hear young couples say this so many times. It wasn't that way when they first married. So, what happened? What changed their marital bliss to discord?

Working with this couple was particularly challenging, because, in my opinion, they had so much potential, so much going for them. After five years of marriage, they still wanted more years together, but felt they were steering in a dangerous direction. That's always a welcome starting point for a counselor. One could feel the commitment both to the marriage and to each other, if only ...

Both were experiencing a fear, fear that the marriage was failing. Objectively, who would not feel some stress what with a heavy mortgage, both working full time, a 2-year-old daughter and a new relocation to the Carolinas. Little available time to manage their busy lives brought the family less time to spend listening to each other.

When I focused them on what was good about their relationship and what they liked about each other, it brought surprised smiles to their faces. Asking how they managed all the stress up to this point reminded them that they did have some resources already in place.

I assured them that other young couples face the strain of developing and supporting healthy family systems and that these very efforts can actually strengthen a couple's commitment. This allowed them to feel not so different from other young marrieds.

The couple helped each other understand what they needed as individuals and what they needed from each other. They developed their own plan for listening. They learned they both benefit when they help each other get needs met.

Often folks focus so much on the problems, they lose sight of what they do right. Sure, this couple will continue to face challenges; we all do. Only now, they are more accepting of that reality. They also know they do have some resources and abilities to work with, and that is where their commitment is lived out.

And, now, I muse in this New Year, if another young couple — before their marriage slips in the wrong direction — might be helped by this insight so they can right their own ship or be given a little push in the right direction.

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From

The Diocese Of Savannah

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Bishop Greco Council

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Kernersville
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Piedmont Council

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St. John the Baptist Council

COUNCIL 9570
Lenoir
Father Thomas McAvoy Council

COUNCIL 9746
Newton
St. Joseph the Worker Council

First Bishop From Diocese...

Bishop Joseph Lawson Howze (c), the first priest of the Diocese of Charlotte to be named a bishop, is shown here during a visit to Charlotte for a Martin Luther King Day celebration.A native of Alabama who converted to Catholicism in 1948, he studied for the priesthood at St. Bonaventure University. In 1959, he was the first black priest ordained by the late Bishop Vincent Waters of the Diocese of Raleigh.When the Diocese of Charlotte was established in 1972, he was serving as pastor of St. Lawrence in Asheville and became a priest of the new diocese. Later that same year, Pope Paul VI named him auxiliary bishp of the Diocese of Natchez-Jackson. At that time he was only the third black bishop in the history of the Church in the United States. In 1977, he was promoted to his present post as bishop of the Diocese of Biloxi. During his few months of service in the Diocese of Charlotte, he served as chairman of the Liturgy Commission and Home Missions program and as director of the Society for the Propagation of the Faith.

Best Wishes To
The Diocese of Charlotte
The Catholic News & Herald

Moments: Historic And Light...

Bishop John F. Donoghue signs the documents promulgating the recommendations of the 1986-87 Diocesan Synod.

Father Joseph Kelleher (l) and retired Bishop Michael J. Begley share a bit of fun at the 1987 picnic of CRISM (Catholic Retirees Invited to Special Ministries).

The Diocese of Raleigh

congratulates and sends
best wishes to
Our Brothers and Sisters in Christ in

THE DIOCESE OF CHARLOTTE

on the celebration of their
20th Anniversary

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Members of the Charlotte Catholic High School student council help show the crowd at a holiday basketball tournament that kids from Holy Angels can be basketball stars, too.
Photo by JEFF SHOVELIN

Tennis Star Meredith Quinn Signs Grant-In-Aid To Play At Ole Miss

CHARLOTTE — Meredith Quinn of Charlotte, a senior at Charlotte Catholic High School, has accepted a full grant-in-aid to play tennis at the University of Mississippi. She had narrowed her choices to Clemson, North Carolina State, Purdue and Ole Miss.

"I was looking at schools with a good balance between academics and a tennis program," Quinn said. She said the drawing card at Ole Miss was tennis coach Jerry Montgomery. "It's obvious he is as concerned about the person as he is the tennis player," she said.

Quinn, coached by Calvin Davis of the Tennis Advancement program, consistently has been ranked in the top 10 in the nine-state Southern region. A member of the North Carolina Wightman Cup team for the third year, she has competed in national tournaments since age 11. She is expected to place in the top 50 nationally in the girls 18 division.

At Charlotte Catholic, she is yearbook editor and treasurer of the school's chapter of the National Honor Society. Because she attends CCHS on a scholarship, she was ineligible to play for the Cougar tennis team under the rules of the North Carolina High School Athletic Association.

MEREDITH QUINN

Christmas Spirit Alive At Holiday Basketball Tournament

By JEFF SHOVELIN

BELMONT — Anyone who says that the spirit of Christmas is dead, definitely wasn't at the Holy Angels Holiday Tournament.

The players, coaches, fans, and workers all showed that the spirit of giving is still around. A lot of people gave their time, effort, and money to support Holy Angels. For instance, the coaches, players, and managers from four basketball teams gave up their Christmas vacation to play in a tournament. For some of the teams, to play at Belmont Abbey meant a long trip from home and staying in a hotel overnight.

Tommy Lavelle, head coarch of Bishop England's boys team from Charleston, said, "This is a great way to spend a holiday weekend. It's a great way to spend any weekend for that matter. We're just happy to be here and have an opportunity to play."

Many others gave their time to help make this event a success. Students from Charlotte Catholic volunteered their time and talents to help set up all the things needed.

The Charlotte Catholic student council also had a big part in the tournament. They helped some of the kids from Holy Angels to become participants rather than spectators. The students set up miniature basketball goals during the periods between games and held a game that the kids could play. To see Holy Angels kids' faces light up when the basketball went through the hoop with the crowd cheering for them, was living proof that everyone was working toward a good cause.

Brian Edmonds, president of the student council, said, "I think this is a great opportunity to help the handicapped and mentally retarded over the holidays because I think they feel left out, like they're forgotten. It was a lot of fun to get out here and play with the kids and adults. It was great to see them smile and laugh. It's really good to know that over the holidays we can do something good for the community."

Mercy Sister Nancy Nance, community relations director for Holy Angels added, "I know that the kids have enjoyed it. They have had a great time because they have been able to participate as well as being spectators. I hope this goes on forever and ever."

Greg Wittman, chairman of the tournament, estimated that the tournament would net Holy Angels close to $1,300.

Jeff Shovelin is a senior at Charlotte Catholic High School and sports editor of Paw Print, *the school's monthly newspaper.*

The Diocese of Charleston

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The Most Rev. David B. Thompson
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Serving Catholics in Western North Carolina in the Diocese of Charlotte

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Missionary Image Of Our Lady Visits Triad Area Parishes

Father Conrad Kimbrough, pastor of St. Benedict in Greensboro, with the Missionary Image of Our Lady of Guadalupe which was displayed at his parish and at St. Leo in Winston-Salem as part of its current national tour protesting against abortion.

Photo by SCOTT HOFFMANN, Greensboro News & Record

By MARY KEY

GREENSBORO — On Jan. 3, residents from all over the Piedmont Triad were given the opportunity to attend Mass at St. Benedict and behold the Missionary Image of Our Lady of Guadalupe. The Missionary Image carries with it a message of faith and love and a plea to end abortion.

An estimated 200 Catholics filled St. Benedict to attend the Mass and venerate the Missionalry Image of Our Lady. Adoration of the Blessed Sacrament followed the Mass and continued throughout the night, with the rosary said every hour until 6 a.m. Saturday. Following a closing Benediction, the Missionary Image was carried in a procession as more than 40 prayerful participants headed to the Women's Pavilion abortion center on Elm Street in Greensboro.

The picture carried in the procession is 6 feet by 4 feet, an exact photographic replica of the original miraculous image given by the Blessed Virgin Mary to Juan Diego on Dec. 12, 1531. The original image still exists after 460 years, without degeneration, in the Basilica of Our Lady of Guadalupe in Mexico City. Her appearance to Juan Diego at the geographical mid-point of North and South America is not considered coincidental by many who quote Pope Pius XII and Pope John Paul II. Pope Pius XII's prophecy that the Americas were "predestined for a special purpose" precedes that of Pope John Paul II who, on his 1981 visit to the Basilica, stated that the shrine would one day be a place "from which the light of the Gospel of Christ will shine out over the whole world by means of the miraculous image of His mother."

The replica's journey began through the efforts of Kenneth J. Stolach, a native of Washington state and founder of the "Guardians of Life." Stolach says he was directed in August of 1990, through messages given to him by the Blessed Virgin Mary, to bring her image to the United States. Stolach says that she has promised, by means of her journey, to end "the human sacrifice of abortion" and convert millions to her Son, Jesus, just as her coming in 1531 ended the Aztec practice of human sacrifice and converted millions within 10 years of her 1531 visit.

The Missionary Image, which has already traveled extensively throughout the United States and Italy, was given to the United States by the Catholics of Mexico. It has also been blessed by Pope John Paul II, Msgr. Schulenburg Prado, the abbot of the Basilica Shrine, and Cardinal Posada, vice president of CELAM, the conference of approximately 900 bishops in Latin America. The Missionay Image's journey in the United States began in June, 1991 at the Marian Congress of the Rosary in the National Shrine of the Immaculate Conception in Washington, D.C.

Following a service outside the abortion center, the Missionary Image of Our Lady of Guadaulpe was taken to St. Leo in Winston Salem, its only other stop in the Diocese of Charlotte on this tour. The Missionary Image will be in the diocese again Oct. 30 through Nov. 3, 1992.

Mary Key is a member of St. Mary Parish in Greensboro.

African-American Resource Center Will Be Dedicated Saturday

By CAROL HAZARD
Associate Editor

CHARLOTTE — A resource center for African-American books, prints, tapes and artifacts will be dedicated Saturday, Jan. 18 at Our Lady of Consolation Parish during the seventh annual diocesan celebration of Martin Luther King Jr. Day. The holiday will be officially observed Jan. 20.

"The Resource Center and Library is a great vehicle to bring people an awareness of their cultural heritage," says Handmaids Sister Marie Drew, pastoral associate at the parish.

Although intended primarily for use by parishioners as a tool for evangelization, the center will be made accessible to the community, she says.

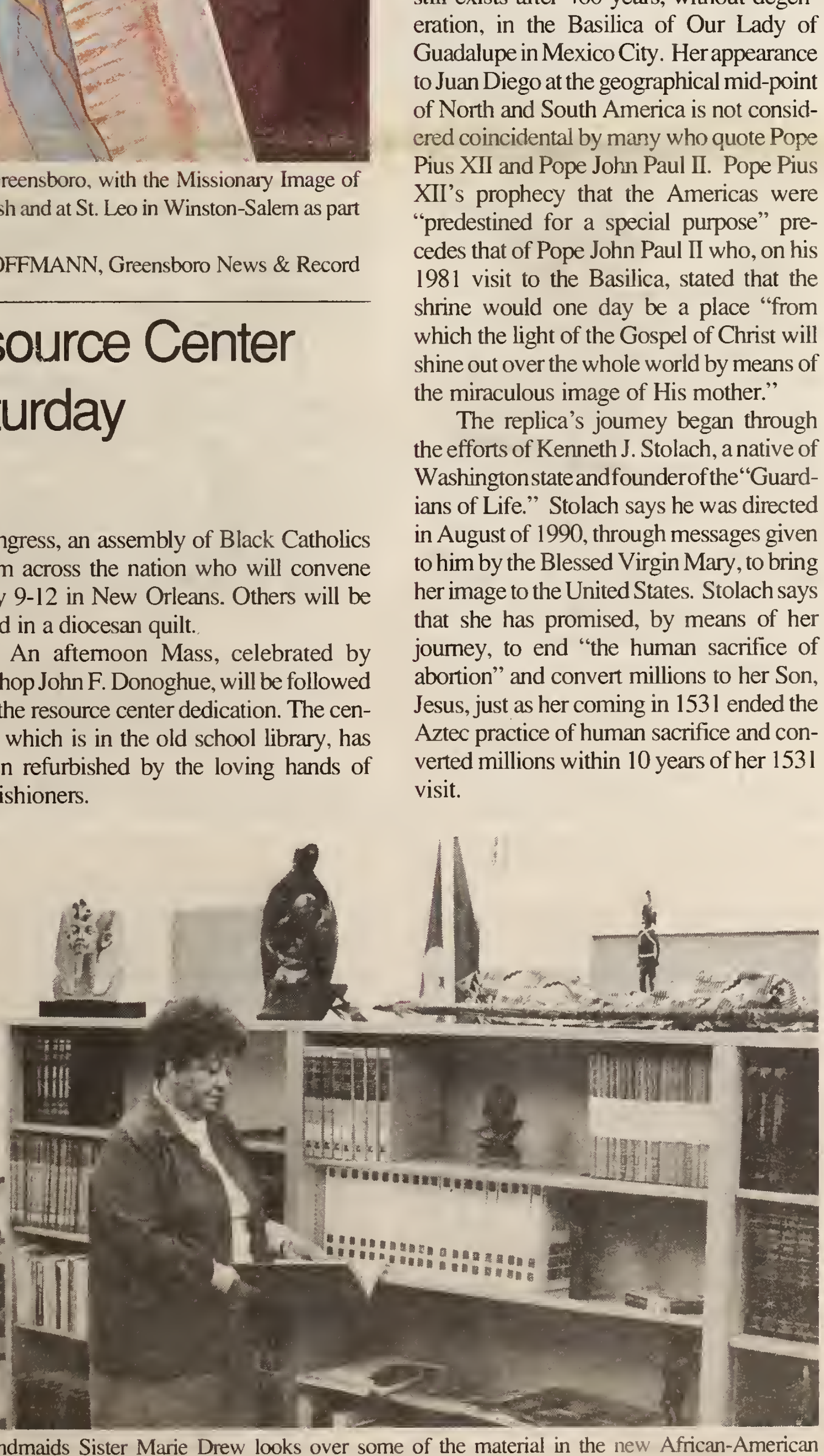
The dedication will top a full day of celebration at the 300-family parish, beginning with registration from 8 a.m. to 9 a.m. Cost is $8 and includes lunch. People from across the diocese are expected to attend.

Following a morning prayer service, Benedictine Father Cyprian Davis, author of *The History of Black Catholics in the United States*, will present a workshop on being "Black and Catholic."

Dr. Elias Jones, assistant professor of Theology at Howard University School of Divinity in Washington, will present "Voices of Our Ancestors: How to Read Scripture."

Parishioner-made quilt patches depicting African-American heritage of the Catholic faith will be on display. Some patches will be used in a quilt for the National Black Congress, an assembly of Black Catholics from across the nation who will convene July 9-12 in New Orleans. Others will be used in a diocesan quilt.

An afternoon Mass, celebrated by Bishop John F. Donoghue, will be followed by the resource center dedication. The center, which is in the old school library, has been refurbished by the loving hands of parishioners.



Handmaids Sister Marie Drew looks over some of the material in the new African-American Resource Center and Library at Our Lady of Consolation in Charlotte.

Photo by JOANN KEANE

Sister M. Loyola Hall Dies At Age 92

BELMONT — Mercy Sister Mary Loyola Hall died Monday, Jan. 13 at Mercy Hospital. She was 92. Sister Loyola had been a Sister of Mercy for 68 years.

The Sisters of Mercy received Sister Loyola's body Jan. 14 at Sacred Heart Convent. The Mass of Christian Burial was celebrated Jan. 15 in Cardinal Gibbons Chapel. Burial followed at the Belmont Abbey Cemetery.

Sister Loyola entered the order Aug. 3, 1920, and made her profession of vows Sept. 3, 1923. She received most of her college education at Sacred Heart College.

For more than 60 years, Sister Loyola instructed hundreds of children through the Catholic schools of North Carolina. She was missioned at Nazareth Catholic Orphanage in Raleigh, and at St. Leo's Military School and Sacred Heart Grade School in Belmont. In addition to her teaching, she served in pastoral ministry at Mercy Hospital in Charlotte.

Sister Loyola was born in New York, N.Y., the daughter of the late Ellen Smith Hall and James Hall. She is survived by four first cousins: Mary Hackett and Margaret Ebel of Huntington, N.Y., Ann Arato of Cold Spring Harbor, N.Y., and Virginia Reid of Merrick, N.Y. ; and two second cousins, Ginny Suttle of Charlotte and Catherine McEwen of Salisbury, Md.

Mass For The Unborn

CHARLOTTE — The third annual Mass for the Unborn offered to end abortion will be at St. Gabriel's Church on Sunday, Jan. 19 at 3 p.m.

Bishop John F. Donoghue and Bishop Michael J. Begley will concelebrate the Mass with all the priests in the city of Charlotte.

The Mass will be preceded by Adoration of the Blessed Sacrament on Saturday, Jan. 18 beginning at 7:30 p.m., at which time all parishioners are invited to spend time in prayer.

N C Collection / UNC-CH Library.

Parish Bids Pastor Farewell, Welcomes Successor

By SHERIDAN CONSIDINE

WINSTON-SALEM — Our Lady of Mercy parishioners bade farewell to their beloved pastor of more than four years and welcomed their new pastor with a great sense of spirit and a heart-warming style that are trademarks here.

The Mass for the feast of the Epiphany was concelebrated Jan. 5 by Conventual Franciscan Father Canice Connors and his replacement and dear friend, Conventual Franciscan Father Conall McHugh. Also participating in the Mass was Father Thomas Walsh, vicar of the Winston-Salem Vicariate who represented Bishop John F. Donoghue in overseeing the transfer of parish authority.

As a result of a nationwide search, Father Connors has been chosen to serve as chief executive officer of St. Luke's Institute in Washington, D.C. St. Luke's is a small hospital and outpatient clinic specializing in the care of priests and sisters in the United States.

Standing at the altar between Father McHugh and Father Walsh, Father Connors opened the Mass with the quip: "We're doing a variation on the Epiphany theme today. Instead of three wise men, we have three wise guys."

His characteristically dry humor helped lighten the hearts of many who were sad to lose the man who gave so much and so willingly of his many gifts.

After coming to the parish in 1987, Father Connors' talent for personal and spiritual counseling benefited not only "Mercyites" but people of other parishes and non-Catholics throughout Winston-Salem. When his counseling began to consume six hours a day, he received authorization from the parish pastoral council for a parish manager.

Father Connors lectured at Wake Forest University and taught classes at Salem College on theology and ethics. He also conducted spiritual retreats for Catholics across the country.

Although he will be missed by many, he will miss the children perhaps most of all. Father Connors, at 6-feet plus, was often seen towering above the asphalt playground at Our Lady of Mercy School, bending to lift a small child over his head, twirling them around or stopping to talk to them. When he set foot on the playground, young children could flock to his robe and gather like presents under a Christmas tree.

Every Friday morning, he celebrated Mass for the students, an event attended by many parents and senior citizens. Parents say they never could figure out how he could capture the attention of 250 children. But many enraptured children would listen to his colorful stories, come home and repeat every detail at the dinner table.

In honor of Father Connors' many contributions to the school, a scholarship fund has been established in his name.

His homilies stimulated the mind and stirred the soul. They were delivered as he stood near the pews and spoke without benefit of notes.

During the concelebration, Father Connors thanked parents for the "pleasure and privilege" of lending him their children. He described his time with them as "a golden experience that has been the gift of my life." Thanking his parishioners for their gifts to him, he said, "In all acts of giving, much more is received."

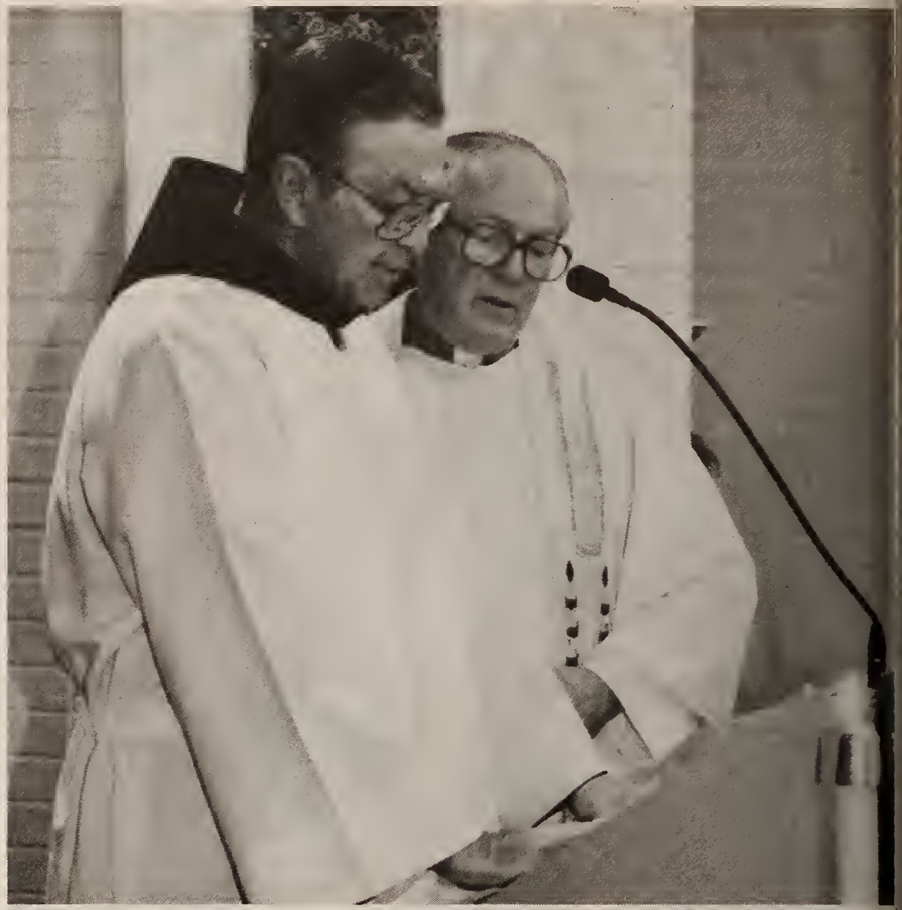
"I can take leave, not easily, but with an inner conviction that this is yet one more Epiphany, a new manifestation of God's loving presence. Leaving has become somewhat tolerable because I am handing over the reins to a man I truly love." Father Connors then handed Father McHugh the keys to the parish, removed his robe and placed it on the shoulders of his good friend.

Father Connors' psychology degree and specialized training may have made him the most qualified candidate for his new position, but Mercy parishioners agree his genius is in leading people to uncover, recognize and share their gifts. He opens parts of hearts and minds that are kept hidden.

At a reception following Mass, parishioners enjoyed good food and drink as they signed a scrapbook, hugged Father Connors and welcomed Father McHugh.

"It will not be easy to fill his shoes," said Father McHugh of his predecessor.

Father McHugh comes to Mercy fresh from a four-month sabbatical at the University of Notre Dame. Prior to that, he served two three-year terms as minister provincial of Immaculate Conception Province of the Conventual Franciscans. He was ordained in 1956 in Washington, D.C., and worked in parishes in the United States until 1959, when he went to Costa Rica. He returned to the United States in 1970, and worked in parishes in the northeast. This is his first assignment in the South.



Father Thomas Walsh (l) installs Conventual Franciscan Father Conall McHugh as the ne pastor of Our Lady of Mercy, Winston-Salem. Father Walsh, vicar of the Winston-Sale Vicariate, represented Bishop John F. Donoghue at the ceremony as Father McHugh too over from Conventual Francisan Father Canice Connors.

Photo by SHERIDAN CONSIDIN

Second Graders Show Relief, Joy After First Reconciliation

By KAY FILAR

CHARLOTTE — As both parent and Sunday School teacher to a second grader, I am preparing my youngest child and her friends for a milestone in their lives: First Eucharist. But before that springtime event was the nearly overlooked in the midst of all the excitement sacrament: First Reconciliation.

After working with these children for about 12 weeks now, I can only feel grateful and a little pang of envy at the sentiments they so eagerly share. In their 7-year-old innocence, they embrace I believe the characteristics adults are told to seek in Matthew 18:3: "Unless you change and become like little children, you will not enter the kingdom of God."

Seven-year-olds have a wonderful openness to learning new things and to giving and receiving love. They tak pride in their accomplishments, trus their feelings and usually show respec and thankfulness. They have a conta-gious zeal for life, are full of boundles energy and show a genuine interest i honesty and compassion. It is these natu-ral attributes that religious educatio teachers build upon.

St. Gabriel uses the Silver Burde & Ginn series, *This Is Our Faith*. In it three-step approach, the program move the children from observing a familia facet of their everyday lives throug exploring a similar faith concept in Bible story to living out this faith con-cept by connecting it to the children' religious experiences in family, churc and world.

See **Filar,** Page

St. Joan Of Arc Fund Campaign Surpasses $150,000 Target

By TIM REID

ASHEVILLE — Bystanders who saw Dave Campbell and Frances Koch exclaiming joyously in the school building after Mass recently can be assured that they had good reason to celebrate. Koch had just made the pledge that put St. Joan of Arc's Property Acquisition Fund Drive over its goal of $150,000.

"We were dancing around in the hallway and people were looking at us like we were crazy," Campbell said. "Her pledge just happened to be the amount that put us over the top."

It was a moment worth savoring, the culmination of months of work by Campbell and more than 50 volunteers who went door-to-door in the parish to solicit pledges. The money is to be collected over a three-year period to replace the rectory and provide for possible acquisition of additional property.

Ken O'Connor and Dale Groce of the parish financial council had asked Campbell to serve as general chairman of the fund drive. He was assisted by six captains, each of whom enlisted six or seven "builders" to visit members of the parish to explain the campaign and ask for their support.

The captains who helped coordinate the campaign with Campbell were Darlene Vaillancourt, Larry Williams, Bill Blanchard (assisted by his wife Susan), Evie Hoffman, Claudia Blackstock and Charles Cathey.

The campaign was launched the first weekend of October when Campbell spoke at all the weekend Masses. It got off to a good start when Jim Kelley, director of development for the Diocese of Charlotte; explained specifics of the campaign to all those involved in it, including members of the finance council and parish pastoral council. Each of them used this time to make their personal pledges.

For five weeks, the campaign workers met with Campbell every Sunday evening to say the rosary and report on their progress.

Asked if he ever had any doubts that the goal would be met, even though the campaign was launched in a time of economic stress, Campbell said "I had doubts many times, from the start right up to the end. I was really worried at first, but I decided to go ahead and try to do the best that I could."

More than 200 families responded to the campaign with their pledges and prayers, he said, "I really think that th praying was what put us over the to We asked for everybody's prayers."

The professional assistance provide by Kelley was really important to th success of the campaign, Campbell sai And he praised Father C. Morris Boy the pastor, and the finance council fo having the foresight to iniate the projec

"We could probably patch the ol rectory ad infinitum, but we really nee that space for parking," he said. "Thi plan gives us options for future expan-sion without tying us down as to wha our next step will be."

Tim Reid is a member of St. Joan Arc Church in Asheville

Diocese Meets Education Vision 'To Teach As Jesus Did'

By CAROL HAZARD
Associate Editor

The basic precept for a total approach to religious education — "to teach as Jesus did" — has stayed the same for 20 years. But the implementation of that seemingly simplistic directive has evolved dramatically.

Today, a wealth of programs is offered in Bible studies, spiritual development and a clearer understanding of doctrine to Catholics of all ages.

"We have met the vision of doing a total education program," says Chris Newnan, diocesan director of Religious Education. The challenge, however, is to always look for ways "to educate not just the mind, but attitudes and behaviors to live out the Christian life."

Chris Newnan, director of Religious Education for the diocese of Charlotte.
Photo by JOANN KEANE

The impetus for total education was provided in 1972 by the American bishops in "To Teach As Jesus Did," a 40-page document pointing to new directions in religious education. The pastoral message called for the Church to educate all its members, not just children or those new to the faith.

The document was issued the same year the Diocese of Charlotte was formed. As a newborn, the diocese was learning to stand alone, so it had other pressing matters to attend to. But it kept sight of the enlightening view for education, and within a few years, began to look at ways to meet the challenge.

"Like the mission and message of Jesus Christ, the Church's educational mission is universal — for all men, at all times, in all places," the bishops' document said.

The mission embraced three dimensions; the understanding of the message as revealed by God, fellowship in the life of the Holy Spirit and service to the Christian and entire human community.

"In sum," the document said, "doctrine is not merely a matter for the intellect, but is the basis for a way of life as envisioned by St. Paul: 'Let us profess the truth in love and grow to the full maturity of Christ the head'."

Since the concept was still new to the diocese when the first Board of Education was formed in 1974, the board's attention was directed for the first couple of years toward strengthening religious education in the school system. Also, the immediate need was in the schools.

In 1976, the Board of Education became the Education Commission under the Diocesan Pastoral Council and board members were taught about their role in total education. The Offices of Catholic Schools and Religious Education began working together to assess needs of all people in the diocese, from early childhood through adulthood. Eventually separate boards were established for schools and religious education.

The seed was planted, rooted and grew as the needs grew. Adult enrichment classes flourished as did workshops, retreats and other religious education programs. Some spawned support groups to cope with loss or alcohol and drug dependency.

Today, the Office of Religious Education is reaching out to all parishes. Within the last couple of years, three regional directors have been appointed to work directly with the parishes.

The directors help train catechetical leaders, update catechists' knowledge about the sacraments and keep them posted on new guidelines, issues and resources.

Susan Brady is the southern regional director for the Charlotte, Gastonia and Hickory area. Jane Keifer is in charge of the western region, which includes the Asheville area and Smokey Mountains. Eunice Guld is the northern regional director for Boone, Greensboro, Winston-Salem and northern Hickory.

Diocesan Parishes Celebrate Religious Education Week

The Diocese of Charlotte is celebrating Religious Education this week, recognizing directors, coordinators, administrators and the hundreds of volunteer catechists who help people of all ages grow in their faith.

"To Walk in the Presence of the Lord" was the theme for Jan. 12-18, a continuation of the theme for Catechetical Sunday. As such, parishes are refocusing on what it means to help people live the Christian life.

"Our job is to help translate the theme so the people in our parishes can feel the presence of the Lord in catechesis," says Chris Newnan, diocesan director of Religious Education. It's helping people put words into experiences and understanding, she says.

"Religious Education Week is an opportunity to focus on the vision parishes have for religious education and how that vision is presented for each of the age levels," says Newnan.

"It's also a time to give thanks to the many dedicated volunteers who give time, energy and talent to lead others in experiencing and understanding their faith."

Religious education touches every parish in the diocese, accounting for the religious education of 80 percent of the children and the spiritual growth of thousands of adults.

"Recognition must be given to this all important ministry," says Oblate Father Joe Zuschmidt, pastor of Immaculate Heart of Mary in High Point. Religious educators deserve "affirmation and a deep, profound expression of gratitude." They are performing a "wonderful ministry," he says.

"Without them our religious education would falter and be in sad shape. They bring the faith to the children and many are involved in adult education and RCIA (Rite of Christian Initiation of Adults) classes."

Immaculate Heart of Mary celebrated Religious Education Week with special liturgies and a reception in recognition of a devoted staff. Catechists were affirmed, blessed and thanked for their efforts.

Our Lady of the Highways in Thomasville held a "Faith Fare," a display of children's projects and books used in their classes. The parish also sponsored an appreciation dinner for volunteers.

See **Week**, Page 6

What Child is this...?
Our Savior Jesus Christ
St. James Catholic Church
A HEART RENEWED

Members of Covenant Players, a Christian traveling drama ministry, rehearse for their performance at St. James in Concord. Members of the California-based group are (l-r) Shawn Sargent, Rick Johnson, Allyson Lang and Julia Rosensteel.
Photo by CARL ROSS

California-Based Traveling Group Brings Drama Back To Church

By CARL ROSS

CONCORD — A Christian traveling ministry is bringing drama back into the Church.

While crisscrossing North Carolina, the Covenant Players made a stop at St. James during a recent stay in Concord.

The four young players performed during a 5 p.m. youth Mass in place of the homily, and later that night during a junior and senior high youth ministry program.

While some churches say there is no place in their services for drama, most are receptive and excited "to see something different," says team leader Julia Rosensteel, 33, of Mount Union, Penn.

"In the middle ages, drama started in the Church because people couldn't read; they acted out the Bible stories," says Rosensteel. "So to me, in a sense, we're bringing it back home."

The four members of the "Dogwood" unit were to take a brief respite after their North Carolina tour and return to headquarters in Oxnard, Calif. There, they will form new road companies that will fan out to spread the word of God through a repertoire of some 1,000 plays.

Actor Rick Johnson, 26, says a troupe never goes to a performance with a set program. "We ask the leadership of whomever we're working for to give us a theme, and the team leader chooses plays that are best suited to the needs of the audience," he says. Johnson, of Bremerton, Wash., joined the Covenant Players three years ago after graduating from college.

Acting troupes perform in churches, schools, nursing homes, prison and other places. Armed with plays written in 18 languages, they have performed in 90 countries, including China. Not every country is receptive to hearing the word of God, however, so actors take a different tack in those settings, says Johnson.

"Quite often overseas we use drama to teach English through what we call our ELCP — English language communication program — and we do a lot of work in Europe, Scandinavia and China. We also do plays on substance abuse, peer pressure, self esteem, morals and ethics that challenge the audience to take a look down a path that's very productive and not destructive."

Johnson says sometimes "people are challenged to look toward Christ, to look toward God, even though it's not mentioned in the play."

The acting company was formed in 1963 by Charles Tanner, a Hollywood screenwriter and director who produced films for the military in Korea during the 1950s. Tanner, who wanted to bring drama back into the Church, wrote three plays for a ministerial conference in Los Angeles, giving birth to the traveling ministry.

Nearly half of 500 performers with the Covenant Players work in foreign countries. Most units are composed of two men and two women. In addition to Rosensteel and Johnson, the company touring North Carolina was made up of Shawn Sargent, 19, of Cortland, N.Y., and Allyson Lang, 23, of Dallas, Tex.

Actors travel the country in a van, staying with host families in communities where they perform. Most are between 25 and 35 years of age. They receive weekly stipends of $40 apiece and remain with the Covenant Players an average of three to five years.

In a week, they may do a couple of nursing home performances, an evening performance in a church or a prison or appearances in a school during a visit to a city.

Living out of a suitcase is challenging, says Rosensteel. But it's also rewarding. Benefits include developing better communications skills, learning to get along with three people in a van for four months, people with different background "sometimes from different denominations," says Rosensteel.

"It strengthens your faith, no matter how you look at it," she says. "Sometimes, we don't know where our next meal is coming from or where we're staying next."

Carl Ross is a member of St. James Parish in Concord.

C Collection / UNC-CH Library

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

The Church in Latin America

Next weekend, on Jan. 25-26, the annual collection for the Church in Latin America will be taken up at all Masses in all churches in the diocese.

This collection is crucial for the support of the work of the Church in Central and South America, Mexico and the Caribbean. In 1990, the collection raised almost $4 million which funded 210 Church projects in the area.

Funds from the collection are used to train priests, religious men and women and lay leaders, to educate youth and to develop worship resources and programs. These projects are vital in an area where there is only one priest for every 7,468 Catholics.

The support from the collection enables the Latim American Church to reach out to its people in need. It even has been able sometimes to reach beyond its borders. In 1990, for example, the Archdiocese of San Jose in Costa Rica was able to send two of its priests to Miami where there is a need for Spanish-speaking priests.

More than 50 percent of Latin America's 430 million people live in extreme poverty. In 1991, the level of poverty and hunger in the area was higher than it was in 1980.

The massive foreign debt owed by many Latin American nations is draining already weak economies. Much of the money that was borrowed never reached the poor people whom it was intended to aid.

Faced with conditions that would bring many people to despair, the people of Latin America -- more than 80 percent of them baptized Catholics -- have made their Church a place of justice and possibility.

This collection was created by the National Conference of Catholic Bishops in 1965 as part of a broader effort to work for peace and justice in this region. Through it, U.S. Catholics show their solidarity in faith with our Latin American brothers and sisters and express their love and concern.

We urge you to be generous.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan. 8.

Dear brothers and sisters,

Continuing our catechesis on the Church as the bride of Christ, we recall that Jesus himself had used the imagery of marriage in order to describe the Church's union with her Lord. This imagery was then taken up by St. Paul in his letters. In the Book of Revelation, the Church is likewise presented as the bride of Christ (cf. Rev 21:9), "the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev 21:2). By reason of her union with Christ, her spouse, the Church has been made holy and given a share in God's glory, not only at the time of her foundation but at every moment of her pilgrimage of faith through history.

Faith is a fundamental requirement of that spousal love with which the Church continues along her pilgrim way toward the fullness of God's kingdom. By virtue of her love of Christ, the Church can be considered "a virgin who keeps integral and pure the faith sh has given to her spouse" (*Lumen Gentium*, 64). Guide and sustained by the Holy Spirit, she remains indefectibly united with Christ. Although composed of sinners and constantly in need of purification, the Churc is "strengthened by the grace of God that was promise her by the Lord, so that she does not fall away fro perfect fidelity..., but remains the worthy spouse of he Lord" (*ibid.*, 9).

As she makes her way through history toward th time when she will be fully united with Christ he spouse, the Church finds in the power of the risen Lor the strength to overcome all her trials and difficultie with patience and love. Filled with hope, she awaits th revelation of Christ's glory at the end of time. He longing for the coming of Christ her bridegroom find expression in the words of the final chapter of the Boo of Revelation: "The Spirit and the bride say, 'Come' (Rev 22:17).

I extend a warm welcome to the students from S Olaf College in Minnesota, may your visit to th monuments of Christian Rome be a source of inspiration and spiritual enrichment. I also welcome th pilgrim group from the Archdiocese of Chicago an the American naval personnel stationed in Naple Upon all the English-speaking pilgrims and visito present at today's audience I cordially invoke the grac and peace of our Lord Jesus Christ.

Letters To The Editor

The national debt

To the Editor:

I'd like to add a P.S. to my letter regarding our national debt and government spending. I have been spending a lot of time reading up on American history, especially those parts that related to our war with Great Britian. Believe me, if our forefathers could have been so outraged by the stamp tax, how would they have felt about a national debt in the trillions and with an arrogant Democratic Congress showing no inclination whatsoever to do anything about curtailing spending?

There is a bill in the "hopper" for day care for children. A national debt in the trillions will do ten thousand times more harm to the lives and future of our children than the lack of day care any time.

Mary Miller
High Point

Attendance at Mass

To the Editor:

"When was the last time a priest asked if you have a personal relationship with Jesus?" That was his question. I thought a bit. Never.

He is Father Ken Roberts, a priest who gives missions around the world and lectures regularly on EWTN, Catholic cable. He also gave sobering statistics about how few Catholics go to church in predominantly Catholic countries such as France and Italy.

Father Ken defines three types of Catholics: 1. Cultural; they come from traditionally Catholic countries, or families. They allege membership, but rarely attend Mass. 2. Habitual; they attend Mass regularly as a sort of insurance policy. The inconvenience is a price they pay, but at least they obey the Church law. 3. Practical; they are actively engaged with God because there can be no inconvenience in doing something they really want to do.

We have all seen someone in each category, and he asks which are we? His two questions are not unrelated.

The Mass is a central part of our worship. In it, we re-enact that ancient event wherein a spoken moral code became Christianity in the form of an organization charged with spreading that Word. But if we attend a Mass only to witness or partake in a replay of that event, we take away nothing. It is merely conclude until we come to watch it again. Perhaps its has bee such a spectator attitude which has led to boredom an to eventual non-attendance.

One hundred percent attendance will never get u to our eternal reward. That can only come when w hear Jesus speaking out also to us across the centurie in the Mass, not just to the Apostles who were there More importantly, our reward will only come whe priests the world over spend more time in their sermon convincing us that only when we have a persona relationship with Jesus will the Mass take on its re meaning and value.

"I stayed away and by my laziness and indifference, I voted to close the church." (*The Closed Doo*

Raymond Smith
Hendersonville

No women?

To the Editor:

Regarding the anniversary issue: Aren't there an women in the diocese who are, and have been for 2 years, spreading the Good News? In a HUMBLE so of way, of course. No front page news! No women a the FOOT of the Cross, healing the sick, comfortin the afflicted, teaching the ignorant, feeding the poo working quietly in the offices? No women who hav helped to carry out the Synod decrees, even before the were formulated? No women who have contribute more to the diocese than Mother Teresa, the onl woman to be featured in the anniversary issue? N women? Not even one? Just wondering!!!

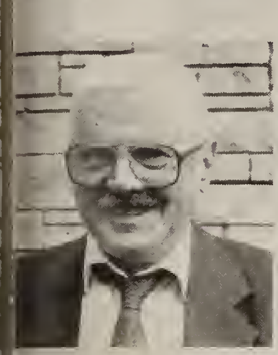
Sister Jane Schmenk, OSF
Living Watres Catholic Reflection Center
Maggie Valley

Letters Policy: *We welcome letters on current issue Letters must be signed originals of 250 words or les and must include the address and daytime telephon number of the writer. Letters are subject to editing f brevity, style and taste and must not contain person attacks on any person. Opinions expressed in letters c in guest columns do not necessarily reflect the view of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Religious Education Week brings back memories of what was then called Sunday School in my home parish in Boston back in the '30s and '40s.



Our classes were held on Sunday afternoons with children from Grades 1-8 meeting in the sanctuary of the church and the "Advanced Class" for those in the first two years of high school meeting in the community building. There were no classes for high school juniors and seniors. The thinking may have been that by the time the kids reached that age they either had learned everything or were hopeless.

Our parish at that time had no school and, therefore, no nuns on the staff. So two or three Sisters of St. Joseph from another parish would come each Sunday to supervise the kids at the children's Mass and to oversee the Sunday School for the grammar school children. The sisters taught some classes but the teachers were mainly young women of the parish -- some of them not much more than just out of school, themselves. The text, of course, was the old Baltimore Catechism which we were expected to learn by rote.

The advanced class was taught by one of the parish priests, usually the most unior member of the staff. There was no text and the priest was expected to play it pretty much by ear.It seemed at time that his major task was to keep order among a bunch of often unruly teens who would much rather have been somewhere else on a Sunday afternoon. (Our parish had a pretty fair football team in the Boston Park League and we never were able to see more than the second half of the game.)

Back in those days, there was no such thing as adult religious education. But there were frequent parish missions and novenas to fill the gap for those who had passed beyond Sunday School.

Things are very different today.

Most parishes offer something for almost everyone in the way of religious ducation. And the education is better than it was in the "good old days." Teachers must go through extensive training to receive the catechist certification which is now equired. Back then, they were handed their catechisms and told to go and teach.

The dedicated people who devote so much of their time to preparation and eaching deserve a resounding vote of thanks from all of us.

A reminder that there is still time to sign up for next week's annual pilgrimage o Washington for the national March for Life. Buses will leave various points round the diocese Tuesday morning and will return Wednesday after the activities n Washington. For more information, call the Respect Life Office in Charlotte (704) 31-1720.

Praise At The End Of The Lord's Prayer

By FATHER JOHN DIETZEN

Q. A number of my friends, some of them Catholic, almost always end the Our Father with the words, "for thine is the kingdom and the power and the lory forever and ever. Amen." For some reason we always thought of this as Protestant, but I hear it done sometimes even in our church. Which is right? Calif.)

A. First it needs to be said there is nothing at all wrong with that doxology (prayer of praise), even when it is used at the end of the Lord's Prayer.

For many centuries the church has included this brief prayer in the Mass. It is said today by all the people at every eucharistic liturgy shortly after the Our Father.

One reason it has been thought to be somewhat Protestant is that its first major appearance as an English addition to the Our Father in the Gospels (Mt. 6) is in the King James Bible. In addition to being a major work of English literature, for centuries this translation has been for Protestants almost a "flagship" version of the Scriptures.

The use of this phrase to end the Our Father, at least in he liturgy, goes back at least to the beginning of the second century, sometime after he year 100.

It now seems certain that somewhere back in Christian history someone, perhaps monk who copied the Bible by hand before the printing press, piously inserted this hrase as what is called a "gloss" at the end of the Our Father (Mt. 6:13).

Centuries later the impressive array of scholars who produced the King James ranslation were unaware that this doxology was not really Scriptural, and so ncluded it in their version.

For a long time now even Protestant Bibles have not included the phrase as part f the Lord's Prayer. Perhaps the most commonly used Bible among Protestants oday, the (New) Revised Standard Version, simply inserts a footnote indicating that ome ancient authorities add a form of this doxology. This is typical.

There is nothing therefore wrong with the phrase itself, which has echoes in Old estament passages like David's prayer at the end of first Chronicles. It is not criptural, however, in the sense that it is not a part of the Lord's Prayer as we have from Jesus in the Gospel according to Matthew.

While we American Catholics tend to think of this as a "Protestant" ending to he Our Father, others do not always have the Same concern.

I have prayed the Liturgy of the Hours several times, for example, with the Sisters in the Carmelite Convent in Lisieux, France, the home of St. Therese of the Child Jesus. Their Lord's Prayer always ends with this doxology. In this they simply eflect the practice common to many Catholics around the world.

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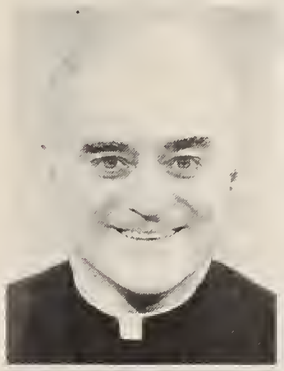
Light One Candle

By FATHER JOHN CATOIR

This year The Christophers will celebrate the 40th anniversary of our weekly television program, *Christopher Closeup*. It's one of the longest running shows in TV history.



Father James Keller began producing these programs back in 1952. At first they were TV dramas, and later evolved into an interview show. Richard Armstrong and Jeanne Glynn co-hosted the show during the years after Father Keller's retirement, and I began doing the show in 1978.

Today we are seen on more than 50 commercial stations and about 500 cable stations. American Forces TV carries us internationally, helping us reach 56 nations. Cecilia Harriendorf is our executive producer and Ray Hoesten is our director. Both have been with the show for nearly 25 years.

We've had hundreds of celebrity guests over the years. In 1954, James Cagney, the legendary actor, made his TV debut on a Christopher program playing a wise old college professor who encouraged his students to make a difference by choosing the teaching profession. Years later, we did two interviews with him and I found him to be one of the nicest and most modest men I've ever met. I remember asking him," Are you really as shy as they say, Jimmy?"

He replied,"I think so. People have called me that. I don't like to put myself in front of people without something to do."

Father Catoir: "What effect did being a star have on you?"

Cagney: "It never occurred to me that I was a star or famous or anything of that sort. It was just a job. You go to work and do your best. If it adds up to so called success that's good, but I never felt like a star. It doesn't make you better than anybody else."

Father Catoir: "You've been married to the same woman for well over 60 years. How did you meet her and what's the secret of your long and happy marriage?"

Cagney: "I met Willie in vaudeville. We were both in the chorus line on Broadway making $35 a week, which was good money in those days. I think our marriage lasted as long as it has because we tried not to make too many demands on one another. We just help one another as best we can."

Jimmy died in 1983, and his family asked me to preach the eulogy. His funeral was held in New York City at St. Francis de Sales Church on 96th Street where Jimmy had been an altar boy 75 years earlier. One of his pallbearers, Floyd Patterson, the ex-heavywieght champion, told me after the funeral about Jimmy's great generosity. Jimmy didn't want to be praised for his charity. He always warned those he helped that if they told anyone about it, he wouldn't help them again.

I've hosted more than 350 shows, and Jimmy Cagney stands out among the most memorable.

Throughout the year, I'll be telling you about some of my other guests.

(For a free copy the Christopher News Note, "Television and You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Lyrics For The Unborn

By TONY QUIGLEY

The Supreme Court legalized baby killing in 1973.
So this is the 19th year of that atrocity.

Almost 29 million abortions to date.
That's how many birthdays they'll never celebrate.

Action League for Life do their part.
They say, "Abortion stops a beating heart."

They also say, "Equal rights for unborn women."
Let the baby be born, it's a perfect beginning.

Pro-life groups do their part.
So babies won't be torn apart.

The Right to Lifers say their prayers
for the end of abortion for the sooth sayers.

Since Roe v. Wade there's been many a tomb,
Cause the most dangerous place to live
these days is in a mother's womb.

Whether it's prayers, counseling, Life Chains,
pickets, rescues and the lot.
We better do something, the world's going to pot.

So, let's end the holocaust, it's such a scorn.
Complete the Pledge of Allegience with
"born and unborn."

In 1992 with conservatives in the majority,
the Supreme Court can overturn Roe v. Wade
and that's a priority.

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Msgr. Richard Allen hears the confession of Erin DesNoyer, a second grader at St. Ann's School, during the Rite of First Reconciliation. Photo by JOANN KEANE

Filar (From Page 2)

The emphasis in the second grade curriculum is on the sacraments of baptism, reconciliation and Eucharist. The children are guided to an understanding of belonging to the Catholic Christian community much as they are a part of scouts or an athletic team. The sacraments are compared to the special celebrations they have enjoyed in such groups. The good feelings and closeness we share through the sacraments center on Jesus, our best friend, whose presence give us strength and hope.

In bringing the students to an understanding of reconciliation, the lessons rely on the concept and importance of communit. The children learn that along with the privileges of belonging to any community come responsibilities. Responsibility, in turn, entails making choices for the good of the community.

In second grade language, we teach that God has given us the gift of choice. We have the choice to help rather than hurt, to be kind rather than mean, to live a life of love as Jesus did rather than to be selfish and irresponsible. Of course, none of us makes the right choice every time.

When we knowingly choose to be unloving, we sin. When we sin, we can hurt God, other people and ourselves. We know God will never stop loving us. But reconciliation gives us the chance to undo our sins, to make up and be friends again with those we've hurt, especially God. Our church offers reconciliation as a way of helping us to know deep down that God will always love and forgive us.

I have often wondered if 7 is too early an age to have First Reconciliation. The age has traditionally been considered the age of reason because it is the time children usually begin to comprehend the difference between right and wrong.

Psychologists tell us typical 7-year-olds are moving from a me-centered dependence on parents to an us-centered understanding of interdependence. They are beginning to sense in a more realistic way their places and value in family, church, classroom, neighborhood and the world around them. This understanding inevitably creates conflict. So, age 7 would seem to be an opportune time to offer the sacrament of reconciliation with the hope that it will become a lifetime habit.

Two factors, however, work against this idea. The first is that no two children, regardless of age, mature in exactly the same way or time. The second is that it is doubtful reconciliation will become an ongoing part of children's lives unless it is part of the lives of their parents and teachers.

The class impressed me with their knowledge and maturity, perhaps because the majority have older siblings who have been through this before. They showed no reluctance in asking questions and they asked good ones. They wanted reassurance that the priest would keep their sins to himself and would assist them if they forgot what happened next. They showed a willingness to pray spontaneous Acts of Contrition that were beautiful and straight from their hearts.

The parents had opportunities to show their commitment to the reconciliation process at a communal service in November and a parent/child workshop in December. The workshop was a vast improvement over the students-only one I participated in three years earlier. Having parents and children together made the teachers' role easy.

We moved comfortably among the four stations; a well done video with priest and kids in situations all of us could relate to, church music, decorating paper crosses and writing an original Act of Contrition that would become laminated momentos of the day, and a low-key demonstration by Father Ed Sheridan and some brave volunteers.

The next Sunday, students placed in the correct order the labels of examination of conscience, confession, penance, contrition and absolution. After the children practiced what they would say, I felt they were ready. Still, I worried that the seriousness of it all would escape them.

It was my daughter and family who helped allay my worries by asking, "Just how serious can 7-year-old sins truly be?" I realized that, like everything else we attempt to teach our children, the depth of the subject has to be age appropriate. My students had grasped what they needed to know at age 7 about reconciliation, I concluded.

On Saturday, Dec. 14, we gathered for a simple, yet powerful First Reconcilation service. Some 80 plus voices joined to praise Jesus in song as a "forgiving friend and loving God."

The children were anxious about approaching the priest and their anxiety grew in proportion to the length of their wait in line. But their sense of relief and joy after confession outshone all other emotions of the day, except perhaps the pride I felt as a parent and teacher in knowing I had a small part in the early faith journeys of 17 very special lives.

Kay Filar is a member of St. Gabriel in Charlotte.

A larger than anticipated number of applicants for Catholic schools in the Charlotte are may mean some children who had hoped to join these parochial school students will b disappointed. Photo by JOANN KEAN

School Registration Causes Anxiety For Some Parents

By JOANN KEANE
Associate Editor

CHARLOTTE — Five-year-old Clay Smith was still asleep as his mother left the house.

Shirley Smith, mother of Clay and his 2-year-old sister Lauren, was up at the crack of dawn, anxiously anticipating enrollment in the Charlotte Area Catholic Schools.

She has hoped for a Catholic education for her children "since she knew she was expecting" her son. She has always anticipated a "good Christian education" for her children.

Smith arrived at the Catholic Center at 7:30 a.m. She thought the enrollment process began two hours earlier than it did. Without intent, Smith became the first registrant for the 1992-93 school year.

Her timing did not matter. This year, school officials changed the process, eliminating the first-come, first-served procedure that for years caused emotional turmoil for those enrolling their children in Charlotte Area Catholic Schools. It was no longer necessary for parents to camp out, staking a claim in line to vie for the coveted spaces available.

Registration was given priority this fall by the new regional school board. One of the first actions by the board was to change the registration process. "They voted to set up an admissions committee to develop a different procedure for the application process, that would eliminate the standing in line that had taken place in previous years." says Dr. Michael Skube, diocesan superintendent of schools. Skube says the regional board is oriented to the needs of parents, and has made a conscious effort to streamline the admissions process.

Skube says the process has gone extremely well. "Parents have bee appreciative of being able to pick u forms from any school, or at the Catholic Center." This year's six-day application process included evening hours and the schools office was staffed o Saturday.

While the number of applicants ha yet to be tabulated, there were "mor applicants than what we had projecte there would be," says Skube.

Although a crowded system is being eased by the construction of tw new schools, All Saints and Our Lady o the Assumption, enrollment is tight Legal complications for St. Gabriel' School expansion have caused the Office of Catholic Schools to cap enrollment at its present level.

Even though the system will gai 520 slots with the completion of the ne All Saints in Southeast Charlotte, an 210 additional spaces with the new Ou Lady of the Assumption, Skube says i will be "tight." The construction dela has caused the loss of 250 spaces at S Gabriel's.

The delay, he says "compound problems for others." Families wh would have selected St. Gabriel's ar forced to choose other schools, say Skube.

Consequently, "because of spac limitations, the priority must be given t Catholic families to attend Catholi schools."

Smith's concern for space is vali As a non-Catholic, who falls to th bottom of the priority list, Smith ca expect some tense moments until th final new-student count is tallied an announced in March.

While her prospects look blea Smith is unwavering. "I'll be back ne year," she says. She feels her chances acceptance this year are low, but wi continue to persevere for her childre She wants her children to have the education and the values the Catholic system provides. "I'll just keep comin back every year."

Week (From Page 3)

Others had open houses, invitin parents to visit their children's class rooms, or extended open invitations t their adult enrichment classes.

"The recognition week brings rel gious education up front in the minds parishioners," says Eunice Guld, nort ern regional director for the Boon Greensboro, Winston-Salem and nort ern Hickory vicariates.

"It's important to me to highlig religious education because our educa tors work so very hard."

NASA Visits Our Lady Of Mercy School...

atterson Biggs of NASA's Aerospace Educational Services Program shows space gear to hird grader Ben Murchison during a Dec. 13 visit to Our Lady of Mercy School in Winston-alem. The program included an assembly and demonstrations designed to acquaint tudents and teachers with NASA's research and development activities and its work in the xploration of air and space. It included an overview of land use, meteorological and ommunication satellites, Space Shuttle and Space Lab, and aeronautics research and evelopment with emphasis on the Aircraft Energy Efficiency Program.

Bullish IHM Students Play The Stock Market Successfully

BY JOE PIOCENTINO

HIGH POINT — The eighth grade class at Immaculate Heart of Mary School have been participating in the nationwide stock market game since Oct. 27, 1991. The game is sponsored by J.R. Bradford Exchange brokerage of Greensboro.

Math teacher Beth Springett and four teams of five eighth-grade students bought and sold stock with an imaginary $100,000 base per team.

Each team would carefully study the markets throughout the week in order to determine what stocks were hot and those which were not.

The team captain would fill out a scan-sheet every Thursday, simulating purchases, which was then forwarded to Fayetteville State University. The following week, a computer printout would arrive revealing the results of that week's trading and individual team standings both regionally and statewide.

The IHM teams competed against middle school, high school, and college teams. Our teams ranked high each week statewide, many times well above high school and college teams. At the end of the ten week game, the team of Anllen Daniel, Jeniffer Dixon, Jady Howard, Miranda Hupperich and myself, finished first in the region and third in the state. Two other IHM teams finished in the top 20.

Top team members will be awarded savings bonds by J.R. Bradford and certificates of merit from the economics department of the University of North Carolina system.

The game proved a beneficial and rewarding experience for all involved.

Who knows, maybe it sparked a talent in a participant who might someday become a prominent figure in the world of business.

Joe Piocentino is an eighth-grader at Immaculate Heart of Mary School in High Point.

Father, Daughter Share Ideas On Wishing To Be Gorgeous

By DAN MORRIS

"Dad," my daughter asked last night s she stood in front of the mirror, "why re my knees so fat?"

I looked at her knees. "They're not at," I said. "They look fine to me."

"No they don't," she insisted. "They ook like half-inflated tether balls."

I put down the sweat pants I was olding. "Well, to be honest, I don't ecall much being said or written these ays about beautiful knees — or elbows or that matter. I even hear Julia Roberts oesn't like hers."

"It's not just my knees," she sighed, opping up onto her mother's and my bed and sitting cross-legged. "I'm just rumpy all over. I wonder what it's like o be pretty."

"You are pretty," I protested.

"Aw, dad," she said, "you're my dad. Next, you're supposed to say something like, 'Beauty is in the eye of the beholder,' or 'Real beauty starts on the nside'."

"That's what my mother always said to us kids," I replied, remembering how much I wanted to look like one of the Beach Boys when I was 13. I saw them recently. Know what? I think I got my wish. Hmmmm.

"OK, then," I said. "Pretend you are a father and your little girl asks you why she doesn't look like Julia Roberts or Miss America. What would you tell her?"

Pause. Deep breath. Side-way looks. "I don't know," she finally smiled. "I suppose I'd tell her God made her pretty as she needed to be and that you don't like a person for how he or she looks but for who they are."

I rapped her on the noggin' with a pile of folded T-shirts. "Doesn't make you stop wanting to be gorgeous, though, does it?"

I laughed. Actually, we both laughed, that special kind of laughter you can feel in your heart.

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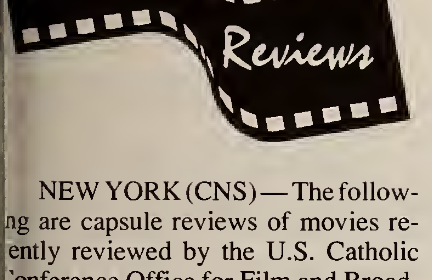

NEW YORK (CNS) — The following are capsule reviews of movies reently reviewed by the U.S. Catholic Conference Office for Film and Broadasting.

"Father of the Bride" (Touchstone)

Trite remake of the 1950 Spencer Tracy-Elizabeth Taylor charmer stars Steve Martin as the bride's father who battles the emotional loss of his daughter (Kimberly Williams) while his wife Diane Keaton) tries to cushion the financial loss involved in a big wedding. A hilarious scene early on is outweighed by mawkish sentimentality in director Charles Shyer's drawn-out comedy. Fleeting sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Grand Canyon" (20th Century Fox)

Contemporary drama featuring an ensemble cast (Danny Glover, Kevin Kline, Steve Martin, Mary McDonnell and Alfre Woodard) dealing with increasing lawlessness in a big city as they weather personal mid-life crises. Except for a sluggish pace, director Lawrence Kasdan believably blends nearly a dozen characters and situations for a sobering but ultimately hopeful look at the fragility of modern life. Brief violence, adulterous references, momentary nudity and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Prince of Tides" (Columbia)

Hoping to help his suicidal sister, an estranged husband (Nick Nolte) relates his troubled family history to her psychiatrist (Barbra Streisand), and the two become romantically involved, profoundly affecting each other and both of their families. Producer-director-star Streisand orchestrates an emotionally involving drama, which muddies the question of infidelity but is rich in themes of interpersonal communication and familial forgiveness. Momentary but violent rape scene, discreet bedroom scenes, adulterous and homosexual references and some rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.**

"The Inner Circle" (Columbia)

Life in the Soviet Union from 1939 to 1953 as seen by Stalin's personal movie projectionist (Tom Hulce), whose faith in the dictator is unshaken despite party purges, the persecution of his neighbors, the suicide of his wife (Lolita Davidovich) and the blighted life of an orphan (Bess Meyer) his wife befriended. Directed by Andrei Konchalovsky, the Italian production was filmed in the Kremlin and other areas of Moscow with a largely Russian cast that helps make its picture of a totalitarian state more interesting than the personal drama of the story. Some brief violence, including a suicide, a restrained bedroom scene and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"JFK" (Warner Bros.)

Choppy dramatization chronicles the efforts of New Orleans District Attorney Jim Garrison (Kevin Costner) to refute the Warren Commission's conclusion that Lee Harvey Oswald (Gary Oldman) was the sole assassin of President Kennedy and instead puts forward a conspiracy-at-the-highest-levels-of-government theory by bringing to trial a local gay businessman (Tommy Lee Jones) with alleged CIA connections. Director Oliver Stone freely mixes fact with speculation to validate Garrison's point of view in a long, unwieldy movie that is dramatically persuasive as it relentlessly reconstructs its version of a crime that may never be adequately explained. Brief but recurring shots of violence including staged and documentary footage of the assassination and subsequent graphic autopsy shots, fleeting shot of a homosexual party and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Last Boy Scout" (Warner Bros.)

A former Secret Service agent (Bruce Willis) and a drug-addicted ex-football player (Damon Wayans) constantly court death while attempting to stop the assassination of a corrupt senator. Director Tony Scott's sleazy bloodbath is an affront to human sensibilities disguised as slick action entertainment. Excessive violence, incessant rough language and brief nudity. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Fried Green Tomatoes" (Universal)

The youthful reminiscences of a nursing home resident (Jessica Tandy) about an unsolved, half-century-old murder mystery involving two spunky Alabama women (Mary Stuart Masterson and Mary-Louise Parker) inspire her newfound friend, a frustrated Southern housewife (Kathy Bates), to put her own house in order. An initially sluggish script hampers director Jon Avnet's beautifully acted movie but can't submerge its warm-hearted tribute to friendship, female solidarity and respect for people of color. Very brief violence and a few sexual references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Naked Lunch" (20th Century Fox)

Punk adaptation of William S. Burrough's bizarre 1959 novel about a drug-abusing insect exterminator (Peter Weller) who kills his cheating wife (Judy Davis) and subsequently experiences grotesque hallucinations. Gross sexual imagery, much homosexual innuendo and drug abuse, extramarital encounters, occasional violence and some rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

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FAITH alive!

Children's voices: echoes of truth

By Dolores R. Leckey
Catholic News Service

Psychiatrist Robert Coles is a close, caring observer of children and their inner world.

Coles spent countless hours with the children of the South before and during the years of the civil rights movement. It was he who gave us a glimpse into the soul of Ruby Bridges, the 6-year-old African-American girl who braved mobs to attend a newly desegregated school in New Orleans.

Coles told of a federal marshall, a former Marine, who said he never had seen such courage as Ruby's, even in war. One day he asked Ruby if she was scared. After all, she had to walk through a sea of violence and obscenities day after day. Ruby's reply was transparent in its simplicity:

"I just do what my granny says. I keep on praying."

Sometimes grandparents see and hear things in the new generation that were blurred when they were raising their own children.

Several years ago I was driving along the New England Coast with my 4-year-old grandson, Sam. Suddenly, night fell and with the dark an all-encompassing fog.

I was unfamiliar with the road and did not know if it was safe to pull to the side. To me it seemed the most prudent course was to proceed slowly. "Say a prayer, Sam," I said almost automatically. Soon I heard a small confident voice praying, "O God, lift the fog that we may see."

Over and over Sam intoned his prayer. His mother, a linguistics teacher, was thrilled with her son's sentence structure. I was thrilled because it seemed God had guided a small boy into the realm of genuine prayer.

An 80-year-old nun I shared this episode with added that Sam's prayer could be a daily mantra for most of us. There are many kinds of fog, she said.

Years ago when I read Carla Needleman's description of her work teaching a pottery student, I recognized parallels in the family. Ms. Needleman wrote:

"While we were working together I felt how different we were and how locked each was in her own attitudes.... Somehow she found her own quiet way of understanding what was needed.... Perhaps after all there had been an unseen exchange of understanding between us, a magical osmosis through the tough membrane separating us.... I probably will not be able to know if her experience with me and with the potter's wheel will affect her life outside the studio."

Something similar happens in a family. I help a child with homework, and at first he seems determined not to understand. If I stay with that perception, I leave him to his own devices or accuse him of being obstinate. Tears.

But if I step back a bit and marvel at the difference in us, maybe I can wait with him a little longer until he finds his way into the work.

Another example: I decide to teach my child to set the table correctly. I can give him directions. Then I can leave, come back, correct his mistakes. Or I can "be" with him, giving him my time, my precious time, as he learns.

In both instances, I might ask: Has my son learned more than mathematics or the art of table setting? Will my teaching affect his life outside the home? Maybe. Will it affect my life? Assuredly.

Something else in Ms. Needleman's reflections seems important: the image of the "tough membrane" that separated Ms. Needleman from her student. Children are not born with tough membranes separating them from the visible or invisible world.

Coles again has a telling story, this one about a 9-year-old boy in a wealthy community who went to church most Sundays.

The boy listened carefully to sermons about Jesus and the poor. Then the boy began to dream about the poor and asked his parents to do something for people on the streets. His parents took him to the pastor, who told the boy not to take literally what he heard in church and recommended some counseling.

Coles used this true story to point out the many forms of deprivation children encounter. The boy's spiritual awareness was considered deviant.

One might assume that in due time the boy will learn how to remain unaffected by the sermons he hears. But I suspect his "checked" sensibilities will be surrounded by a sadness.

■ ■ ■

The most important task for any parent, grandparent, teacher or pastor is children's formation. This means, first, that adults have to be committed to their own ongoing formation. We can only give what we have.

A second factor is time: spending time with children. We need to listen to their imaginings — the stuff of children's inner lives.

We need to listen with understanding to their fears and dreams. We can pray with them, read or be silent with them, play with them.

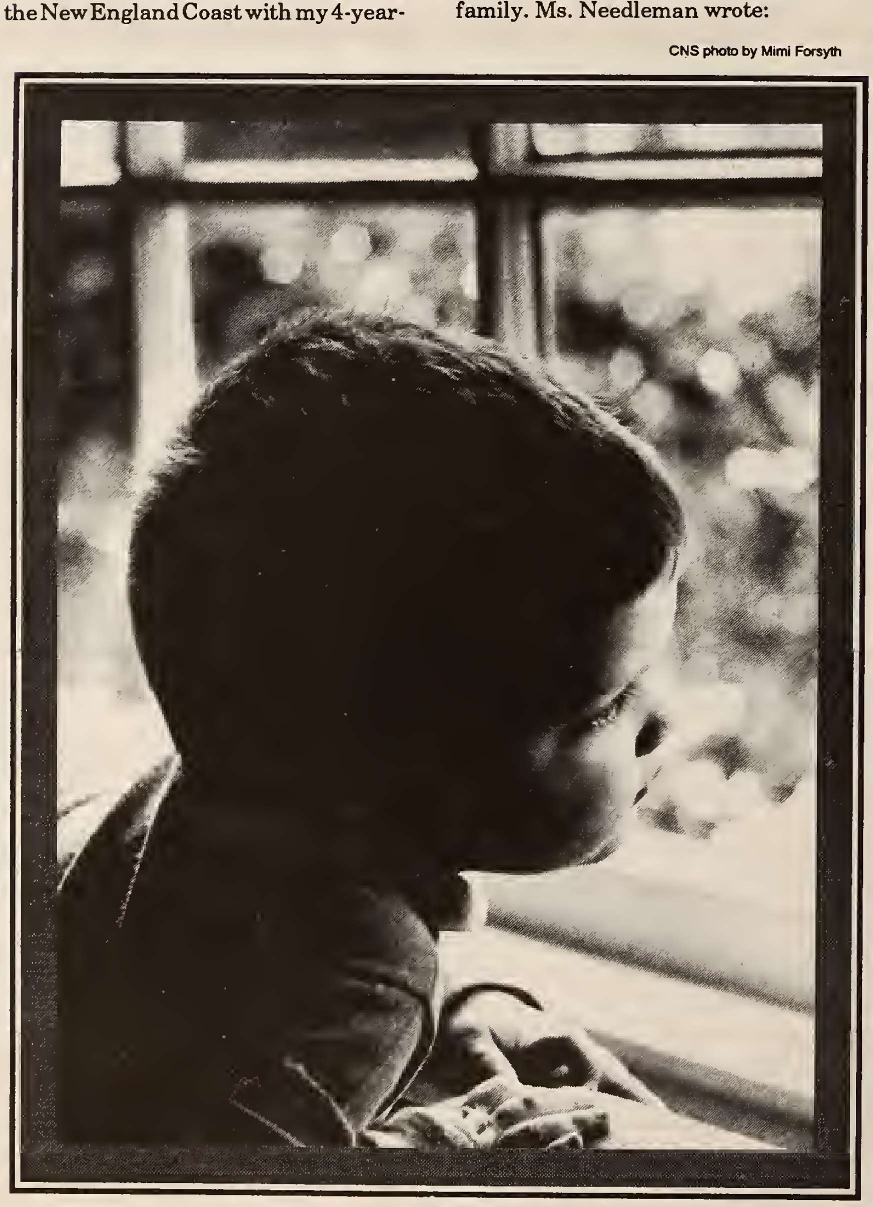
Parents learn about themselves by watching and listening to their children. We see, as on a screen, our own fears, our petty behaviors. But we see our enlightened side, too: our generosity, creativity, compassion.

As reflectors of our way of being in the world, children can be the means for adult re-formation.

(Ms. Leckey is executive director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

"Say a prayer, Sam," I said almost automatically. Soon I heard a small confident voice praying, "O God, lift the fog that we may see."

CNS photo by Mimi Forsyth



FAITH IN THE MARKETPLACE

Why do you believe that children have a special need to be listened to with care?

"Sometimes I assume my 8-year-old boy is an adult, who thinks just like I do. I find myself disregarding his point of view until I take the time to listen to him." — John Wilcox, Louisville, Ky.

"Kids are smarter than we give them credit for being. If you just push them aside rather than listening to what they are trying to say, it makes the kids feel, 'My problem isn't that important.'" — Mike Westberg, Elmhurst, Ill.

"Children are people just like you and me. Everyone needs to be listened to because it increases their self-esteem. If we don't do that when they are younger, then they won't have self-esteem when they are older." — Diane Harwood, Jackson, Miss.

"Kids have a lot of deep insights. You just have to ask for it." — Niqui Schott, Indianapolis, Ind.

"When we listen to their needs and answer them based on the wisdom we have, a seed is planted. Even as teen-agers if they get away from what we teach them, I believe they will always come back to what we have taught them when they were young." — Diane Brown, Clearwater Beach, Fla.

An upcoming edition asks: What do you consider a good approach — a valuable practice — In doing penance today? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How to listen to children

By Richard Cain
Catholic News Service

Each morning when Therese Wilson- vors greeted students at the door of r third-grade classroom, she used the y's first encounter to gauge through nversation and body language how ch of them was doing — knowledge ıcial in making the rest of the school y happy and effective.

One morning one child seemed un- ually burdened. "He was a child o enjoyed school," said Mrs. Wil- -Favors, now a coordinator for el- entary catechesis for the Archdio- e of Baltimore. "Often he would ow me something he had done the y before."

This morning he was silent.

■■■

So Mrs. Wilson-Favors flashed him r best grin and said, "When you get hance, come to my desk. I want to ow you something."

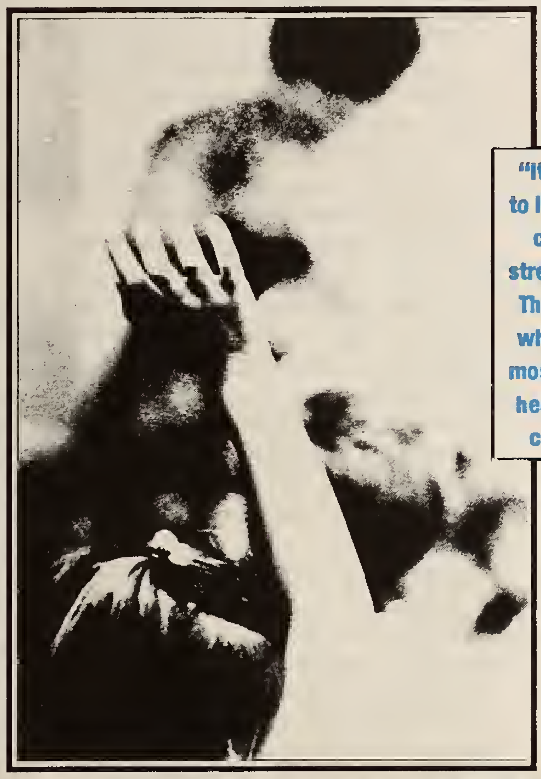
There he poured out his story. That rning his mother had said there sn't much to eat in the house. Be- the oldest child, he felt a special ponsibility to do something.

"He wasn't so worried about the d," Mrs. Wilson-Favors said. "He s worried about his mother."

Mrs. Wilson-Favors' story illus- ted how taking time to listen care- ly to children can make a dramatic ference in their lives.

How children are listened to af- ts their image of themselves, ac- ding to Carolyn Santilli, mother of e grown children and a former cher, who now serves as a regional coordinator for the Department of Education and Formation for the Diocese of Wheeling-Charleston, W.Va.

"I'm not saying a 6-year-old should monopolize an adult conversation. But if you shush a child simply because you don't want to miss something on TV, you're stifling their development and self-expression. What that does to their self-esteem" is incalculable, he indicated.



CNS photo by Elizabeth Thomas

She said studies show that drug and alcohol abuse are tied up with low self-esteem. "When you don't listen to a child, you're telling them they don't count for anything," she added.

Obviously, no one is a perfect listener. What matters is having the time and patience to let children open up.

"Statistics say mothers now spend an average of 30 minutes a week eyeball to eyeball with their children," she said. "For dads it's 10 minutes a week."

The greatest challenge in listening to children is attempting to tune out everything except what they are saying, she said. "That would be the ideal. But I don't know that any of us accomplishes that all the time.

"But to feel secure, children have to have a response to what they are saying."

"It is important to listen for what children feel stressed about.... This is because what adults are most likely not to hear is a child's cry for help."

Adults should talk with children the same way they talk with adults, according to Mrs. Wilson-Favors. "But we need to be attentive to the fact that they are still struggling with language."

The adult needs to listen carefully for words or phrases that seem not to fit in with the rest of what the child is saying.

CNS photo by Jeffrey High

Taking the time to notice these incongruities gives the adult openings for asking questions that help draw out what children are trying to say.

Another effective technique for getting children to open up is playing with them or showing them something special.

It is important to listen for what children feel stressed about, Mrs. Santilli said. This is because what adults are most likely not to hear is a child's cry for help.

"Sometimes we know something is wrong," she said, "but we just ignore it because if we ask about it then we have to deal with it."

(Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W.Va.)

FOOD FOR THOUGHT

Children need to feel the esteem others have for them. They also need to esteem themselves.

An adult can't hand self-esteem over to a child, however, though one can try, consciously and openly giving recognition to the child as a worthy person.

The reality is, self-esteem grows within a child over a long period. As the process unfolds, a child's self-confidence grows alongside self-doubts.

Actually, a child may be surprised and threatened to realize his talents differ from what he expected they would be or to discover that a pattern for her future life is not all laid out.

Along the road of self-discovery — a road leading toward self-esteem — it helps if a child's accomplishments, however large or small, gain praise and are encouraged. What deserve encouragement are the child's real talents, however, which may not be the talents an adult thought the child would exhibit.

This advice is easily given. But as a parent I know it takes continued reflection and prayer to carry off with any consistency the task of recognizing a child for what he or she is.

Each child is amazingly unique!

David Gibson, Editor, Faith Alive!

3

Jesus' revolutionary attitude toward children

By Father John J. Castelot
Catholic News Service

If there are so few biblical stories out children, it is partly because the blical books were written by adults for ults. Nonetheless, we do hear about ildren in the Bible. What must be membered is that the biblical writings flect a different culture.

People in biblical times were not un- are of important questions in child velopment that preoccupy us today. ıt these issues were approached dif- ently.

"Discipline" seems to have been the erative word in biblical times: "He ıo spares his rod hates his son, but he ıo loves him takes care to chastise m" (Proverbs 13:24).

Conversely: "A wise son loves correc- n, but the senseless one heeds no buke" (Proverbs 13:1).

Again we read: "At the time, all disci- ıne seems not a cause for joy but for pain, yet later it brings the peaceful fruit of righteousness to those who are trained by it" (Hebrews 12:11).

In a rigidly patriarchal culture in which the father had, quite literally, power of life and death over his children, all this is understandable. It is not that parents did not love their children. Because they did love them they trained them rigorously, not wanting them to grow up undisciplined, weak, characterless.

As a result, children were quite powerless. They did not assert their rights because they had no rights to assert.

That is why Jesus, paradoxically, proposed a child as a model of greatness: "Whoever humbles himself like this child is the greatest in the kingdom of heaven" (Matthew 18:4).

The hallmark of discipleship is humble trust in the heavenly Father, not pushy self-assertiveness.

When children were brought to Jesus, the reaction of the officious disciples was typical: They tried to shoo them away.

"But Jesus said, 'Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these" (Matthew 19:13-15).

The first Christians did not preserve a story like this because of its human interest. They found it an answer to a practical problem: What position were children to occupy in the adult community?

The answer was that they were not to be "prevented," excluded. The social status of children was thus elevated. From this point of view, Jesus' attitude was revolutionary.

A later author, writing about the family, first urged children to obey their parents in everything, then gave some sage advice to fathers: "Fathers, do not provoke your children, so that they may not become discouraged" (Colossians 3:20-21).

Children were to be disciplined, yes, but sensitively. They must not be so squelched that their development as individual human persons is stunted.

This is an insightful recognition of the personal dignity and authentic individuality of children.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

efore Robert Coles, professor of psychiatry and medical humanities at Harvard niversity, published his groundbreaking book, *The Spiritual Life of Children* (1990), e gave serious attention to their moral life on the urging of his wife and colleague, ho stated: "Children receive all kinds of moral signals (from parents, relatives, eighbors, friends, politicians, ministers) and they have to figure out which ones to onsider important and which ones to ignore. Sometimes they can't ignore what hey've decided they'd better ignore, then they're in a jam." How they work their way ut of life's "jams" to formulate their own morality on "how the world works, how the orld ought to work," is the subject of Coles' *The Moral Life of Children*. (Houghton ifflin Co., 2 Park St., Boston, Mass. 02108. 1986. Paperback, $10.95.)

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It's For A Good Cause...

Veronica Sartor (r) gets a heaping plate of food at a breakfast sponsored by the St. Anthony's Society of St. Lawrence Church in Asheville. Serving the food are (l-r) Dollie Drummond and sisters Robin and Trish McWilliams. The society used proceeds from the breakfast to rent a van to travel to the Jan. 18 diocesan celebration of Martin Luther King Jr. Day at Our Lady of Consolation Church in Charlotte. Photo by TIM REID

Church Bells To Chime In Honor Of Martin Luther King Jr.

WASHINGTON (CNS) — The Basilica of the National Shrine of the Immaculate Conception in Washington will join churches nationwide in commemorating the Rev. Martin Luther King Jr. federal holiday by ringing its bells for 30 minutes beginning at noon Jan. 20.

The Washington-based Martin Luther King Jr. Federal Holiday Commission has asked churches and synagogues nationwide to ring their bells at noon for 30-45 minutes on Jan. 20. Commission chairwoman is Coretta Scott King, Dr. King's widow.

Jan. 20 is the federal holiday honoring the slain civil rights leader. He would have turned 63 on Jan. 15.

The national shrine also remembered Dr. King with a memorial Mass Jan. 14 that was to be celebrated by Auxiliary Bishop William G. Curlin of Washington. During the liturgy three Catholic school students from the Washington Archdiocese were to read essays they had written on the theme: "Where Do We Go from Here: Chaos or Community?"

Msgr. Robert N. Lynch, U.S. bishops' general secretary, sent copies of materials from the commission along with a memo to bishops across the country Dec. 9 "in the event dioceses wanted to participate" in the bell ringing, a spokesman for the U.S. bishops said.

A statement from the commission said the ceremony officially begins when a public official taps the Liberty Bell in Philadelphia at noon Jan. 20. After that, the statement said, the "peal is then echoed in each of the 50 states."

A Dec. 3 letter from Mrs. King to religious leaders across the nation said the "Let Freedom Ring" tradition is meant to be a call to people of all races and ethnic origins to reflect on the ideals of brotherhood, service to others and commitment to creating the 'beloved community' of which Dr. King so fervently spoke."

She said the ceremony is a good opening for discussion groups to address racial problems or homelessness at the community level.

Savannah Theology Seminar To Present Noted Spiritual Writers

SAVANNAH, Ga. — Dr. Susan Muto and Spiritan Father Adrian van Kamm, Ph.D., noted spiritual writers and founders of the Institute of Formative Spirituality at Duquesne University, will be the speakers at the 1992 Theology Seminar sponsored by the Diocese of Savannah.

"Embracing the Spirit of the Gospel" is the theme of the seminar, which will be held Jan. 24-25 at St. Vincent's Hall in Savannah. Registration is $10.

The seminar, sponsored annually by the Diocese of Savannah, will run from 1 p.m. until 9 p.m., on Jan. 24 and from 8:30 a.m. until 11:45 a.m. on Jan. 25.

The featured speakers will develop their theme around the following topics: "Understanding the Foundations of Catholic Spirituality," "Formation through Christ and in the Spirit," "Formation within the Church: Reclaiming our Catholic Heritage," "Catholic Spirituality in the Company of Mary," and "Catholic Spirituality and Living the Cross."

Muto is the executive director of the Epiphany Association, a resource, publication and research center devoted to ecumenical lay formation. Working with Father van Kaam from 1966-88, she helped to establish the Institute of Formative Spirituality, taught in its master's and doctoral programs, and served as its director from 1981-88.

Muto is the managing editor of Studies in Formative Spirituality and Envoy. She has co-authored several books with Father van Kamm, as well as having written many books herself.

Father van Kamm is a professor of the science of foundational human formation. He is Director Emeritus of the Institute of Formative Spirituality.

For further information, contact: Office of Religious Education, Catholic Pastoral Center, 601 East Liberty Street, Savannah, Ga. 31401-5196, (912) 238-2320.

Refugee Office Seeks Sponsors, Volunteers To Aid Resettlement

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Refugee Office of Catholic Social Services is seeking additional sponsorships and volunteers to help with the resettlement of refugees.

The renewed effort ties in with National Migration Week, which was celebrated earlier this month to call attention to refugees who seek a new life in the home of the free as many of our ancesters did.

It is also linked with the diocese's emphasis on evangelization to spread the word of God to all people and all nations, says Margaret Pierce, director of the Refugee Office.

"We have an opportunity to bring refugees into the church and serve their needs," says Pierce.

Yet, the process takes money and time, she says. And some people are running out of time and options.

In 1991, the Refugee Office resettled 370 people, or about 80 families, from Asia, Africa and Europe. Since opening its doors in 1977, the office has welcomed more than 4,000 people from 16 countries.

No other country receives more refugees than the United States, and no other resettlement agency does more for refugees than the Catholic Church, says Pierce.

The task, however, is daunting since the number of political and economic refugees has swelled to 17 million. Yet, the church does what it can.

"Guided by the belief that throughout the Gospel we are called to recognize and welcome all people as part of God's family, the Diocese of Charlotte will continue in 1992 to open our minds, our hearts and our arms to those whom God sends us," reads a recently published flier by the Refugee Office.

"The reality is we can't resettle people in the most need without support," says Pierce. Pierce is referring
people of "special humanitarian co
cern," people who are not eligible f
government grant money or cannot
resettled because of health problems.

Without grant money, their chanc
of being resettled are slim. Their on
hope is a sponsorship, says Pierce.

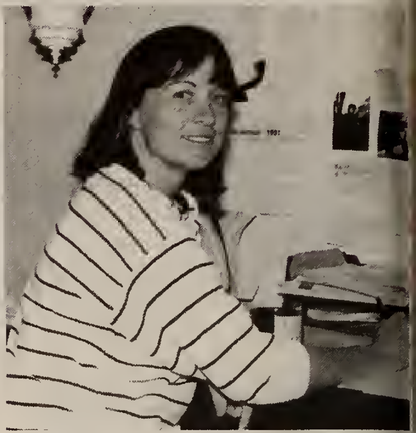
These people live in limbo, waiti
for an opportunity to be accepted in
the United States, says Pierce. So
have lived for as much as eight years
refugee camps and have children w
were born in the camps.

The diocesan office would like
help people of special humanitarian co
cern. But it doesn't have a budget f
that purpose. It helps instead peop
who are eligible for grant money.

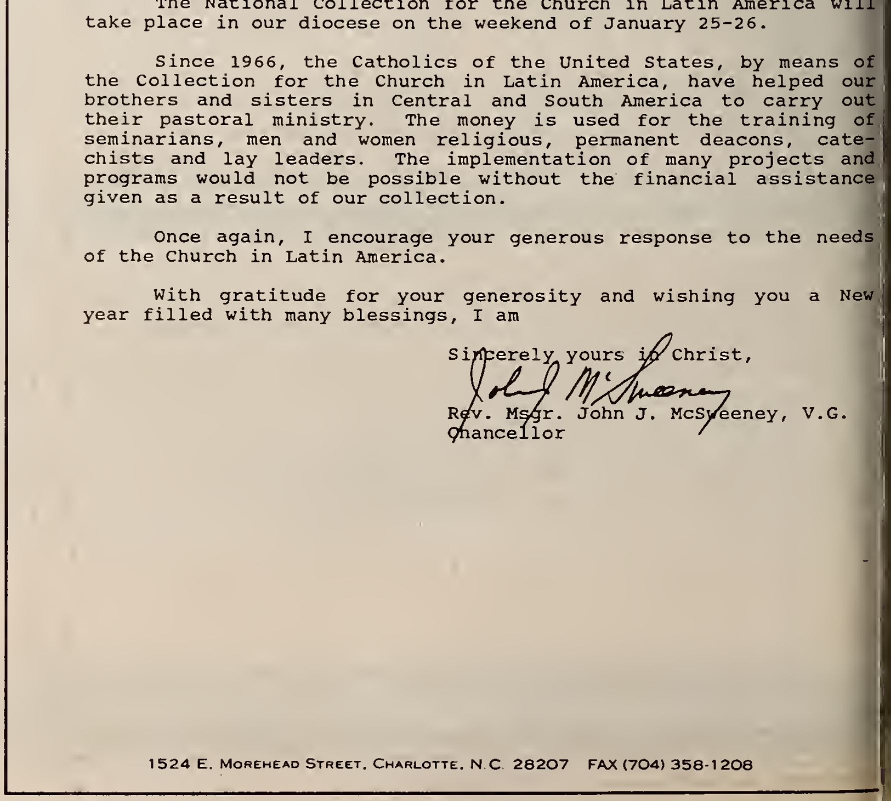
Each refugee receives $225 towa
resettlement costs. The money is us
on rent, utilities, food and transport
tion until the person becomes self suf
cient. A family of three, for exampl
receives a total of $675 to pay initi
living expenses.

"If we had $500 more per famil

See **Refugee**, Page



Margaret Pierce, director of the Refug
Office of Catholic Social Services.
Photo by JOANN KEAN



DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE, N.C. 28236 (704) 377-6871

THE CHANCERY

January 8, 1992

Dear Friends in Christ:

The National Collection for the Church in Latin America will take place in our diocese on the weekend of January 25-26.

Since 1966, the Catholics of the United States, by means of the Collection for the Church in Latin America, have helped our brothers and sisters in Central and South America to carry out their pastoral ministry. The money is used for the training of seminarians, men and women religious, permanent deacons, catechists and lay leaders. The implementation of many projects and programs would not be possible without the financial assistance given as a result of our collection.

Once again, I encourage your generous response to the needs of the Church in Latin America.

With gratitude for your generosity and wishing you a New year filled with many blessings, I am

Sincerely yours in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

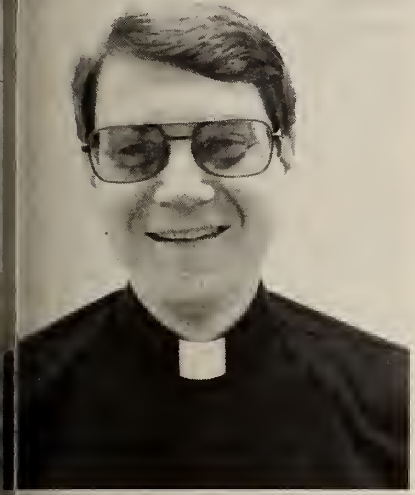
Parish Blends Church Teachings, African Heritage

By JOANN KEANE
Associate Editor

CHARLOTTE — The delicate nding of African-American heritage Roman Catholic teachings is alive well at Our Lady of Consolation.

"If Jesus were in the flesh today, s would be His parish," says ndmaids Sister Marie Drew, pastoral ociate for Consolation. "He's here."

Father Cecil Tice agrees. "I don't w what you others do at 11 a.m. (on day) but He's over here. He's kick- real high at 11 o'clock."


FATHER CECIL TICE

For the 350 families that call Con- ation their parish, their needs are met h gentle compassion. Attention is used on fulfilling the richness of tholism with the flavor of their Afri- roots.

"The African-American culture hun- s for a connection between scripture the daily lived experience," says Sister Marie. "Scripture is a lived reality in this parish. That's what Father Tice does."

At the helm of the parish is Father Tice. "This is where I belong," he says. "This actually is a more realistic expression of my preference for worship." Father Tice, ordained in 1981, was a convert from a Southern Baptist upbringing. His former church was a stolid Baptist church. None of the handclapping, swaying involvement sometimes associated with Southern Baptists.

Without effort, he has become accepted as Consolation's pastor. "These are my people, this is my home," he fondly says of his parishioners. "I work here, I play here, I pray here."

Father Tice has lived in residence at Consolation for more than a year. He was named pastor in June, 1991.

Evidence of his feelings is affirmed when he talks about his recent birthday, and celebrating with his parish associates. "It meant more to be here than with my biological family." He says every parish has those who nurture and those who draw from, and this parish is no different, but, he says he's never been nurtured to this extent.

"My style is very much at home here," Father Tice says.

The parishioners draw from Father Tice, and he draws them to bring their gifts forward. He encourages their involvement, and they have responded.

Sister Marie says that since Father Tice arrived, "people have surfaced in every area, really come forward." She says there has been a "general aura of movement."

OUR LADY OF CONSOLATION CHURCH IN CHARLOTTE

The involvement is happening. From lectors to altar servers, parishioners are staking a claim in their parish. "There are some kids who would fight tooth and nail to serve," says Father Tice.

A case in point is young Fernando. During the Monday evening Mass, the young 8-year-old sits in the deacon's chair and beams. He seems so proud. Father Tice says Fernando won him over about three weeks ago.

Fernando told Father Tice about a popular commercial where kids say they want to be like Mike (Michael Jordan of the Chicago Bulls.) "He told me that he told his mother, 'I want to be like Tice'."

Father Tice swells with pride as he tells the story. "That tells me things are starting to happen. Even in the course of liturgy, things are starting to mold around as to who we are and what we are about."

"We do have an important heritage, important gifts," says Father Tice. "A lot of things in the Church today, in our liturgy today, are from the African culture."

Mass at Consolation is a unique experience. The richness of African-American heritage is woven into each service, and Father Tice's words ring true and strong. "If my homily doesn't give somebody something to take home, I haven't delivered a proper homily." Following Mass, there is, as Father Tice says, "no communion hopping." He says everyone kneels and prays before leaving the sanctuary.

And when they leave, "they leave the building, and share with each other. It's a family thing. Our liturgy is a family meal," says Father Tice.

"One of the big things in African American culture is family," says Father Tice. "That's already here because of culture."

He calls the culture of Consolation a special phenomena. The older generation, those primarily above the age of 60 are by and large converts to Catholism. Father Tice attributes the faith conversions to the late Msgr. Charles Gable, who served the parish in the late 1950s and early 60s. "So," he says, "children of my generation (those in their 30s and 40s) are cradle Catholics. They went to school here." A third generation is emerging, grandchildren of the original converts. "The whole idea of family is heightened even more."

"The richness of this culture is rich in me," says Father Tice. "There is absolutely no reason why the gifts of this culture cannot embrace the other."

"This is the giftedness you have, lay claim to it," is the message Father Tice hopes his parishioners will take to heart. "It's not so much taking the color out of people or putting color in others, but helping others recognize that we're all in this together," says Father Tice. "God is the Father of all of us. We are to complement each other, not hold one down."

"SUNDAY MASS IS A LUXURY
beyond the reach of most of our people."
Rev. George Flynn, Lima, Peru

Many of the nearly 20 million Catholics in Peru live in remote areas where a priest visits only rarely. Like most Latin American countries, Peru does not have enough priests for its people.

But last year, contributions to the Collection for the Church in Latin America assisted the Peruvian Church with a Sunday radio program, bringing the word of God to rural homes.

In Latin America, where over 80 percent of the people are Catholic and 50 percent live in poverty, the Collection funds projects that bring hope to people's lives.

Like helping 200 young Costa Ricans finish seminary—so they can serve their people as priests and make Sunday Mass a reality, not a luxury, for Latin Americans.

Help our brothers and sisters in faith in Latin America.

Give generously in your parish.

Collection January 25-26, 1992

1992 COLLECTION FOR THE CHURCH IN LATIN AMERICA

For more information, please contact: Rev. George F. Emerson, The Secretariat for Latin America, National Conference of Catholic Bishops, 3211 Fourth Street, N.E., Washington, DC 20017-1194. (202) 541-3050

✠ Scripture

Readings For The Week Of January 19 - January 25

Sunday: Isaiah 42:1-5; Corinthians 12:4-11; John 2:1-12.

Monday: 1 JSamuel 15:16-23; Mark 2:18-22.

Tuesday: 1 Samuel 16:1-13; Mark 2:23-28.

Wednesday: 1 Samuel 17:32-33, 37, 40-51; Mark 3:1-6.

Thursday: 1 Samuel 18:6-9, 19:1-7 ; Mark 3:7-12.

Friday: 1 Samuel 24:3-21; Mark 3:13-19.

Saturday: Acts 22:3-16; Mark 16:15-18.

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Comunidad Hispana
Comuniquémonos

Miembros de la Comunidad Hispana, cantando en la celebración del V centenario en la catedral de S. Patricio. Foto por JOANN KEANE

El Fervor Misionero

(Mensaje de los Obispos Hispanos del Nordeste)

Estamos en el año del V Centenario del inicio de la primera evangelización en las Américas y queremos llamarlos a prepararse y sobretodo a actuar, en vista a esa celebración. Para ello les recordamos las palabras que S.S. Juan Pablo II dirigió a los Obispos Latinoamericanos reunidos en Haití el 9 de marzo de 1983: "La conmemoración del medio milenio de evangelización tendrá su significación plena si es un compromiso nuestro como Obispos, junto con nuestros presbíteros y fieles; compromiso no de re-evangelización, pero sí de una evangelización nueva. Nueva en su fervor, en sus métodos y en su expresión".

La Iglesia nos convoca a celebrar el V centenario ahora mismo y trabajando. Trabajando en la evangelización de nuestras parroquias, familias, fábricas y oficinas y entre nuestras amistades, con un fervor nuevo. El fervor es lo primero que tenemos que adquirir si no lo tenemos, o renovarlo si lo hemos descuidado, para que nuestra evangeliación esté a la altura de las necesidades y de lo que Dios quiere de nosotros. El fervor es el motor íntimo, la motivación profunda, el ideal y la mística de la evangelización.

El fervor misionero es lo que ha hecho a tantos miles de hombres y mujeres, desde el tiempo de los apóstoles hasta nuestros días, dejar sus casas, su patria, sus comodidades y aspiraciones personales y muchas veces entregar su vida para darse enteramente a la evangelización.

Necesitamos recuperar ese fervor misionero para salir de nuestra rutina, de nuestra comodidad, de nuestra insensibilidad y para seguir los pasos, en alguna medida, de los grandes evangelizadores de la Iglesia. Ellos a su vez, lo recibieron del Espiritu Santo, quien desde Pentecostés, anima a la Iglesia para cumplir el mandato de Jesús de hacer discípulos.

Jesús vino a la tierra para envangelizar y conducir a la humanidad al Padre. Los Evangelios nos dan testimonio del fervor misionero de Jesús. Perdonaba, convertía, llamaba, predicaba, sanaba las miserias del hombre, totalmente olvidado de sí mismo, llamó a a mar a Dios Padre que lo había enviado y a sus hermanos y hermanas. La evangelización era como su comida y su bebida.

Jesús como Salvador y Redentor único también comunicó su fervor misionero a sus discípulos; para El, ser seguidor de Jesús, equivale a ser un evangelizador. Así eligió a los doce apóstoles "para que también anunciaran la Buena Noticia del Reino" y les trasmitió su Espiritu y su gracia. Pero también convirtió en evangelizadores a personas corrientes como nosotros. Por ejemplo a una sencilla mujer samaritana le ofreció, junto al pozo, "agua viva" que la mujer aceptó. El agua viva que Jesús ofrece a todos es el fervor del espiritu misionero; esta agua viva transformó a la samaritana en misionera en su propia aldea y a causa de ella muchos creyeron en Cristo. También a nosotros quiere darnos Jesús su agua de vida y transformarnos en apóstoles; esta agua de ardor misionero El nos la da hoy a través de su Iglesia; por la palabra de Dios, por la oración, por la gracia de los Sacramentos y por la práctica de la caridad.

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21 de Enero: Ntra. Sra. de Altagracia.

Justamente al comienzo de ese año nuevo en el cual se conmemora el V centenario de la Evangelización en América, el pueblo Dominicano celebra la fiesta de su patrona, bajo la advocación de Altagracia. Fue la primera celebración mariana en tierras nuevas americanas y desde 1514 la República Dominicana tiene a María, bajo esa advocación como su principal protectora.

La imagen que data del siglo XVI fue traída a la isla por los hermanos Trejo y que hoy se venera en Higuey es la Virgen de todos los Dominicanos de buena fe, que ven en ella a la Madre de Dios y madre de todos los que confian en su misericordia.

El 15 de agosto de 1922 fue coronada solemnemente la imagen y en 1954 el entonces Presidente de la República consagra la nación bajo su patrocinio.

A todos los Dominicanos de nuestra diócesis les deseamos bendiciones abundantes de Ntra. Sra. de Altagracia, para ellos y cada uno de los suyos.

Los Sacramentos
II -- La Unción de los Enfermos

Por PADRE SILL RUEDA

La vida de dolor del enfermo no puede ser aburrida ni intolerable, si Jesucristo mismo no ha dudado en vivirla. Porqué despreciar nuestro cuerpo frágil, si Cristo ha pasado por la misma fragilidad ?

El dolor de Cristo y su existencia en la fragilidad, nos lleva a comprender que como El, también nosotros debemos aceptar libremente esta existencia dolorosa y amarga de la vida con el sufrimiento físico y moral, haciendo de ella un servicio a Dios y a los hombres, para así alcanzar una plena realización.

Cuando se ha conocido el dolor en sus más atroces matices, en las congojas más diversas y se han tendido las manos a Dios en mudas y desgarradoras súplicas y cuando se ha ofrecido a Dios durante días y años la propia cruz, confundida con la suya, que le da un valor divino, entonces Dios tiene piedad de nosotros y nos llama y nos acoge en la unión con El. Es allí antes de partir al Padre, cuando este sacramento de la Unción de los Enfermos, tiene su importancia, s vigencia y su actualización. Es al cuando el oleo consagrado le da valor enfermo para luchar y arrepentirse sus pecados pasados y purificarse todo mal, para, como el bautismo entr limpio a una vida nueva.

Mediante este Sacramento, la fuer del Espiritu le acompaña, para darle salud y la vida, la salud material o vida eterna. La Iglesia en esta situació del hombre se hace solidaria con él y p eso le acompaña, le asiste y le ayuda reflexionar y a arrepentirse de s pecados. A animarlo en las luchas diari y a ofrecer el sufrimiento para gloria Dios y provecho propio.

Por medio de la unción con acei que ha sido bendecido y con las oracion porque el enfermo recobre la salud, Iglesia ruega a Dios que ayude a l enfermos en sus sufrimientos, perdor sus pecados y les conceda la salvació eterna. Es pues este Sacramento u bálsamo de amor que mitiga en parte l sufrimientos de los enfermos porque l llena de esperanza y los reconforta c la palabra de la escritura, la unción d oleo consagrado y el sacramento de eucaristía. Es este Sacramento pa fortalecer el espiritu y dar nueva vida cuerpo si asi Dios lo quiere.

(Fin de la Serie Los Sacramentos

El Papa dice que la Iglesia es una Señal de Gracia

Ciudad del Vaticano (CNS) — El Papa Juan Pablo II dijo a los participantes de una audiencia general en el Vaticano que la Iglesia es una señal visible de la gracia salvadora de Dios en el mundo.

El Papa, al continuar una serie de charlas el 27 de noviembre último sobre la naturaleza de la Iglesia, dijo que a ésta se le ha descrito durante las edades como un " misterio " o un " sacramento", mediante el cual "Dios nos lleva a complementar su plan eterno para salvar a toda la humanidad".

Cuando el Concilio Vaticano II calificó a la Iglesia de "sacramento de unidad", se estaba refiriendo a su origen como parte del plan salvador de Dios y también al hecho de que, como los siete sacramentos, es "una señal visible y eficaz de la gracia invisible de Dios, que atrae a toda la humanidad a la salvación en Cristo" dijo el Papa.

La Iglesia es un sacramento únicamente por analogía, dijo el Papa. Más substancialmente es "la asamblea de aquéllos que ya han sido hechos benditos en Cristo".

Pero hay una "conección orgánica" entre la Iglesia y los siete sacramentos, también, especialmente en la Eucaristia, dijo el Papa.

"En la celebración de la Eucaristía, el misterio de la Iglesia se manifiesta y se hace presente y la Iglesia misma llega a ser, cada vez más el Sacramento de la unión íntima con Dios" dijo él.

Noticias Locales

N.S. de Altagracia.

El domingo 19 de ener celebrarémos la Sta Misa en español las 7 de la noche en la catedral de Sa Patricio por el pueblo dominicano co motivo de la fiesta de nuestra Sra. d Altagracia, patrona de esa república.

Cursillos de Cristiandad

Estamos anunciando los segundo Cursillos de Cristiandad en españo durante los días 26 al 29 de marzo par hombres y del 9 al 12 de abril par mujeres en las montañas de Maggi Valley. Para más información llamar a CCH al 335-1281.

Museo Mint

Para participar en las celebracione del V centenario del Descubrimiento d América o mejor dicho del Encuentro d dos Culturas, el Museo Mint de Char lotte, ha organizado una exposición d Arte Español de la época de la Colonia especialmente tomado de la Escuel Cusqueña del Perú.

Con el nombre de "Esplendores de Nuevo Mundo" el museo tendrá est exhibición a partir del 1 de febrero hast el 26 de abril de 1992, con más de cie objetos entre 1575 y 1825. Los objeto serán de pinturas, esculturas, trabajos e metal, muebles, joyas, textiles y moneda de oro y plata.

Estan todos invitados al Museo Min a apreciar esta magnífica exhibición.

People In The News

atican-Appointed Bishop Han ies In China At Age 83

HONG KONG (CNS) — Vatican-pointed Bishop Francis Han Ting-pi Hongdong, China, who spent 21 years a labor camp, died Dec. 21. The 83-ar-old prelate, whose legitimacy as shop was also recognized by the Chise government, died of natural causes, ported UCA News, an Asian church ws agency based in Bangkok, Thai-ıd. However, during the past decade, shop Han suffered from stomach and art diseases. Sources who spoke to itholics in Shanxi said his funeral was ec. 28 in Hongdong. Bishop Han's ath reduces to five the number of ainland Chinese bishops appointed by pe Pius XII — the last pope to publy appoint bishops in China. Two of churchmen live outside the main-ıd.

pe Ordains 11 Bishops From Nine untries In Epiphany Ceremony

VATICAN CITY (CNS) — Pope hn Paul II ordained 11 bishops from ie countries and said all bishops de-ved the affection and obedience of Catholic faithful. In a Mass Jan. 6 irking the Italian celebration of the iphany, the pope said the new bish-s were a sign of the "universality and missionary nature of the church." nong those ordained was Bishop John Glynn, named recently as an auxiliary hop for the Archdiocese for Military rvices in the United States. Bishop ynn, a 65-year-old native of Boston, is a military chaplain for many years d worked at the Vatican in 1986-90 at Congregation for Bishops.

Professors Honored At Catholic Historical Group Conference

CHICAGO (CNS) — Professors of history from Florida Atlantic University in Boca Raton and St. Meinrad School of Theology in Indiana have been honored by the American Catholic Historical Association. Robert C. Davis, an assistant professor of Renaissance and early modern European history at Florida Atlantic, was awarded the $500 Howard R. Marraro Prize for his book, *The Shipbuilders of the Venetian Arsenal: Workers and Workplace in the Preindustrial City.* The prize is given to the author of a scholarly work dealing with Italian history or Italo-American history or relations. Benedictine Father Cyprian Davis, professor of Church history at St. Meinrad, was awarded the $300 John Gilmary Shea Prize for his book, *The History of Black Catholics in the United States.* The annual honor is given to the author who is found to have made the most original and significant contribution to the historiography of the Catholic Church.

Pro-life Lobbyist Urges Appreciation, Support For Pregnant Women

RAPID CITY, S.D. (CNS) — "It's no easy thing going through nine months of pregnancy, particularly if you are single and living in poverty," says pro-life lobbyist Maureen Dowling. "The challenge to society is to make those women feel good, to affirm life." Women should not feel their only option is abortion, said Miss Dowling, lobbyist and assistant director for field coordination at the National Committee for a Human Life Amendment, in an interview with the *West River Catholic*, Rapid City diocesan newspaper.

Crosswinds

Crosswinds is a series of occasional columns written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members are not identified.

When I first started working with the refugees, I wasn't sure this was a ministry for me. Yet, I wanted to do volunteer work and, according to the staff, there were many tasks I could do to assist refugees.

Since then, I have become a part-time staff person with the Refugee Office and look back on my fear of three years ago that I would not be able to communicate as truly unfounded. The language barrier, with occasional help from a translator, yielded to personal communication and trust. I would not trade my experiences with anyone.

While I try not to have favorites, let me tell you of one. The daughter of an American serviceman who fought in Vietnam was reunited in this country with her father in 1990. She is one of thousands of Amerasians (children born to Vietnamese women and American servicemen); children seen as outcasts in Vietnam. We have resettled more than 100. But this refugee is one of only two Amerasians we have resettled in North Carolina, whose father had kept contact over the years and the only one who has been invited to live with her dad. Their adjustment is going great.

Her dad had been back and forth to Vietnam for many years, visiting and maintaining contact with his daughter. Over the years, her mother had married and had several children, one of whom needed special medical help.

The American dad tuned in to all this and, in addition to sponsoring his daughter, he also completed medical waivers for her sister, who is now here in North Carolina enjoying improved health.

Would that many more Amerasians were as fortunate!

Indianapolis Archbishop Dies

INDIANAPOLIS (CNS) — Archbishop Edward T. O'Meara of Indianapolis died Jan. 10 after a prolonged bout with lung disease. He was 70. Archbishop O'Meara was diagnosed last year with pulmonary fibrosis, a condition which diminished his lung capacity. He had been on a waiting list for a lung transplant, but his condition had deteriorated so badly that the procedure was thought to be too risky for him to survive. Archbishop O'Meara was discharged Jan. 5 from the hospital at his request and spent his last days at his residence. Archbishop O'Meara had been president and board chairman of Catholic Relief Services, the U.S. bishops' overseas relief agency, since 1987 and served as a CRS board member for 12 years. He resigned the posts in September for health reasons.

Priest Found Guilty In Abortion Protest

ROCKFORD, Ill. (CNS) — Augustinian Father Francis X. Lawlor, acting as his own attorney, was convicted in Winnebago County Circuit Court Jan. 7 of trespassing at a Rockford abortion clinic during a 1989 sit-in there. It took the jury six minutes to decide on a verdict at the end of the two-day trial. A sentencing date had not been set.

"LA MISA DOMINICAL ES UN LUJO
para la gran mayoría de nuestra gente."
Padre George Flynn, Lima, Perú

Muchos de los 20 millones de católicos en el Perú viven en áreas remotas que los sacerdotes pueden visitar pocas veces. En Perú y otros países faltan sacerdotes para servir a la gente.

El año pasado las contribuciones a la Colecta para la Iglesia en América Latina ayudaron a la Iglesia peruana con un programa radial que lleva la Palabra de Dios a muchos hogares.

La Colecta respalda proyectos que traen nuevas esperanzas y posibilidades a la vida del pueblo:

Unos 200 jóvenes costarricenses reciben becas para ir al seminario, puedan servir a su gente como sacerdotes, y para que más latinoamericanos tengan la misa dominical como una realidad y no un lujo.

Ayuda a tus hermanos y hermanas en América Latina
para que crezca su fe.

Da generosamente en tu parroquia.

La Colecta 25-26 de enero 1992

COLECTA DE 1992 PARA LA IGLESIA EN AMÉRICA LATINA

Para más información, llame a: Rev. George F. Emerson, Secretariado para América Latina, National Conference of Catholic Bishops, 3211 Fourth Street, N.E., Washington, DC 20017-1194. (202) 541-3050

Descubre La Fe

8. ¿Y QUÉ HAY DE LAS OTRAS IGLESIAS Y LAS RELIGIONES NO CRISTIANAS?

Al pasar de los siglos, desafortunadamente, grandes comunidades de cristianos se han separado de una comunión completa con la Iglesia Católica. A menudo la culpa es de ambas partes. Todos los que creen en Cristo y están bautizados apropiadamente están en alguna forma, aunque imperfectamente, en comunión con la Iglesia Católica. Ellos son aceptados con respeto y afecto. Muchos de los elementos más significativos y dones que construyeron y dieron vida a la misma Iglesia pueden existir fuera de los límites visibles de la Iglesia Católica, por ejemplo, la Palabra de Dios escrita, la vida de gracia, la fe, la esperanza y la caridad, con los otros dones interiores del Espíritu Santo y las acciones litúrgicas que pueden engendrar una vida de gracia y les da acceso a la comunión de la salvación.

Sin embargo, nuestros hermanos y hermanas separados no están bendecidos con esa unidad que Jesús deseó, que proclaman las Escrituras y la tradición. (Juan 17:21) Es sólo a través de la Iglesia Católica de Cristo como se pueden obtener todos los medios para la salvación. Fué al Colegio Apostólico solamente, del cual Pedro es la cabeza, al que el Señor confió todas las bendiciones de la Nueva Alianza, con el fin de establecer en la tierra el Cuerpo de Cristo. (*Decreto Sobre el Ecumenismo*, 4, Concilio Vaticano II) "Pues los que sin culpa alguna desconocen el Evangelio de Cristo y su Iglesia, buscan con sinceridad a Dios y se esfuerzan bajo el influjo de la gracia en cumplir con las obras de su voluntad, conocida por el dictamen de la conciencia, pueden conseguir la salvación eterna. (*Constitución Dogmática de la Iglesia*, 16, Concilio Vaticano II)

Un reconocimiento de la dignidad humana requiere que las personas sean invitadas libremente para aceptar y profesar la Fe. Todavía hay una diferencia en lo que ellos creen. Respetamos otras religiones y oramos por la eventual unión de todas las religiones cristianas. Sin embargo, no puede decirse que "una religión es tan buena como otra."

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Diocesan News Briefs

Liturgical Renewal Program

BELMONT — A workshop on the principals of liturgy will be presented on Jan. 25 from 8:30 a.m. until 4 p.m., Sacred Heart Convent at the Sisters of Mercy Motherhouse.

The day-long workship is the first in a series of five workshops to be held over the next two and a half years, designed to review and update liturgical principals and practice.

Topics include: Definition and purpose of liturgy, symbol, ritual, and liturgical ministries. The workshop presenter will be Dr. John Brooks-Leonard, member of the Notre Dame Center for Pastoral Liturgy.

Registration is $10, and lunch will be $5.

For registration or more information, contact Mercy Sister Marian Arroyo, (704) 554-7088, or (704) 332-5241.

Living Waters Retreat

MAGGIE VALLEY — "Who is Mother, Brother, Sister To Me?" is the topic for the Jan. 24-26 retreat at Living Waters Catholic Reflection Center.

Franciscan Father Dan Harvon will lead the retreat designed to get in touch with your inner child.

For more information, contact Franciscan Sister Jane Schmenk, (704) 926-3833.

Job Seeking Strategies

CHARLOTTE — A two-part workshop on job seeking skills and strategies will be held Jan. 28 and 29 from 3 p.m. until 5 p.m. at St. John Neumann.

The workshop will be given by Jeff Sechrist, director of human resource development, Central Piedmont Community College.

Sechrist will explore self-evaluation, sources of job information, job finding techniques, tips for resumes, and interview preparations.

For more information, contact Cindy Cook, (704) 535-4197.

Charismatic Renewal

HICKORY — "Awakening to the Spirit," a charismatic renewal and retreat day, is scheduled for Feb. 22 at the Catholic Conference Center.

Led by Hugo and Bobbie May, the retreat will focus on the teachings of God's inner healing power, scripture, prayer and the giftedness of God.

The retreat cost is $12. Lunch will cost $4.25.

For more information, contact Bobbie May, (704) 327-8692.

Take A Dip

SWANNANOA — Swimming has resumed at the Warren Wilson College indoor heated pool from 6:30 p.m. until 8:30 p.m.

Warren Wilson College provides the lifeguards, and the Diocese of Charlotte provides the insurance for parishioners of St. Margaret Mary. The parish will defray the expense for the pool rental.

For more information, contact Tony Lazaro, (704) 298-1732, or Mrs. Roy C. Miller, (704) 669-8303.

Share-A-Home

GREENSBORO — Winter months can be trying times for older adults living alone and maintaining a household. Share-A-Home, located at 211 W. Fisher, offers an alternative.

An older person, able to care for his personal needs can find companionship, nutritous meals and freedom from household cares with Share-A-Home.

For more information, contact Share-A-Home, (919) 272-3226.

Prayers For Christian Unity

BOONE — This year's service for Christian Unity will take place Jan. 19 beginning with a covered dish supper at 6 p.m. in the fellowship hall of First Baptist Church.

Fellowship will begin at 7 p.m. This year's event will include the awarding of certificates of honor to those who have worked so diligently on the Coalition of Churches, as well as the installation of the new officers.

For more information, contact St. Elizabeth, (704) 264-7067.

Rufty Holmes Senior Center

SALISBURY — The Rufty Holmes Senior Center has varied programs for those 55 and older.

The facilities, programs, and services are designed to provide opportunities for older adults to continue to learn and grow, and to use their talents and abilities. The programs provide social outlets, health and wellness programs. educational classes, recreational opportunities, volunteer programs and special services.

For more information, call (704) 633-7862.

Young Adults

CHARLOTTE — Young adults of the Diocese of Charlotte (serving the married and single young adults in their 20s and 30s) invites you to participate in one of the local Catholic adult groups.

Catholic Adult Fellowship - contact Helaine Jaspers, (704) 365-4010; Catholic Singles of Charlotte I, contact Chris Coleman, (704) 543-1264; Catholic Singles of Charlotte II, contact Regina Shook, (704) 545-4499; and St. John Neumann Singles Ministry, contact Cindy Cook, (704) 535-4197.

The young adult newsletter, VISIONS, is available by calling the Catholic Center, (704) 377-6871.

Homeless Needs

CHARLOTTE — The winter shelter has opened in the United Way building, and your help is needed.

There is a desperate need for blankets, towels and sheets. Items can be dropped off at the main shelter at 1210 N. Tryon St.

Monetary donations are also needed. Checks made out to the Uptown Shelter, designated "winter shelter" can be mailed to: P.O. Box 31603, Charlotte, NC 28231.

Marriage Encounter

GREENSBORO — Give your spouse and your self the valentine's gift of a Marriage Encounter Weekend.

The next weekend is scheduled at the Catholic Conference Center the weekend of Feb. 14 - 16.

For reservations, contact Tom and Emilie Sandin, 419 Crestland Avenue, Greensboro, NC 27401, (919) 274-4424.

March For Life

CHARLOTTE — The Respect Life Office for the diocese hosts the annual pilgrimage to the national March for Life in Washington, D.C., on Jan. 21.

A bus will depart from the Catholic Center in Charlotte at 7 a.m. on Jan. 21 with a stop in Winston Salem at 8:30 a.m. A second bus will depart from St. Eugene in Asheville at 7 a.m. Both busses should arrive in Alexandria, Va., around 4 p.m.

There will be a concelebrated Mass that evening at the Shrine of the Immaculate Conception. On Wednesday, there will be Masss and breakfast at the Shrine, then a noon rally and march and visits with congressmen.

For more information, contact the Respect Life Office, (704) 331-1720.

Annual Fatima Pilgrimage

CHARLOTTE — The annual pilgrimage to Fatima is planned for July 26 through Aug. 6, 1992.

The cost is $1299 round-trip from New York to Portugal. All room, bo
and ground transportation is include

For more information or to recei
a brochure, contact Kathleen Pott
(704) 366-5127.

1992 North Sea Adventure

CHARLOTTE — A summer jo
ney to Ireland, Scotland and Holla
will leave on July 13 for a 15-day t
that features visits to the Shrine of
Lady of Knock, and the World's Fair
Flowers in Amsterdam.

Contact Msgr. Richard Allen at
Ann Parish or Jean Ponischil, trip sec
tary, 1614 Dilworth Road, East, Ch
lotte, NC 28203, (704) 375-2366.

Freelance Writers/Photographers

CHARLOTTE — Put your writi
or photo skills to work for the Chur

The Catholic News & Herald
looking for individuals with writing
photographic skills to round out
stringer network.

Writers and photographers
needed in the following areas: Gree
boro, Winston Salem, High Poi
Boone, Albermarle, Shelby and Hicko

For a copy of writers guidelin
contact *The Catholic News & Her*
office, (704) 331-1713.

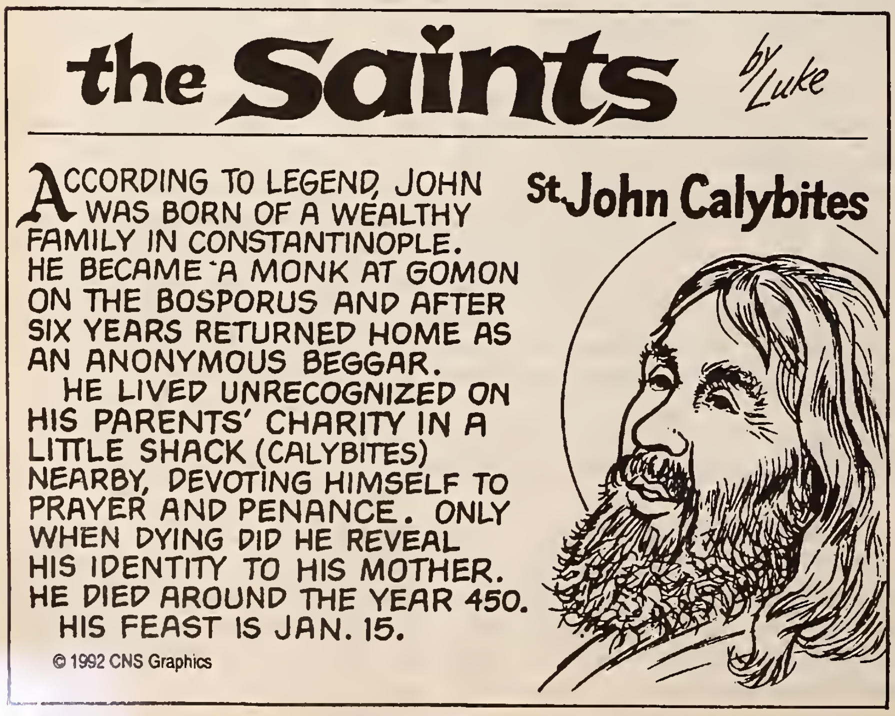
Early Adolescent Institute

CHARLOTTE — The dioce
Offices of Youth Ministry and R
gious Education have teamed up
present the Early Adolescent Minis
Institute, Feb. 21-22.

The workshop will allow parish a
school leaders to improve their minis
effectiveness with early adolescents, a
to assist parish and school leaders
developing more responsive early a
lescent programming.

For more information, contact
Office of Youth Ministry, (704) 3
1717.

The Catholic News & Herald w
comes parish news for the diocesan ne
briefs. Submit releases 10 days bef
publication.


the Saints by Luke
St. John Calybites
ACCORDING TO LEGEND, JOHN WAS BORN OF A WEALTHY FAMILY IN CONSTANTINOPLE. HE BECAME A MONK AT GOMON ON THE BOSPORUS AND AFTER SIX YEARS RETURNED HOME AS AN ANONYMOUS BEGGAR.
HE LIVED UNRECOGNIZED ON HIS PARENTS' CHARITY IN A LITTLE SHACK (CALYBITES) NEARBY, DEVOTING HIMSELF TO PRAYER AND PENANCE. ONLY WHEN DYING DID HE REVEAL HIS IDENTITY TO HIS MOTHER. HE DIED AROUND THE YEAR 450.
HIS FEAST IS JAN. 15.
© 1992 CNS Graphics

New Catholic Daughters Court...

The state's newest court of the Catholic Daughters of America was inaugurated Dec. 1
St. Philip the Apostle in Statesville. Court Isabella, which has 32 members, was name
recognition of the 500th anniversary of the dicovery of America by Christop
Columbus.Officers of the new court are Catherine Roche, regent; Ligaya Kates, vice rege
Bridget McKeirnan, recoprding secretary;l Margarita Mejia, financial secretary; LuA
Black, treasurer; and Father Paul Gary, chaplain.

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cyclable.**

World and National Briefs

exas Execution Reprieve Granted fter Appeal By State's Bishops

AUSTIN, Texas (CNS) — Two ours before he was scheduled to die for lling a 76-year-old nun, Johnny Frank arrett was granted a 30-day reprieve om execution by Texas Gov. Ann ichards, who said she was acting on ppeals from Pope John Paul II and her ate's Catholic bishops. The bishops ad asked Jan. 3 that Garrett be granted stay of execution in light of evidence ot admitted during his trial. The same ay the Texas bishops made their apeal, religious leaders in Arizona reased their own statement opposing the eath penalty, timed to coincide with a heduled execution for which a temporary stay already had been granted. arrett was scheduled to die by lethal jection just after midnight Jan. 7 for e murder of the Franciscan nun in 981. Richards said she granted the prieve so Garrett's lawyers could pure further appeals. It was believed to be e first reprieve by a Texas governor nce the 1960s.

shops Around Nation Help aunch Campaign For Children

WASHINGTON (CNS) — From eir dioceses around the country, the S. bishops have helped launch their tional campaign to put children at the refront of legislative policy. To drive me their point, bishops either concted or were planning press conferces at children's homes, inner-city hools, courthouses, mobile health vans d homes for single mothers. "Chilen must be our priority," declared shop Howard J. Hubbard of Albany, Y. at a Jan. 6 press conference at an bany Catholic grade school, underoring the mood of the bishops' camign.

Interreligious Campaign Launched To Highlight Health Care Issue

WASHINGTON (CNS) — Terming the health care crisis "one of the most urgent tasks on the American agenda today," a coalition of Christian and Jewish leaders has launched a nationwide effort to educate congregations and lobby Congress for a national health plan. The Interreligious Health Care Access Campaign, which includes leaders of more than 15 national religious bodies and 30 state organizations, was announced at a Jan. 7 press conference in Washington. "Our driving concern stems from our religious commitment that says everyone living in the United States of America today has a right to health care," said Elenora Giddings Ivory, director of the Washington Office of the Presbyterian Church (U.S.A.) and chair of the board of Interfaith Impact for Justice and Peace.

Politicians Urged: Don't Blow Mideast Peace With U.S. Campaigns

WASHINGTON (CNS) — A national coalition of Christian, Jewish and Muslim leaders has urged U.S. presidential candidates not to destroy the "fragile" Middle East peace talks with "provocative campaign statements that might inflame issues and tensions.'' In an open letter to candidates released Jan. 4, the U.S. Interreligious Committee for Peace in the Middle East warned that the "delicate balance" of the peace process could be ruined in "the winds and passions of American election campaigns. Every candidate will be challenged by constituents to answer very specific questions about all aspects of the peace process," the committee said.

Discover The Faith

3. WHAT OF THE OTHER CHURCHES AND NON-CHRISTIAN RELIGIONS?

Over the centuries, unfortunately, large communities of Christians ave become separated from full communion with the Catholic Church. ften both sides were to blame. All who believe in Christ and are roperly baptized are in some, though imperfect, communion with the atholic Church. They are accepted with respect and affection. Many f the most significant elements and endowments that together build up nd give life to the Church itself can exist outside the visible boundaries f the Catholic Church, e.g. the written Word of God, the life of grace, aith, hope and charity, with the other interior gifts of the Holy Spirit and turgical actions that can engender a life of grace and give access to the ommunion of salvation.

However, our separated brothers and sisters are not blessed with hat unity which Jesus wished, which the Holy Scriptures and ancient radition proclaim (John 17:21). It is through Christ's Catholic Church lone that the fullness of the means of salvation can be obtained. It was o the apostolic college alone, of which Peter is the head, that we believe ur Lord entrusted all the blessings of the New Covenant, in order to stablish on earth the one Body of Christ. (Vatican Council II, Decree on cumenism, 4)

"Non-Christians also can attain everlasting salvation who through o fault of their own do not know the Gospel of Christ or His Church, yet ncerely seek God and, moved by grace, strive by their deeds to do His ill as it is known to them through the dictates of conscience." (Vatican Dogmatic Constitution on the Church, 16)

A recognition of human dignity requires that persons be invited eely to accept and profess the Faith. Yet, it does make a difference hat they believe. We respect other faiths and pray for eventual union f all Christian religions. However, it cannot be said that "one religion is s good as another."

Campaign For Children...

Cardinal James A. Hickey of Washington visits a day care program at Hyattsville, Md. as U.S. bishops launch their campaign to put children at the forefront of legislative policy. (CNS photo by Michael Hoyt, *The Catholic Standard*)

Indonesian Archbishop Bars Catholics From Alleged Marian Site

KUPANG, Indonesia (CNS) — Archbishop Gregorius Manteiro of Kupang has forbidden Catholics from visiting the site of an alleged Marian apparition. The archbishop issued the ban in a letter to all parishes of the archdiocese. The reported appearance is said to have taken place in the town of Obeng in January 1991, reported UCA News, an Asian church news agency based in Bangkok, Thailand. The archbishop said he wanted to defend the purity of Catholic faith, the dignity of Mary and the authority of bishop.

Eight Irish Priests Quit Peru After Shining Path Threats

LIMA, Peru (CNS) — Eight Irish priests serving in shantytowns of the northern Peruvian city of Trujillo have left Peru after receiving death threats from Maoist Shining Path guerrillas, their superior said Jan. 7. The priests left after celebrating Christmas Masses in their respective parishes in the industrial city 270 miles north of Lima, Bishop Michael Murphy of Cork and Ross, Ireland, told Reuters, the British news agency. Last year, suspected Shining Path militants killed three foreign priests and a nun serving in rural Andean communities.

Catholic Groups In Rwanda Prepare To Help AIDS Orphans

VATICAN CITY (CNS) — Catholic charity organizations in Rwanda are making plans to deal with the tens of thousands of children expected to be orphaned by the AIDS epidemic there. A recent report by Caritas Rwanda said that nearly 5,000 AIDS orphans already have been identified in the capital city of Kigali. The number is expected to rise more than 10- or 20-fold over the next five years, as the deadly disease takes an increasing toll on the local population. At least 25 percent of Kigali's 400,000 population is infected with the AIDS-causing HIV virus, said the report.

French Churchmen Said To Have Sheltered War Criminal

LYON, France (CNS) — The French hierarchy admitted earlier this month that clergy had helped accused war criminal Paul Touvier evade justice for 45 years but said the church never authorized such refuge. Touvier, 76, was intelligence chief of the collaborationist French militia in Lyon during the Nazi occupation and is now living in the Paris area. He has been charged with crimes against humanity for his alleged involvement in the deportation of French Jews and for several murders. A report commissioned by the church said Touvier had been sheltered in French monasteries and abbeys for decades after World War II, but insisted that the church "as an institution" had never played a role.

Opus Dei Denies Irregularities In Sainthood Process For Founder

ROME (CNS) — Opus Dei, the international Catholic organization, has denied a *Newsweek* report that it engaged in irregularities while promoting the sainthood process of its founder, Msgr. Josemaria Escriva de Balaguer. Pope John Paul II is scheduled to beatify the founder May 17. Beatification is the step before sainthood. The *Newsweek* article said Opus Dei prevented critics of its founder from testifying before a Vatican tribunal examining his case. It also said the miracle attributed to Msgr. Escriva needed for beatification was "authenticated in part by Opus Dei doctors."

Orthodox Officials Agree To Renewed Ecumenical Talks

ROME (CNS) — After receiving a goodwill letter from Pope John Paul II, Russian Orthodox officials have agreed to meet with a Vatican delegation and discuss new ecumenical problems, said Cardinal Edward I. Cassidy, the Vatican's top ecumenical official. Cardinal Cassidy, head of the Pontifical Council for Promoting Christian Unity, said he would probably lead the delegation, which may include officials of other Vatican departments. The date and place of the encounter have not been set, but the Orthodox have proposed to meet at the end of February or early March, he said.

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Catholic-Lutheran Workshop...

Lay committees from Sacred Heart Catholic Church and St. John's Lutheran Church in Salisbury met Jan. 6 at St. John's for an evening workshop on witness and evangelism conducted by Pastor Terry Clark, evangelization specialist for Region IX of the Evangelical Lutheran Church in America. He urged members of both churches to explore ways of reaching out to the unchurched. Shown at the meeting are (l-r) Father Thomas Clements, Father Stephen Thapwa and Arline Elston of Sacred Heart, Pastor Clark and Pat Roos and Pastor Carl Sachtleben of St. John's.

Paulist Father Sheerin Dies; Was Leading Ecumenist, Editor

TOTOWA, N.J. (CNS) — Paulist Father John B. Sheerin, a leading U.S. Catholic writer, social and religious commentator and pioneering ecumenist in the 1950s, '60s and '70s, died Jan. 13 at St. Joseph Home for the Elderly in Totowa. He was 85 years old.

He had suffered from Alzheimer's disease for the past 10 years. His funeral Mass was scheduled for Jan. 16 at St. Paul the Apostle Church, a Paulist-run church in New York City, with burial afterward at the Paulist cemetery in Oak Ridge, N.J.

Ordained a Paulist priest in 1937, Father Sheerin began to receive national attention 11 years later when he was named editor of *The Catholic World*, the Paulists' influential national magazine of opinion and commentary. He was editor for 24 years, retiring at age 65 in December 1971.

Father Sheerin was deeply engaged in a range of religious and social issues of the turbulent 1960s and '70s. Among the activities for which he was best known were:

— He wrote "Sum and Substance," a weekly column syndicated by Catholic News Service, which appeared in Catholic newspapers across the country from 1954 to 1982.

— At the Second Vatican Council he was a theological expert and member of the U.S. bishops' press panel for the 1962 session, moderator of the press panel in 1963 and expert for the council in 1964 and 1965.

— An outspoken opponent of the Vietnam War, he was one of the founding leaders of Clergy and Laity Concerned About Vietnam, a leading spokesman for legal recognition of the right of selective conscientious objection and author of *Peace, War and the Young Catholic*, a book arguing the case for selective conscientious objection.

— He was a strong advocate of Catholic ecumenism and interreligious dialogue in the years before Vatican II, one of the first official Catholic observers at meetings of the Central Committee of the World Council of Churches, a Vatican observer to four world ecumenical meetings and an adviser (1967-75) and full- time consultant (1975-82) to the U.S. bishops' office for Catholic-Jewish relations.

Father Sheerin was an early advocate of black civil rights. He predicted at the start of the civil rights sit-ins that they were "the opening battle of a long war" that would not end until civil rights were achieved.

Among numerous books he wrote were *A Practical Guide to Ecumenism* and *Never Look Back*, a biography of Paulist Father John J. Burke, first general secretary of the National Catholic Welfare Conference, who had also been an editor of The Catholic World.

Born in Brooklyn, N.Y., Oct. 12, 1906, John Basil Sheerin earned a law degree from Fordham University and was admitted to the New York Bar before he entered the Paulist novitiate in 1932. Before he joined *The Catholic World*, he founded and directed the Paulist Information Center in Boston.

Among awards and honors he received were an honorary doctorate from Boston College and the Catholic Press Association's St. Francis de Sales Award for outstanding contributions to Catholic journalism. In 1981 the National Workshop on Christian-Jewish Relations honored him for his pioneering work in Catholic-Jewish dialogue.

Refugee (From Page 10)

we could stay with the family an extra two months instead of only one," says Pierce.

Lack of sufficient funding isn't the only shortage, however. The office relies on volunteers, and more are always needed.

One volunteer fixes a welcoming meal. A group of women tutors children. An intern at Davidson College provides medical care. An Eagle Scout is cleaning up a neighborhood. A Russian refugee gives talks about being a refugee to help raise awareness. Some people type or answer the phones.

In all, 60 volunteers from all denominations offer assistance through Catholic Social Services. "We can use hundreds," says Pierce.

If a family or group would like to sponsor an arriving family, or make a donation of time or money, contact Sonya Hayden at the Refugee Office, (704) 331-1720. To donate items, call Sonya Hayden at the same number. For educational outreach programs, contact Rachel Greene, also at the same number.

Franciscans Urge Reconciliation During Centenary Celebration

ROME (CNS) — The 500th anniversary of Christianity in the Americas should be marked by thanksgiving, reconciliation and a commitment to building a more just world, said leaders of international Franciscan groups.

"We wish, above all, to praise the Lord who always makes use of weak instruments to accomplish his work," said a message addressed "to all the brothers and sisters of the Franciscan family throughout the world."

The message, dated Dec. 25 and released in early January, was signed by the presidents of the International Franciscan Federation and the Secular Franciscan Order and the superiors of the Capuchins, Conventual Franciscans, the Friars Minor and the Third Order Regular Franciscans.

Individuals should mark the 500th anniversary of the arrival of Catholic missionaries in the Americas with thanksgiving and with "an examination of conscience," the message said.

The Franciscan leaders said debate over whether the anniversary is a cause for celebration of the missionaries' accomplishments or for condemnation of their failings is present among Franciscans, as in other groups.

"These interpretations and standpoints are the consequence of differences in social position occupied by us and of differences in vision existing among us, whether on a historical, sociological or theological level."

The spirit of St. Francis of Assisi and the new evangelization called for by Pope John Paul II require Franciscans throughout the world to be with the poor in seeking to build a more just and peaceful world, the message said.

"We can never accept that a great majority of human beings created in God's plan as free beings should be impoverished and humiliated," the leaders said.

Solidarity with the poor also requires trying to understand and interpr history "with the eyes of the lowly, wi great sensitivity for the victims and t impoverished of all times."

The Franciscans said that just as t evangelization of the Americas has nev been free of abuses caused by hum sin, it also has never lacked "the el ments of hope and struggle in the nan of the Gospel."

The fifth centenary should be a tin of gratitude for God's "transformi and creative presence" in the world well as a time to ask "pardon for our si and for the sins of the world whi obstruct the coming of the kingdom.

V Centenary...

Fourth Degree Knights of Columbus lead procession into St. Patrick's Cathedral the Diocese of Charlotte begins its celebr tion of the 500th anniversary of evangeliz tion in the Americas.

Photo by JOANN KEAN

Last Missionhurst Priest In China Dies At Age 88

ARLINGTON, Va. (CNS) — Father Joseph Chang Shou-yi, the last Missionhurst missionary in China, has died, ending 126 years of the order's presence in the country.

Father Chang was known for his translations of major philosophical works into Chinese and as a philosophy professor at Missionhurst's seminary in Sui Tan, in the province of Inner Mongolia.

Missionhurst's worldwide headquarters in Arlington received word in January that Father Chang died in the village of Meigui Yingzi, China, Nov. 25.

Father Chang was born in Sui Yan, China, in 1903. In 1924 he was ordained a diocesan priest, and he entered the Missionhurst congregation — founded for missionary work in China — in 1927.

In the late 1950s, communist authorities arrested him and sent him to prison, where he spent more than 20 years, much of it in solitary confinement. Until his release in 197 Missionhurst superiors did not kno where he was or if he was alive.

After his release, Father Chang r mained under constant surveillance b the police, Missionhurst said.

The order said Father Chang w not associated with the governmen approved Chinese Catholic Patrioti Association. It said when he was able t write letters, he wrote them in Latin t show his faithfulness to the Vatican.

The People's Republic of Chin and the government-approved Chines Catholic Patriotic Association do n accept ties to the Vatican.

Missionhurst said that when Fath Chang died, two Chinese priests and "large group of Catholics" were at hi bedside. He was buried beside hi brother, a diocesan priest who died sev eral years ago, the order said.

Missionhurst — the Congregatio of the Immaculate Heart of Mary — sti ministers to Chinese in Hong Kon Singapore and Taiwan.

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CATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 20 • January 24, 1992

50 At Mass For The Unborn Hear Plea To Promote Cause Of Life

By KAY FILAR

CHARLOTTE — Everyone should their unique gifts to promote the cause life, said Father Ed Sheridan, pastor of St. briel, at a special Mass calling for an end abortion on Sunday, Jan. 19.

Not everyone is called to be on the front picketing, marching and participating rescues, Father Sheridan told about 850 ople who attended the afternoon Mass. r is everyone comfortable working ditly with people who need counseling ough diocesan programs.

However, all are called to be "instrunts of change in our society," he said.

The Mass was concelebrated by Bishs John F. Donoghue and Michael J. gley to mark the 19th anniversary of the preme Court Roe vs. Wade decision that erturned laws restricting abortion.

Twenty clergy from the Charlotte area sisted. Music was provided by the St. briel parish choir directed by Mary Richie d accompanied by organist Esther Gregg, nist Ann Fehring and flutist Sharon ason.

A reading for the Mass was from the spel account of the miracle at the Cana dding in which Mary prayed unceasgly for her Son and his ministry, and asked Jesus' help when she was concerned out a problem. She followed her prayers d questions with action by doing and couraging others to "do whatever (the rd) tell you." (John 2:5)

"Through daily prayer as individuals d families, through asking for the Lord's ace in gatherings such as this one today d through action and speaking out when opportunity is presented at home, office or school," we can create the climate in which miracles can happen, said Father Sheridan.

Father Sheridan urged his listeners to evaluate world events and take a stand in whatever way God directs. This will lead to a "reawakening of the value of life given by God, which no one has the right to take away," he said.

Linda James, a St. Gabriel parishioner and mother of two children, attended the Mass to learn more about the pro-life position, she said. As a new Catholic who completed RCIA classes less than two years ago, this was her first involvement in pro-life activity.

James grew up in a home without religious connections, she said. Consequently, her new convictions about pro-life issues often conflict with the positions of her family.

Father Sheridan's message confirmed her feelings against abortion and helped made it easier to convey her feelings to her family and others, she said. It also underscored her feelings that not everyone is called to demonstrate at abortion clinics. While James supports demonstrators, she does not always favor their methods, she said.

James, like many others, whether new or veteran members of the pro-life ranks, left St. Gabriel with renewed energy and commitment to the long and difficult work ahead.

Kay Filar is a member of St. Gabriel Parish in Charlotte.

shop John F. Donoghue, retired Bishop Michael J. Begley and other priests of the Diocese of arlotte concelebrate a Mass for the unborn Jan. 19 at St. Gabriel Church in Charlotte. About 0 people attended the Mass and heard a plea to use their gifts to promote the cause of life and lp put an end to abortion. Photo by KAY FILAR

Belmont Abbey's seventh abbot, Benedictine Abbott Oscar Burnett, inside the Belmont Abbey Church where he was installed Jan. 19 with Bishop John F. Donoghue conferring the abbatial blessing. Photo by JOANN KEANE

Seventh Benedictine Abbot Installed In Ceremony At Belmont Abbey

BY JOANN KEANE
Associate Editor

BELMONT — With the rite of abbatial blessing, Benedictine Father Oscar Burnett, 65, became the seventh abbot of Belmont Abbey on Jan. 19. He was elected on Dec. 21, 1991; chosen by his brother monks at Belmont Abbey to serve as abbot.

In a monastic-centered, concelebrated Mass, Bishop John F. Donoghue of the Diocese of Charlotte confered the blessing on the new abbot. Bishop Donoghue also served as main celebrant and homilist.

In his charge to the new abbot, Bishop Donoghue said, "Clearly, it is no easy task to be an abbot. It is a heavy burden that each receives on the occasion of his election, but it is not a burden that is borne alone. He depends upon the assistance of his brother monks, that living family of faith and love which he has been called to serve."

Under the Rule of St. Benedict, the abbot is called father, teacher, shepherd and administrator. He helps and guides the monastic cournmunity and indivdual monks to realize the charism expressed in the Rule of St. Benedict, a sixth-century guide to monastic and Christian life.

Abbot Burnett will supervise all religious and temporal affairs of the monastery. In addition to his monastic responsibilities, Abbot Burnett serves as chancellor of Belmont Abbey College.

"Abbot Oscar, you do not stand alone," said Bishop Donoghue, "today, nor in the future of your service of Belmont Abbey. You stand with the prayers, the support, the affection, the encouragement of us all. Above all, your fellow monks pledged with you to hasten the heavenly country, will stand with you, receiving you as their abbot with sincere and humble affection."

"Since 1887 when Abbot Leo Haid was blessed as the first Abbot of Belmont, this abbey has made precious and important contributions to the Diocese of Raleigh, and since 1972 when this diocese was established, to the Diocese of Charlotte," said Bishop Donoghue.

Bishop Donoghue expressed his personal gratitude "for the assistance furnished me since I first came to Charlotte in 1984. The Abbey has shown to my priests a great sense of fraternity. The monks have exemplified their Benedictine traditions of hospitality and brotherly support in many, many ways."

In his comments following the ceremony, Abbot Burnett said "God has extravagantly blessed Belmont Abbey over the past 115 years. All of you people of God have made our mission in North Carolina and beyond possible and successful."

"We monks pledge our continued work and prayer in collaboration with you so that our educational and pastoral works might make our lives better and our locality a better place for our having lived here," said Abbot Burnett.

"God has been recklessly generous to me over many fruitful years. Being elected abbot at over 65 years-of-age is no easy chose, but I am in good hands. I shall always remain grateful to you for this day of my blessing when all of you gathered here to join Bishop Donoghue in blessing me."

Abbot Burnett will serve as abbot for eight years. He can be re-elected for another eight-year term. He succeeds Benedictine Father Timothy Kelly of St. John's Abbey in Collegeville, Minn., who was serving as temporary administrator.

Catholic Schools Week

See Catholic Schools Week stories on inside pages. Photo by JOANN KEANE

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Educator Says 'Now Is The Time' To Promote Catholic Schools

WASHINGTON (CNS) — "Now is the time" for promoting Catholic schools as the "entire nation is struggling with the need for educational reform," the head of the National Catholic Educational Association said.

Sister Catherine T. McNamee, a member of the Sisters of St. Joseph of Carondelet, made her comments in anticipation of the annual Catholic Schools Week, this year slated for Jan. 26 - Feb. 1.

Midway into the week, on Jan. 29, schools will celebrate National Appreciation Day for Catholic Schools. To mark the day, parents and school officials were urged to meet with government and corporate leaders, both nationally and locally, to prompt support for choice in education and Catholic schools.

Such meetings began long before this year's Catholic Schools Week. For example, the first of the "Discover Catholic Schools" buttons was given to Vice President Dan Quayle Sept. 6 at Holy Cross School in Indianapolis, an NCEA spokeswoman said Jan. 13.

"Discover Catholic Schools" is the theme of Catholic Schools Week as well as a yearlong marketing campaign launched in September by the NCEA and U.S. bishops. It is illustrated by a tall-masted ship on rough waters, reminiscent of Columbus' voyage to the New World 500 years ago.

The NCEA and the bishops began the campaign "to showcase the values-added education and academic excellence of Catholic schools and help parents select schools for their children," NCEA materials said.

Other events to mark the week include meetings with legislators and community leaders, Masses, events for parents and grandparents, school fairs, assemblies and community service programs.

Quayle was honored with the first button of the campaign because he "is a strong advocate of an educational choice plan which embraces Catholic as well as public and private schools," NCEA materials said.

Quayle's two sons attend Jesuit-run Gonzaga College High School in Washington. His daughter attends Washington's National Cathedral School for Girls, governed by the Episcopal Church.

Mercy Sister Lourdes Sheehan, U.S. Catholic Conference secretary for education, said the bishops backed the campaign because they believe Catholic schools are vital to the future of the Catholic Church "and to our country." The bishops feel Catholic schools "must be championed," she said.

Campaign messages to be sent include the fact that "only 3 percent of Catholic high school students drop out (of school), compared to a national average of 14 percent," the NCEA said.

Other messages include the fact that studies show that "Catholic school graduates are more likely to attend and support the church" and to "demonstrate greater concern for others and become involved in the community," the NCEA said.

"Over 95 percent of Catholic secondary students graduate and 83 percent go on to college," the NCEA added.

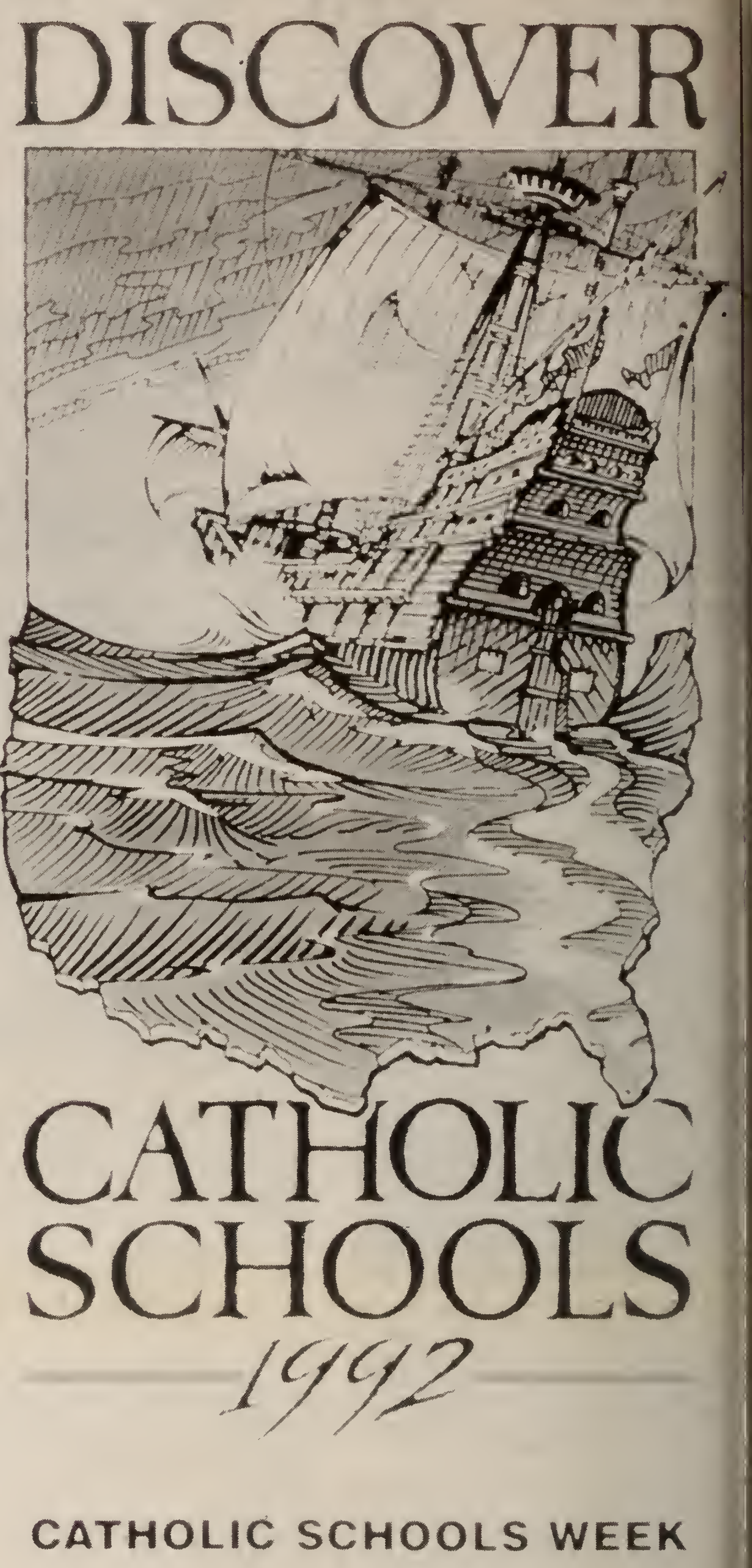
NCEA statistics for the past 20 years show that Catholic schools have seen a sweeping decline in enrollment. For example, in the 1970-71 school year, they enrolled 4.3 million students; in 1980-81, 3.1 million students; and in 1990-91, 2.6 million students. There are 8,600 Catholic elementary and secondary schools in the country.

But Robert Kealey, executive director of NCEA's elementary school department, said that "more single parents and dual-income families are turning to Catholic schools to help care for their young children."

NCEA figures showed that enrollment in preschool programs has increased 187 percent since 1982, that kindergarten enrollment is up 16 percent and that extended day programs are growing.

The NCEA also said Catholic school enrollment "increased in 24 states during the 1990-91 school year."

Catholic Schools Week...



"Discover Catholic Schools" is the theme for the 1992 Catholic Schools Week marketi campaign, a joint venture of the U.S. Catholic Conference's Department of Education a the National Catholic Educational Asociation to promote Catholic education. The ther artwork is reproduced in four colors on the poster. (CNS photo from NCEA).

Looks O.K. To Me...

Christine Proctor (r) looks over Sharon Dillon's classroom assignment. The girls are first grade students at Our Lady of the Assumption School in Charlotte.

Photo by JOANN KEANE

A Non-Catholic Teacher's Impressions Of Catholic Education

By MICHAEL STREICH

WINSTON-SALEM — People have asked me what it's like teaching at a Catholic school, since I'm not Catholic. Not only is that a valid question, but it gives me the opportunity to share my impressions.

One of my heroes is John Henry Newman who converted to Catholicism in 1845 and was made a cardinal in 1879. He was an Oxford scholar who wrote, "Ten thousand difficulties do not make one doubt." This testimony of faith can be applied to all of our lives. No firm decision made unto God's glory, however personal and silent, is without the temporal difficulties that tend to overwhelm us.

It is the distinct sense of community that gives meaning to the universal church. I'm not ashamed to admit that I have trouble holding back tears during (Jesuit)Father (Lawrence) Hunt's homily. We, as members of this community, are reminded that God's love is part of everything we do and that there is a distinct sense of permanence in that daily relationship. Community is more unity in love than piety; it is "family bound in Christ's love," humanity sharing a common denominator.

Even prior to coming to Bishop McGuinness High School, I found myself as apologist for Catholicism. Like St. Thomas More, I believe in principle. "Pluck up thy spirits ... and be not afraid to do thine office." Notwithstanding the fact that my great aunt was a Carmelite nun and another distant relation was a bishop, my appreciation and understanding came with devoted grandparents who took me to Mass while I was in the process of going through Lutheran confirmation. My spiritual upbringing was a veritable study of comparative religion. As an adult, I value both Edith Stein and Dietrich Bonhoeffer.

However, community is not intellectualism. It is love as well as family. is the visible expression of God's lo in our lives and our interaction wi each other. It is trust, respect, chari and kindness. It is that warm feeling get at the end of "It's a Wonderful Life

Idealism? Not really. True faith lived truly, and that's the spirit of co munity. To notice it is the first step; be part of it is the rest of the walk.

I just opened a letter from a de friend I've known for years. A missio ary sister first in Canada and now o side of Chicago, she says, "Your r model will, in the long run, mean mo to these kids than all the knowledge y pass on to them. So, be sure to ke walking with Jesus in His light, be f by His well of water in order that y will reflect His light and that He will that well of water sprining up out your life." Good words and good a vice.

ıuxiliary Bishop Thomas Gumbleton of Detroit (r) chats with Father Joe Mulligan of St. .uke Parish in Mint Hill at a recent meeting, of the Charlotte Peace and Justice Council. ı an address at the meeting, Bishop Gumbleton called the Persian Gulf War morally njustifiable. Photo by CAROL HAZARD

3ishop Gumbleton Calls Persian Gulf War Morally Unjustifiable

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Persian Gulf Var was morally unjustifiable, today as was a year ago, said Bishop Thomas J. iumbleton, auxiliary bishop of the Dioese of Detroit and former president of ax Christi, during a visit last week to harlotte.

The United States did not go to war gainst Iraq to stop a ruthless dictator nd aggressor as President George Bush ould have most people think, Bishop iumbleton told an audience of about 75 eople on the one-year anniversary of ıe massive U.S. airstrike on Iraq.

Rather, it waged a war to preserve an imperialistic monopoly over the oods of the earth," he said. "We didn't o to war in Iraq to stop the build up of uclear weapons. We had to protect ıternational order ... so we could proct our way of life."

The rich nations in the Northern lemisphere are getting richer at the xpense of the poor Southern Hemiohere, which is getting poorer, he said. There's no way we can justify a world ı which a few accumulate to themelves a monopoly of goods on the earth hile the majority of people suffer and ie."

U.S. policy is aimed at maintaining ıe growing disparity between the rich ıd the poor, said Bishop Gumbleton. If ıe United States can not maintain the isparity by covert actions, it will send ı troops as it did in the Persian Gulf ar, he said.

Bishop Gumbleton, a social justice ctivist and peacemaker, was invited to eak by the Charlotte Peace and Justice ouncil, which seeks "peaceful resoluon to conflict." The bishop has traved extensively to Vietnam, Jordan, aq and El Salvador. He also went to an on behalf of the hostages there.

"At some point we must make a ear judgment about what we have one," said Bishop Gumbleton. "I hope e can do it not just from our perspecve of the United States ... but also from ıe perspective of the poor people on the her side of the equation."

The public has been told the ısualities were "miraculously light," ıt that's only for the United States, ıid Bishop Gumblton. Estimates of aqi casualties range from 25,000 to 50,000, although the truth is closer to 250,000 Iraqi soldiers and 150,000 citizens, he said.

"I suggest to you that God can count," said Bishop Gumbleton. "God proclaimed to us by Jesus that he will not let a sparrow fall to the ground without being aware. And He knows each person intimately to the number of hairs on our heads. He knows the number of people killed in the Persian Gulf and he knows who killed them."

The United States rushed into war so fast it was impossible to stop the momentum, said Bishop Gumbleton. However, none of the reasons posed to the American people can be "sustained with any honesty," he said. The United States, for example, was allied with Syria, which now controls most of Lebanon, and tyrants worse than Iraqi President Saddam Hussein.

"Stopping Saddam Hussein was not the real reason," said Bishop Gumbleton. "It is my conviction that we went to war in the Middle East over national policy and unless we change, it will bring us into war again."

He said people should use the examples of Jesus Christ, Ghandi and Martin Luther King Jr. to envision a world of peace and harmony.

"If we imagine how things could be, then the chances are they will be greatly enhanced ... Do we have the courage and daring to hold up such a vision for ourselves or are we so committed to violence and war that we can never imagine a world where we renounce war?"

Redemptorist Vocations Director Travels Thousands Of Miles

By CARL ROSS

CONCORD — Father Peter Sousa's favorite song could be "On the Road Again." After all, he's logged more than 50,000 miles by car in his first year as Southeastern Vocations Director for the Redemptorist order. But traveling is nothing new for the 39-year-old educator in residence at St. James Parish in Concord.

For one thing, his father was a 26-year Army career soldier who took his wife and four children around the world from Waltham, Mass., to stops in Iceland, Fort Monmouth, N.J., the Panama Canal zone, and since the late 1960s, Sarasota, Fla.

Father Sousa had thought about teaching as young as 14, and had read *Catholic Boys* magazine, a publication of the Holy Cross fathers, a teaching order. He applied and was accepted to attend a high school seminary run by the Holy Cross fathers, but two months later in July 1967, he was informed the seminary was closing.

So, in the fall of the same year, Sousa entered the Redemptorist high school seminary, beginning an association that has lasted for 25 years. Ironically, 10 years later, a year before he was to be ordained, Father Sousa was asked to teach at the high school seminary.

He began a 10-year teaching career in 1980 at St. Mary's High School Seminary in North East, Penn., providing instruction in American government, Spanish, world history, sociology, fourth year religion and physical education. When the school closed in 1987, Father Sousa moved to St. Joseph's Preparatory Seminary in Princeton, N.J., serving for three years as vocations director.

When he's not on the road, Father Sousa assists Fathers Eugene Daigle and Vang Cong Tran in ministering to the 700 families at St. James and its mission, St. Joseph in Kannapolis. Redemptorists also staff St. John the Evangelist s Parish in Waynesville.

The Redemptorists are not immune to the vocations crises facing every religious order and diocese in the country today. The average age of a Redemptorist in the U.S. today is 65.

Even in the 1970s relatively few men who entered the Mount St. Alfonsus Seminary in Esopus, N.Y., were eventually ordained. Only six of the 22 men who began with Father Sousa were ordained. His was one of the last of the large classes, says Father Sousa. Since then, yearly ordinations have dwindled to one or two men.

The Redemptorist order, founded by St. Alphonus Liguori, came to the United States from Italy in 1832. Today, there are approximately 6,000 Redemptorist priests and brothers worldwide. About one-fifth live and work in the United States.

Father Peter Sousa, a resident of St. James Parish in Concord, travels thousands of miles annually as Southeastern Vocations Director for the Redemptorists.
Photo by CARL ROSS

Recruiting men for a lifetime commitment to community life in service to God is a painstaking process. Father Sousa estimates he's contacted as many as 70 men in his first year as vocations director. From that, no more than six are still being considered as potential candidates. Father Sousa says some of the reasons for backing off are "either because of their own uncertainty about what they want to do with their lives, or they are looking at other religious orders. Some people have debts they have to pay off."

The majority of men actively considering a religious life are in their 20's and early 30's, and come from varied backgrounds. "We've had some lawyers, a couple of policemen, a college professor," says Father Sousa. "I find that a lot of older men thought about being a priest when they were younger, but never followed up on it. We don't have an official cut-off age, but when I see someone over 40 without a college education, with no steady work record or ministry experience, all of these things will weigh as to whether we can consider them. After 50, it would be almost impossible to enter a religious community."

The biggest hurdle Father Sousa faces in recruiting is the vow of celibacy required of those entering religious life, he says. "Even working with kids as early as the eighth grade, they say, 'I'd like to be a priest, but I'd also like to get married.' The two are incompatible according to this current church law. And sex is such a preoccupation with younger people that while they may feel the call, they're not willing to make the sacrifice."

While he's not busy performing parish functions or conducting retreats and vocations work, Father Sousa holds down another job. One weekend each month and two weeks a year, he became Captain Peter Sousa, a chaplain assigned to the 108th division, Third Brigade Army Reserve unit at Fort Benning, Ga.

There, the only Redemptorist army chaplain in the Southeastern United States provides religious services and counseling. Father Sousa says he would like to serve fulltime in the army. But his work is needed elsewhere as he continues to search for those few special individuals who are committed to pledging their lives to the fulltime service of God and His people.

Carl Ross lives in Kannapolis and is a parishioner of St. James in Concord.

Father Fitzgibbons Proud Of Army Service

By CAROL HAZARD
Associate Editor

FORT BRAGG — Sirens shattered the still of a brisk, pitch-dark morning. "Gas, gas," people shouted as Father (Captain) Peter L. Fitzgibbons scrambled to put on his chemical warfare suit.

"We did this in training, but this was little different; one little pinprick (in the suit) and it would be all over," says the U.S. Army chaplain, recalling the first SCUD attack his unit survived about this time last year in the Persian Gulf.

No one knew then the suits weren't needed. All they knew for sure was that a SCUD, a ground-to-ground missile, could carry deadly chemicals.

Like aliens, everybody looked alike in their gas masks. Unless they talked, Father Fitzgibbons couldn't tell anyone apart as he made his way to the tactical operations center, "the casualty collection point," at base camp outside of Dammam, Saudi Arabia.

See **Chaplain,** Page 16

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A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Catholic Schools Week

As we again mark Catholic Schools Week, it's fitting not only to look back at the accomplishments of Catholic education over the years, but to look forward to what is expected to be a bright new future for Catholic schools in the Diocese of Charlotte.

The regionalization of diocesan schools in Mecklenburg County — announced last July by Bishop Donoghue — is rapidly becoming a reality. A regional school board is in place and functioning. Two new schools are under construction and will be ready for the start of the next school year. Additional construction will allow for increasing the enrollment of other schools in the area. Registration for the area schools began this month. The need for a new or expanded Charlotte Catholic High School is being studied.

Admittedly, there have been some setbacks. A suit filed by neighbors of St. Gabriel Church has — at least temporarily — blocked the construction of a new parish center which would have provided more classroom space for St. Gabriel's School. Hopefully, the suit will be settled soon and construction will resume.

Plans to create a middle school to serve all seventh and eighth grade students in the schools have been delayed because of objections by some parents. But the middle school concept is valid and will be put into place in the not-too-distant future.

Regionalization in the Charlotte area is just the beginning for the diocesan schools. Studies are being made for implementation of similar regionalization elsewhere in the diocese — especially the Triad area of Greensboro, High Point and Winston-Salem.

The regionalization is a means of making the schools more effective and more affordable for the growing Catholic population of the diocese. More and more of the Catholics moving into the area want to send their children to Catholic schools and Bishop Donoghue desires to make a Catholic education available to everyone who wants it.

THE CATHOLIC
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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan. 15.

Dear brothers and sisters,

The origin of the Church is to be found in the eternal plan of God, who "destined us in love to be his sons through Jesus Christ" (Eph 1:5). The Church is at once a historical institution founded by Jesus of Nazareth and a mystery of communion in Christ which is called to embrace all mankind.

The source of this communion is above all the "new commandment" of love (cf. Jn 13:34) which the Lord gave to his disciples at the Last Supper. The community of Christ's disciples, remaining in his love (cf. Jn 15:9), makes up the Church, the body of Christ. Her members are united with Christ and with each other in a love which is ultimately rooted in the life of the Blessed Trinity.

This mystery of trinitarian and ecclesial communion is reflected in Christ's priestly prayer that all hi disciples might be one, even as he is one with the Fathe (cf. Jn 17:21). Through his intimate communion c love with the Father and the Holy Spirit, Jesus himsel remains the supreme model of the communion of lov which is the Church. Thus at the Last Supper he praye for all his disciples, asking the Father that "the lov with which You have loved Me may be in them, and in them" (Jn 17:26).

The divine love on which the Church is founde and built up as a communion of believers in Christ i also the basis of her saving mission. The essence of th Church's mission is always to bear witness to the lov of Christ, so that the world may believe that Christ w sent by the Father (cf. Jn 17:23). This love is sacramen tally expressed in the Eucharist, which continuall renews the Church as a universal and eternal fellow ship of all who are called in God's plan to form on body in Christ.

I extend a warm welcome to the seminarians fror St. Meinrad Seminary in Indiana and to the professor and students from Manhattan College in New York. also welcome the pilgrim groups from Korea and S Lanka. Upon all the English-speaking pilgrims an visitors present at today's audience, I cordially invok the grace and peace of our Lord Jesus Christ.

Letters To The Editor

Welfare

To the Editor:

In response to William Barker's letter (Jan. 3 issue) criticising my comment with regard to being charitable:

Last night on TV, it was reported that the American public gave more than $22 billion to charity. Believe me, with a national debt in the trillions, all we have left is "the shirt on our backs" as a nation.

And yes, I have slaved 14 hours a day as a live-in maid at the age of 14. My father died in the coal mines when I was 2. And my mother was left widowed with three children.

I am not blaming Mexicans for our economic demise. There were already millions of unemployed in our country about the time illegal Mexicans were allowed into the country. And it was about that time when street people starting making their appearances in this country.

Also, I wasn't being "contentious" regarding overpopulation. Nor was I blaming the Catholic Church. Nor did I imply it was a matter of religious conviction. The point I wanted to make was that because of the Catholic Church's position on celibacy for those who are privileged to serve as nuns and priests, they are in a very favored position to encourage celibacy as a truly desirable way of life. There are many young people out there wanting something to give them purpose and direction. And believe me, with the human population reaching 6 billion when it never should have gone beyond 500 million, this should give people plenty of purpose.

Whether Mr. Barker believes the figures I gave on human population or not, it does not alter the reality of them. God gave us brains. He expects us to use them. And this is the major factor sadly lacking in our country today. We have been put to sleep by the welfare state. And human over-population is the major factor contributing to world hunger.

Mary Miller
High Point

More on marriage, divorce

To the Editor:

A writer from Marion, N.C., in responding to my last letter, seems to support the German Bishop who suggested the Church "relax" its position regarding remarriage after divorce. She reasons that there is no real difference between a Church annulment and a civil divorce, citing Webster's definition of "annul" as "to reduce to nothing."

In his Catholic Catechism, Father John Hardon, S.J., writes:

"Since marriage is a bilateral covenant, it is valid only when both parties make it with adequate knowledge and freedom of will. If either positive error or lack of freedom are proved to have been present when th marriage was entered, the Church may declare th contract invalid from the beginning. And though peopl sometimes speak of this as dissolving a marriage c annulling it, more accurately the Church makes declaration of nullity, saying in effect that what wa thought to be a matrimonial union really was not."

In other words, Webster notwithstanding, th Church could not "reduce to nothing" something whic the Church with her divinely appointed authority de clares never existed to begin with.

As contemporary Catholics, we must take extrem care lest we begin to judge with worldly eyes matte that rightly belong in the realm of the spirit.

Perhaps there is the danger, given the tremendou increase in the granting of declarations of nullity i recent years, especially in the United States, that a forr of "Catholic divorce" is taking place. Pope John Pau II, recognizing that danger, frequently cautions th American tribunals to be on guard against such abus The fact remains, however, that our Lord did promis He would be with His church "all days, even unto th end of time," so we must continue to trust in th promise as a safeguard of orthodox teaching an practice.

Estelle Wisneski
Charlotte

Where are the women?

To the Editor:

I read with amazement and dismay your rece account of 20 years of this diocese's growth an development (Jan. 10 issue). It would seem as if w have an all-male Church. Where are the women?

I have been in this diocese for 10 years and hav come to know many gifted women who give their tim and significant talents generously in the service of o Church here.

Surely, you do not need to be reminded of the man women who work at the Catholic Center in administr tive and supportive positions. Surely you do not nee to be reminded of the many women who carry the Go News into the highways and byways of this diocese i works of education, health care, social services, past ral ministry and countless other areas of service.

See **Letters**, Page

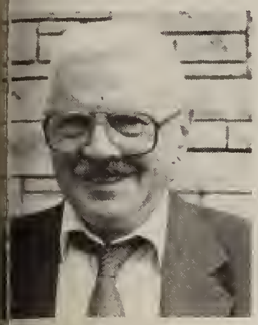
Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or le and must include the address and daytime telepho number of the writer. Letters are subject to editing f brevity, style and taste and must not contain person attacks on any person. Opinions expressed in letters in guest columns do not necessarily reflect the vie of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

It's funny how things often happen at opportune times.

A few days ago while I was working on this Catholic Schools Week issue of *The ıtholic News & Herald*, I received a phone call from an old college friend who for ꞉ past several years has been working for a Los Angeles newspaper. It's at least a dozen years since I've heard from him and probably more than 20 since I've seen him.



We spent several minutes catching up and making tentative plans to get together if Dave does get to make a planned trip to North Carolina.

But after that, most of the conversation consisted of Dave expounding on the glories of the schools of the Archdiocese of Los Angeles. It seems his children by his second marriage — both now in their teens — have received all of their education in Catholic schools.

Dave — who is Jewish — admits that part of the reason is the sorry state of the public schools in Los Angeles. But, also says he wants his kids to get a quality education and he knows they are getting

He figures they are much better prepared for the future than his sons from his first ırriage who went through the public schools in Fayetteville where Dave and his st wife lived for a few years after his tour in the Army.

Dave's opinion of the education his younger children are receiving in Los ıgeles really speaks well for the quality of Catholic schools. His sons in yetteville received a good enough education that one went to Harvard and the ıer, as best I can recall, to Vanderbilt.

This week, we are once again featuring a column by a representative of the North ırolina Lutheran/Roman Catholic Covenant Committee. The columnist is Pastor lmer Miller of St. Stephen's Lutheran Church in Lenoir who chairs the Ecumeni-l Affairs Committee of the Lutheran Synod of North Carolina. I think you'll find ; column interesting.

The covenant committee is meeting early next month in Greensboro and I expect vill decide to continue these columns which also appear in the *NC Catholic* and *e North Carolina Lutheran*. We have been alternating between Lutheran and ıtholic writers. I believe the next one will be Fathr George Kloster, pastor of St. ichael in Gastonia and director of ecumenical affairs for the Diocese of Charlotte.

Committee members also will be making plans for the first anniversary of the ;ning of the covenant on Pentecost of last year. We'll be keeping you posted on ꞉ plans.

The major plan being considered calls for a series of regional conferences around ꞉ state to learn what is being done by local parishes and to encourage them to operate with each other in implementing the covenant signed by Bishop Donoghue, shop Joseph Gossman of the Diocese of Raleigh and then-Bishop Michael cDaniel of the Lutheran Synod.

As stories in recent issues of this newspaper have indicated much is being done the parish level but there is always room for more.

Light One Candle

By FATHER JOHN CATOIR

This is the second in a series of columns I'm doing in honor of the Christophers' 40th anniversary of weekly television broadcasting. We are having one of the longest runs in TV history.

During my 14 years as the host of our program, which is called Christopher Closeup, I've enjoyed interviewing many fascinating quests.

Jane Pauley, the NBC Network News anchor and former co-host of the Today Show, provided one of the more memorable visits. It's always fun putting a professional interviewer in the hot seat, where they have to answer questions instead of asking them.

She explained when I asked her how she landed her job on the Today Show: "I started in TV right out of college and people didn't take me terribly seriously; I was a nobody from Indianapolis. But eventually I managed to get a job doing on-camera work in Chicago. It was from there that NBC in New York called me to do the Today Show."

Father Catoir: Tell us about the time the Today Show visited the Vatican.

Pauley: It was a wonderful experience. I remember as we were waiting for the pope to arrive very early in the morning, they showed us the Sistine Chapel. I was raised a Protestant, my executive producer is Jewish. Willard Scott is a Southern Baptist, and Bryant Gumble is a Catholic, in fact he was an altar boy. But the diversity we represented vanished when we found ourselves in the presence of a great man like the pope.

The day before, Bryant had told me he was taking some pictures of his children with him for the pope to bless. Before leaving in the morning, not knowing exactly what the tradition was, I decided to put a picture of my twins in my pocketboook. That morning Pope John Paul II celebrated Mass for us and afterward he greeted each of us individually. When he comes by he holds your hand and looks into your eyes and for that split second he's totally with you. I'm usually pretty cool, calm and collected. I wasn't even nervous at my own weddding. But that morning, my knees buckled. I just didn't have the courage to show him the picture. It didn't seem to be the right time.

Father Catoir: Oh, that's too bad.

Pauley: Luckily, we had a second meeting later in the trip. I knew I wouldn't get another chance, so I held the picture of my children in my hand and trembled. At that point, I can tell you I was not Jane Pauley of NBC News and I wasn't aware of a camera anywhere. I was just a nervous mother. The pope smiled and blessed the picture of my twins. I was profoundly grateful.

One of the things we try to do on Christopher Closeup is reach out to people of all faiths and people of no particular faith. Jane Pauley helped us achieve that goal.

(*For a free copy of the Christopher News Note, Television and You, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)*

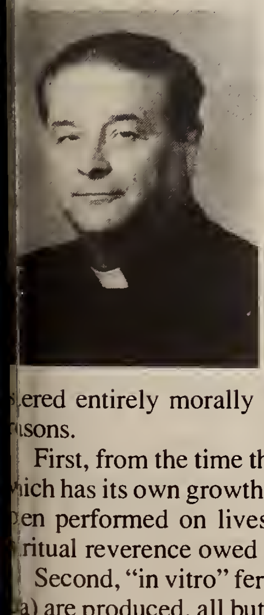
Father John Catoir is director of The Christophers.

⁄here Does The Church Stand On 'In Vitro' Fertilization?

By FATHER JOHN DIETZEN

Q. Would you please explain the Church's stand on "in vitro" fertilization? ennsylvania)

A. It is important first to be clear on what we're talking about. "In vitro'' tilization is one of the methods now technologically possible for conceiving a ild without sexual relations between a man and woman.



In this case, the gametes (woman's ovum and the male sperm) are united and conception occurs in a test tube in which also the first stages of growth of the new human life take place.

Soon this new pre-embryo is transferred to another environment, usually the mother's (or another woman's) womb for continuing development.

Such fertilization is called heterologous if the gametes come from people who are not married to each other. Homologous fertilization means that the reproductive cells come from a husband and wife married to each other.

"In vitro,'' literally "in glass," fertilization is con-ered entirely morally unacceptable by the Church, basically for at least three ısons.

First, from the time the ovum is fertilized a new separate human life has begun ıich has its own growth and dignity. Commercial, scientific and other procedures en performed on lives begun "in vitro" violate the respect and physical and ritual reverence owed to these lives.

Second, "in vitro" fertilizing usually means that a number of zygotes (fertilized a) are produced, all but one of which are simply allowed to die and be discarded. is also is an immoral deliberate destruction of new human life.

And third, this process for initiating human life is seen as a subversion of the nity and unity of marriage, and of the integrity of natural and necessary parental ationships with children as they come into the world.

This aspect of the moral character of "in vitro" fertilization may seem less gible, but it is an important and profound one. In the tradition and teaching of the urch, sexual relations in the context of married love is the only setting worthy of bringing into existence a new human life.

Heterologous fertilization, of course, brings in the additional questions of marriage fidelity and parental identity and responsibility.

But even if the fertilization is homologous (husband and wife providing the cells for the new life of their child), it deprives human procreation of the dignity which is proper and natural to it.

The fullest and most current explanation of the Church's teaching on these matters is the March 1987 "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," issued by the Congregation for the Doctrine of the Faith.

It says of this procedure, "In conformity with the traditional doctrine relating to the goods of marriage and the dignity of the person, the Church remains opposed from the moral point of view to homologous 'in vitro' fertilization. Such fertilization is in itself illicit and in opposition to the dignity of procreation and of the conjugal union" (II,5).

Perhaps it needs to be clearly said that when "in vitro" or any other kind of artificial human fertilization does happen, the resulting life is no less human and no less to be accepted and cared for with love.

This of course underlies the first and second points I made above.

For those of us who were raised when there was only one way for a baby to be conceived and carried to term in the womb of its own mother, it comes as a surprise to know that today there are at least 30 different combinations of methods all this can happen.

And each has its own array of religious and human, and therefore moral, questions.

It is a continuing and monumental challenge for the Church, or anyone else, to address these technological developments honestly and at the same time remain faithful to those values we hold so sacred about human life and relationships.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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A Lutheran Comments On Unity

By PASTOR GILMER MILLER

Growing up in Salisbury, N.C., I often went by the Sacred Heart Roman Catholic Church, the only Roman Catholic Church in town. The statue in front of the church always intrigued me. I wondered what went on behind the stone walls of that church. But I never found out. You see, I was in high school and none of my friends were members of the Catholic Church and there weren't any opportunities to become acquainted with the folks there. At least, not for this Lutheran boy in those pre-Vatican II days of the late '50s.

Last summer, St. Francis of Assisi Roman Catholic Church, St. James Episcopal Church and St. Stephen's Lutheran Church in Lenoir had a combined Vacation Bible School for the third year. It was held at St. Stephen's, where I am pastor. On the last night of the school, several members of St. Francis who had served as teachers for the week asked if I would explain our worship space. The conversation continued for some time as we spoke of how similar our worship is and how few differences we have. Working together in a Vacation Bible School opened some doors that had been closed and we felt that we shared a common faith.

More than 30 years separate these two vignettes. But there is more than time separating them. In the last 30 years, the Spirit of God has been at work in our world opening more than one door. The Spirit has involved a multitude of persons in the work of Christian unity on many different levels of the Church.

Reflecting on the world of the Spirit among our Roman Catholic and Lutheran parishes and people in North Carolina is something we need to do from time to time. In day-to-day workings, we often take for granted what is happening. Our daily routines become of paramount importance for us. The pebble in my left shoe preoccupies me totally until I remove it.

On Pentecost, 1991, the Roman Catholic dioceses of Charlotte and Raleigh, and the North Carolina Synod of the Evangelical Lutheran Church in America entered officially into a covenant relationship. This covenant acknowledged our common faith and the call to make the unity for which Christ prayed more visible among us. Through prayer, joint worship services, shared study of God's Word, and efforts to work together in significant ways on the levels of both our parishes and our synod/dioceses, we have embarked upon a journey which will bring us closer together in faith which we hold in common.

Early in the process of working on the covenant, a Covenant Committee was appointed by the three bishops. One of the purposes of this committee is to lead our dioceses and synod in actualizing the covenant. As the members of this committee have met together during the past year, we have come to appreciate the gifts each person brings from his or her tradition.

At the first meeting of the Covenant Committee, Bishop Gossman commented that "strangers seldom do significant things together." Perhaps the process of making strangers into friends is one of the most valuable effects of what is happening across our state as a result of the covenant relationships that are forming between Roman Catholics and Lutherans. Reports keep coming in about groups that are meeting together, and sharing meals, worship and study. And as these groups meet and share, people are finding that we are no longer strangers, but friends.

As I reflect upon the relationships that are forming in North Carolina, I feel certain that God's hand is very strongly upon us, guiding and leading us into a new day for His Church. It is my prayer that children growing up in 1991 might not have to wonder what is going on in that Lutheran or Roman Catholic Church down the street. It is my prayer that we, Lutheran and Roman Catholic, will provide opportunity for opening up our churches not only to each other but also to the Spirit of God at work among us.

Rev. Gilmer Miller is chairman of the North Carolina Synod, ELCA, Ecumenical Affairs Committee and a member of the Lutheran/Roman Catholic Covenant Committee.

Letters (From Page 4)

How can we celebrate a 20th anniversary without some recognition of their service? The Church in Charlotte would not be where it is without them.

I congratulate the diocese on its 20th anniversary and thank all who have brought us to this moment. My prayer is that the next decade will bring us to appreciate the contributions of the women without needing to be reminded.

Sister Veronica Grover, SHCJ
Charlotte

Congratulations

Dear Bishop Donoghue:

To you, Bishop Michael Begley, and the religious and faithful of the Diocese of Charlotte, I offer felicitations as you celebrate the twentieth anniversary of the diocese's foundation in 1972.

For more than a century, from 1820 to 1924, all of North Carolina was united with South Carolina in what was then the Diocese of Charleston. We have "a past" as members of the same Church family, and I reach out now in warm affection and admiration to our offspring at Charlotte.

Congratulations, Bishop Donoghue, and every best wish for God's blessings upon you and your people now in the days to come. It is most satisfying to have such a strong neighbor in the faith; it is so pleasant to have warm friends in Charlotte's gracious Bishops.

Sincerely yours,
Most Rev. David B. Thompson
Bishop of Charleston

Father Ray Berg (l) of St. Thomas Aquinas Church in Charlotte and Pastor Richard Little of Advent Lutheran Church embrace after signing a covenant agreement between the two churches during a Mass Jan. 19 at St. Thomas. Photo by MARION CARDOZA

Catholic, Lutheran Parishes Sign Covenant Agreement

By MARION CARDOZA

CHARLOTTE — If Vatican II had occurred 450 years ago, Martin Luther's split with the Roman Catholic Church wouldn't have been necessary, said Rev. Richard Little, pastor of Advent Lutheran Church in Charlotte.

Taking the thought a step further, Pastor Little said he knew of at least one Lutheran pastor who had become a Roman Catholic priest, because all the divisive issues raised by Luther had been addressed and the clergyman saw no reason to stay separated from the Catholic Church.

Rev. Little's remarks were made prior to an afternoon service at St. Thomas Aquinas Catholic Church Saturday, Dec. 18 in celebration of a covenant agreement between St. Thomas Aquinas and Advent Lutheran.

The convenant signing was planned in conjunction with the Week of Prayer for Christian Unity, January 18-25.

After inviting Rev. Little to join him at the pulpit during the homily, Father Ray Berg referred to the Scripture reading (1 Corinthians 12:4) to drive home the meaning of the landmark agreement.

"There are different kinds of spiritual gifts, but the same Spirit," said Father Berg. "There are different forms of service, but the same Lord. There are different workings but the same God who produces all of them in everyone."

He said, "What we are seeing here today is the miracle of the gift of wisdom. The power of the Holy Spirit working through us, whispering a word of wisdom in our ears telling us we should be together. With world conditions being what they are today, we can't afford to fight anymore."

Rev. Little said he felt the old divisions were caused by basic human nature which says, "I want to be right."

He noted that churches of varyin denominations are found on every stree corner. "Being constantly separate with everyone claiming to have the truth is not what Jesus called us to do," sai Rev. Little. "We all have a measure o truth."

He said that even within churches people disagree. "But Jesus died fo everyone. That's the message; that's th Good News ... God's the glue, the cement that holds us all together."

Father Berg, picking up on thi theme, said factions had existed withi the Church from the very beginning "The same Gospel is proclaimed b everyone, but we don't all hear it th same way," he said. "And yet, even wit lots of different understandings and interpretations, God is greater than al these divisions. It's okay for people t do things differently."

The gifts of the Holy Spirit ar available to everyone, but not everyon accepts them, said Father Berg. Althoug the gifts can fade away, three qualitie remain constant, he said. The qualitie are faith, hope and love.

Rev. Little responding by saying "That's why we're here tonight. We'r here to express our love."

In preparation for the covenant signing, Father Berg said, "A covenant is sacred thing; a sacred solemn agreement. We're about to enter into an everlasting covenant in agreement with bot our bishops."

"The Lord is in agreement, too, said Rev. Little.

The signing wiped away 450 year of animosity. While the two pastor embraced, the congregation gave a lon round of applause.

Following the service, everyone wa invited to a chili dinner at Adver Lutheran Chruch prepared by membe of that congregation.

"The most important thing is th coming together," said Lutheran sem nary student Diane Amidon at the dinner. "This is what Jesus wanted ... th we should all be one. While we ma never be one administrative body, it not necessary." The next goal should b the sharing of the Lord's supper, sh said.

Marion Cardoza lives in Waxha and is a member of Our Lady of Lourd Parish in Monroe.

Covenant Highlights

Highlights of the covenant agreement between St. Thomas Aquinas and Advent Lutheran:

— To continue to pray for each other in the respective churches.

— To worship and pray together in joint services.

— To reflect on the Word of God in shared study programs and provide opportunities to understand and appreciate each other's heritage and beliefs.

— To communicate and work together in areas of common ministry.

— To continue to cooperate in programs which encourage Christian principles of justice and peace.

— To promote social activities to bring the congregations together.

— To establish a Covenant Committee of Roman Catholic and Lutheran lay persons and clergy that will lead in actualizing this covenant.

— To annually review and reaffirm this covenant, and report annually to the two congregations.

ishop McGuinness Student Tells Vhy He Chose Catholic School

By MARK ALMOND

WINSTON-SALEM — I have cho- Catholic education because of small sses, qualified teachers, high standrds of academics and, most important all, a Christian atmosphere.

Because of the relatively small sizes our classes, we get a lot of personal ention from teachers, many of whom ve master's degrees. Recently, I asked pre-calculus teacher how to work a blem. He sat down right then and wed me how to do it. I was really prised at the time but realized where as — at Bishop McGuinness Memo- l High School.

Bishop McGuinness, a 250-student ool in the heart of Winston-Salem, is ollege preparatory school. Honors l advanced placement classes are of- ed, many of which are college courses.

By coming to Bishop McGuinness, h student accepts responsibility of ng the best he can be. My class of 56 dents has 16 with a 4.0 grade point rage; to me that's competition. Without it, this school wouldn't be as exciting as it is. Yes, there are late nights with athletics and extracurricular activities, but we find the time to do our studies and maintain outstanding high averages.

A Christian atmosphere means respect for each other, the faculty and school. This respect, learned from my parents in our Christian home, has been carried over into Bishop McGuinness.

We begin our day with prayer and the Pledge of Allegiance. Most classes also begin with a prayer. We celebrate Mass at least once a month. A chaplain is at the school one and a half days a week, and he is available anytime by request.

If I had to choose between Catholic education and what is offered in the local public school, I would not hesitate to choose Bishop McGuinness Memorial High School.

Mark Almond is a senior at Bishop McGuinness Memorial High School.

Let's Shoot Some Hoops...

Youth takes a shot at the annual basketball Free Throw Competition sponsored by the Knights of Columbus of the Asheville area. Boys and girls 10-14 competed in the gym of Asheville Catholic Community School. Photo by TIM REID

Video Reviews

NEW YORK (CNS) — The follow- are home videocassette reviews from U.S. Catholic Conference Office for m and Broadcasting.

Each videocassette is available on IS format. Theatrical movies on video e a U.S. Catholic Conference classi- ation and Motion Picture Associa- of America rating.

ny Wednesday" (1966)

Jaded wealthy businessman (Jason bards) is a good husband six days of week but Wednesday is reserved for ther woman (Jane Fonda) until his e (Rosemary Murphy) forces a showdown and the girlfriend finds the man of her dreams (Dean Jones). Directed by Robert Ellis Miller, it's a lively, broad and sappy comedy with some serious overtones about the pains caused by infidelity. **TheU.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America. (Warner, $19.98)**

"Easy Rider" (1969)

Two drifters (Peter Fonda and Dennis Hopper), with a wad of cash from a drug transaction, motorcycle through the Southwest, encountering a disparate variety of Americans (standout is Jack Nicholson as a small-town lawyer), on their way to a tragic end in New Orleans. Also directed by Hopper, the journey may lead nowhere but the beauty of the natural landscape provides a lyrical context for this excursion through the troubled byways of contemporary American life. Thoughtful and provocative, it is marred by some graphic violence, a foggy mixture of sex and religion and a benign view of drugs. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted. (RCA/Columbia, $19.95)**

"The Girl of the Golden West" (1938)

Wildly fanciful Nelson Eddy/ Jeanette MacDonald musical set in California pioneer days when a notorious bandit leader (Eddy) is reformed by the love of a good woman (Miss MacDonald) who runs the saloon in a rough mining town whose sheriff (Walter Pigeon) wants to hang the bandit and marry her. Directed by Norman Z. Leonard, the creaky melodramatic plot is helped by a bizarre assortment of characters, though the Sigmund Rohmberg/Gus Kahn songs are entirely forgettable. Old-fashioned escapist fare with well-intentioned ethnic stereotypes. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America. (MGM/UA, $29.95)**

"Mobsters" (1991)

Glossy Prohibition-era gangster movie follows the bloody rise to power of young thugs Lucky Luciano, Meyer Lansky, Bugsy Siegel and Frank Costello (Christian Slater, Patrick Dempsey, Richard Grieco and Costas Mandylor) by murdering New York's reigning dons (Anthony Quinn and Michael Gambon). Director Michael Karbelnikoff glamorizes the killers all through this humdrum rehash of far better gangster movies of yesteryear. Excessive violence, uncritical portrayal of murderers, much rough language, a restrained bedroom scene and occasional nudity. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted. (MCA/Universal, rental)**

"The Parent Trap" (1961)

Identical twins (Hayley Mills), raised separately by parents(Maureen O'Hara and Brian Keith) who split up shortly after their birth, only learn of each other's existence at boarding school where they concoct an elaborate scheme to get mom and dad back together again. Directed by David Swift, it's a typical sentimental Disney family comedy, with parents having the IQ of domestic pets and being no match for their precocious offspring. Still, it's genial and mostly heartwarming with good acting thrown in for good measure. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America. (Disney, $19.95)**

"The Seven Little Foys" (1955)

Bob Hope plays Eddie Foy, popular turn-of-the-century vaudeville star who, after the death of his forbearing wife (Milly Vitale), creates a stage act featuring his seven young children. Director Melville Shavelson does well with the show-biz setting, including a zesty turn by James Cagney as George M. Cohan, but Foy as an absentee father remains largely unsympathetic until the end when he takes the kids on the road to keep the family together. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America. (RCA/Columbia, $69.95)**

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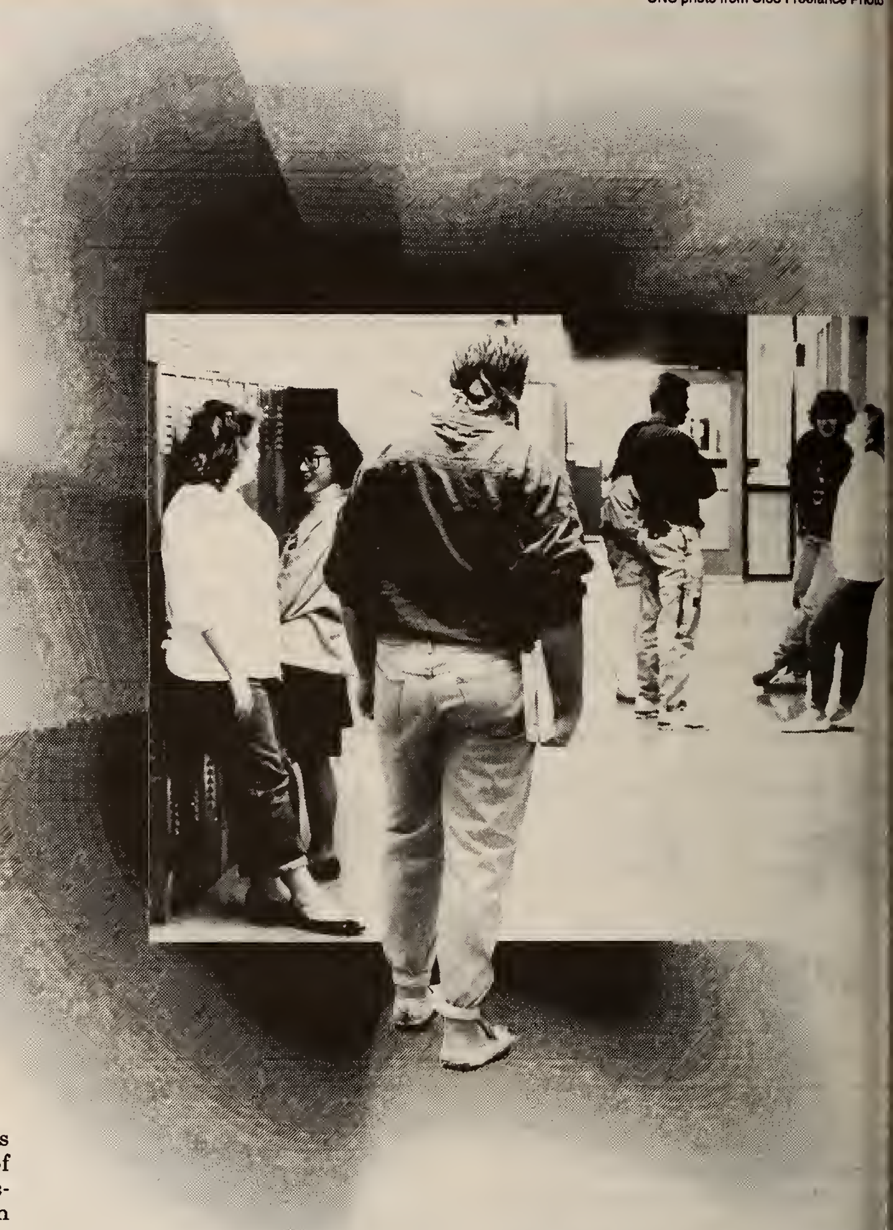

CNS photo from Cleo Freelance Photo

Acceptance: the key to communication with kids

By Father Herb Weber
Catholic News Service

Many parents and their teen-age children work daily to get along and understand each other. Others, however, give up the struggle and hope that those years will pass and a necessary separation of ways will come about.

In either case, entering the minds of teen-agers to find out just what is wanted by them is very hard to do.

We often hear about high-school students who get along well with a particular teacher who praises their work and lauds their friendliness. At the same time, the students behave in an insolent and uncooperative manner at home.

■ ■ ■

Often parents — and teens as well — feel like they are two different persons between home and school. The difference sometimes lies in the degree to which the teen-agers are affirmed, supported and allowed to express themselves.

> **"There seems to be a strong hunger among teen-agers to be listened to. What is inconsistent, however, is that they don't always know that they have to return the favor to their parents and family."**

There seems to be a strong hunger among teen-agers to be listened to. What is inconsistent, however, is that they don't always know that they have to return the favor to their parents and families.

A high-school student may storm out of the room saying, "No one ever wants to hear my opinion," when that same young person may be guilty of refusing to listen to others.

Perhaps the key to the teen-age mind is to discover that what is desired even more than communication is acceptance. It is precisely because of this desire to be known as an individual with feelings and needs that various behaviors emerge.

One pattern that is frequently seen among teen-agers is that of the rebel.

I recall a high-school girl who was actually a pretty good student who was rarely in trouble. Yet she consistently chose to startle her parents. Her choices of friends, her style of dressing, even her excessive interest in religion seemed calculated to shock her parents.

The parents were frequently caught off balance by what was happening. But to me, an interested outsider, there appeared to be an almost purposeful plan to challenge her mother and father to accept her for what she was. If they could still love her in her rebellious state, then she knew that she would always be loved.

On the opposite end of the spectrum is the teen-ager who tries to do everything just right. In my work with college students, I often see young adults who were these "perfect" kids in high school. They excelled in class, participated in extracurricular activities and often associated with other "good" kids.

More than once, the college-age students have admitted that they spent much of their time trying to win their parents' approval. But behaving so well doesn't always bring love, and so at college some of these youngsters are still trying to find parental acceptance.

Obviously, not all rebels and certainly not all of the well-behaved high-school kids, fit into the schema I've just described. Virtually all teen-agers, however, desire and desperately need acceptance. Only when that is present can real communication even be considered.

In a setting where there is an unconditional acceptance, the teen-ager can explore his or her dreams and begin t communicate them with others.

Todd, an athletic young man, stoppe by one day to tell me that he had man dreams of what he wanted to do with h life. His hopes were to work with chi dren, and even more, to write children literature. Fortunately, he had receive some support from his parents. Had h not, the dreams might have died on th vine long before they could ever be nu tured into reality.

■ ■ ■

Authentic communication with tee agers has to go beyond the giving an receiving of information. In fact, th type of conversing pales in compariso with the sharing of what makes perso think and behave the way they do.

Questions like "What did you do t day?" or "Who did you see at the game are easy to ask, but they often come acro as unnecessary meddling into the tee ager's affairs. When parents can sha their own hopes and fears and actual listen to those of their children, they a tapping into the greatest resource th the young have — the possibility dreaming dreams and developing ideal

There is no question that teen-age need to communicate at this level. Mor over, there is very little doubt that su communication cannot take place unt the parent-teen relationship becomes safe environment where mutual acce tance reigns.

(Father Weber is pastor of St. Thom More University Parish in Bowli Green, Ohio.)

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FAITH IN THE MARKETPLACE

How is it possible to surmount obstacles in parent-teen relationships?

"I let them know I'm their friend. I stress open communication. I let them know I am there to listen to them and give advice, not to criticize or judge them." — Sherry Blair, Scottsdale, Ariz.

"The best solution is being honest all the time because that avoids most of the problems. You can't hide from your problems or they just get worse. And most of the problems come from not being honest." — Kelii Meyer, Greensburg, Ind.

"My son is having a hard time with school. It creates tensions between us. I try to pray every day. I try to praise him, even if he just goes from a C to a C+. We don't like to punish, but rather to negotiate." — Aldina Copeland, Denver, Colo.

"Sometimes there are things in my life that my parents can't relate to — boyfriend, girlfriend problems, for example. The key is my explaining better my point of view and my parents really stopping and listening." — Amy Harbison, Glen Dale, W.Va.

"Encourage open dialogue as best you can. Teens should not shut their parents out. They should try and share the difficulties and pressures they are dealing with that the parents maybe aren't aware of. Another big help is plugging into Christian education programs in your parish because these issues are coming up all the time." — Scott Chisholm, Richmond, Va.

An upcoming edition asks: What makes the Gospel good news for your actual life or for your world? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

One, two, three, talk!

By Linda L. Rome
Catholic News Service

A door slammed in the face, jaw-eaking silence and a barely concealed gh of boredom are forms of communi-tion between parents and teen-agers at are overused and too often accepted the inevitable cost of growing up.

How can teens communicate with eir parents? Sometimes the answer to at is summed up in one word: "care-ly."

Teens struggle with their growing eds for privacy, independence and sponsibility. Knowing the boundaries what to keep private, what decisions make without parental guidance and w to be self-reliant without shutting eir parents out can be daunting.

It's tricky talking to teen-agers, and ckier still getting them to confide in u, but it can be done.

"There is no right way of talking to ls," says Ron Taffel, director of family d couples treatment at the Institute Contemporary Psychotherapy in New rk City, in "The Secret of Getting ds to Talk" (McCalls, December 1991).

He notes that much popular advice getting kids to open up is based on the therapist-patient model and applied to the family situation.

But he cautions that except in times of crisis, such "therapy-like communication just doesn't feel real and has a narrow range of effectiveness."

Instead, he suggests "the art of parallel conversation and indirect conversation" to open communication between teens and parents.

You know what a parallel conversation is: You and your son or daughter are walking somewhere and you're not talking about anything. Out of the blue your teen mentions a problem at school or a knotty conflict with a friend.

■ ■ ■

To keep the conversation going, Taffel suggests three things: "Don't name the child's feelings." Don't say, "You must feel sad."

Instead, "ask specific, action-oriented questions such as: Who was there? What happened next?"

Third, "Don't hold yourself back — respond." Give an honest response to the situation. React emotionally if that is how you feel. Kids need to know you care.

"Don't shield kids from your emotions — disappointment, sadness, anger," says Taffel — even if communication has broken down and there is a crisis. Hitting below the belt, however, would include a physical confrontation, name-calling, humiliating the teen in front of friends or family, and threatening never to speak to the child again.

Indirect conversations are another way to communicate. Taffel mentions letting your teen overhear a conversation with a spouse or friend that imparts information you want the teen to know.

Watching a TV program and discussing it can be a form of indirect conversation. Finally, parents can write a short letter and leave it on the teen's bed without ever mentioning it.

"Ironically," says Taffel, "the sign that a conversation has worked is that life simply goes on."

Another important aspect of communication is listening. It can be difficult when your teen is shouting "You don't care about me." But parents need to stay calm and try to find out what is really bothering the teen.

NINELINE, the hotline of Covenant House, whose work among young people is well known, has guidelines that say, "Never imply your teen-ager's feelings don't matter or that they'll change. Teens live in the present. It doesn't help them to know they'll soon feel differently."

Acknowledging a person's feelings can be as simple as a hand on the shoulder or sitting down quietly with that all important listening ear.

In many ways communication between teens and parents is like any good communication: Try not to judge each other, respect your differences and remember the reason you're trying to communicate is because you love each other.

(Linda Rome is a free-lance writer in Mentor, Ohio.)

CNS photo by Paul Conklin

When self-expression leads to conflict

By Father John J. Castelot
Catholic News Service

All people have the right to be heard, d most people begin to use it just conds after birth when they howl in otest at the none-too-gentle slap of the stetrician.

Later, as teen-agers, their cries for ention, for communication, are often t as inarticulate, but we ignore them everyone's detriment.

At every age people expect to be lis-ned to and taken seriously.

Scripture offers practical examples of e use of free expression. But since this a human right, the biblical authors nply assume it; they feel little need to plain or justify it.

It was the practice in Corinth, for tance, for butchers to buy meat left m the pagan temple sacrifices and l it. Some Christians saw no problem h buying the meat. They realized the idols to whom the meat was sacrificed actually were non-entities, so the meat had been offered to no one. It was morally neutral.

"Every family member — child, teen-ager, adult — can freely express himself or herself and expect to be listened to seriously. But when this conflicts with the rights of the family as such, some sort of give-and-take is demanded."

However, others did not have such well-informed consciences and were scandalized by this free expression of conscience by fellow Christians.

Both parties had a perfect right to express themselves, but the result was conflict, tension. Paul had to resolve this conflict and, in so doing, gave a practical principle for exercising the right involved: there is no such thing as absolute freedom of expression.

One person's rights are conditioned, limited, by the equal rights of others. Paul acknowledges that both parties are within their rights. But a higher law intervenes: the rights of the community as such, the common good.

Paul's solution gives priority to the rights of others: "Therefore, if meat causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin" (1 Corinthians 8:11,13). The peace of the community is that important!

■ ■ ■

Paul does not deny the right to freedom of expression, but points out it must be used responsibly, as all rights must. I can insist on my point of view, but if that causes tension in the community I must compromise.

This is true of any community, including the family. Every family member — child, teen-ager, adult — can freely express him- or herself and expect to be listened to seriously. But when this conflicts with the rights of the family as such, some sort of give-and-take is demanded.

The letter to the Galatians is Paul's charter of Christian freedom. In it he writes: "For the whole law is fulfilled in one statement, namely, 'You shall love your neighbor as yourself.' But if you go on biting and devouring one another, beware that you are not consumed by one another" (Galatians 5:14-15).

The freedom to speak and the obligation to listen must be used responsibly in order to avoid destroying communication completely.

(Father John J. Castelot is a Scripture scholar, teacher and lecturer.)

OOD FOR THOUGHT

When communication breaks down between parents and teens, numerous actors may be involved.

Fear is a factor. Often parents fear teens will make wrong decisions about choolwork, drugs, sex. Parents fear they can't protect teens from harmful mistakes.

Unfortunately, what can happen is that the fear itself reigns supreme. All that gets ommunicated is the fear. The real communication and the agreements needed etween parents and teens on these serious matters get blocked.

Lack of truthfulness — past or present — can cloud communication. Of course, trust has been broken, it can be rebuilt. But both teens and parents need to realize is will take work — and time.

Misunderstanding can lead to a communication breakdown. Often this occurs hen parents and teens don't articulate clearly or don't listen attentively to what ctually is said in a conversation.

Confusion, too, is a factor in communication breakdowns — confusion, for xample, about "who" one's rapidly changing teen-ager really is.

Frequently parents sense that their teen is "turning out" quite differently than they xpected. And that just proves that communication is essential if parents and teens re ever to know each other well.

To communicate effectively, however, a few communication blocks may need to e removed.

David Gibson, Editor, Faith Alive!

FURTHER NOURISHMENT

Helping Teens Care shares the experiences of 17 diverse families and how they handled difficult times during their children's teen years. James McGinnis, the book's editor, says it is for parents and other nurturers of teens who want a sense of hope that they can make it through. Included are suggestions for sharing values creatively. Parents Jim and Susan Vogt write: "What many stories in this book reveal ... is a change rather than a lessening of energy demands" as children become teen-agers. "Younger children often drain us physically, while our teens drain us psychically.... It's a transition from 'doing for' to 'presence and availability'" with one's teens. (Crossroad Publishing Co., 370 Lexington Ave., New York, N.Y. 10017. 1991. Paperback, $11.95.)

FAITH alive!

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Education Is Key To Fight Against Abortion

By BISHOP JOHN F. DONOGHUE

What can happen in 19 years? In 19 years, a whole generation of people can be born into the world. In that time, the oldest would stand posed on the threshold of adulthood. The youngest, the most vulnerable, would touch our emotions and evoke our nurturing instincts.

A lot can happen to a life in 19 years. But for literally millions of American children there is no record of their birth or growth into maturity. These children have been the innocent victims of abortion.

For 19 years, since 1973, the United States Supreme Court has upheld the decision of a court case known as Roe vs. Wade. On the basis of this case, the court overturned the laws which outlawed abortion. And while some ground has been gained in trying to get the court to reverse itself, the fact remains that even with a reversal some states may still allow abortions.

What can we do to make an effective change? What can we do to save lives? In a recent *Christopher News Notes*, Father John Catoir suggests that changing the popular opinion of the American people can have a strong influence on whether abortion remains legal or not.

That's a good point. The more people who believe abortion is not the answer, the less likely it will be considered an option. First and foremost, we must get our facts straight. For instance, the majority of Americans believe that 20 percent of abortions performed annually are on women who have suffered the pain and humiliation of rape or incest. **Fact:** Less than 1 percent of abortions are done for such reasons.

Almost half of all Americans think there are less than 500,000 abortions performed a year in the United States. **Fact:** 1.6 million abortions are performed annually. Add to that abortions performed in other countries and the total amounts to some 40 million a year.

Pro-abortionists argue that the world doesn't want or need "unwanted" children. **Fact:** Two million American couples are on agency waiting lists to adopt a child.

In the cases of opinion, the arguments strongly favor a pro-life stand. While polls* show that 67 percent of Americans favored laws that require parental consent the fact is almost a third of all abortions performed are on teenagers and generally without parental knowledge and/or consent.

Pro-abortionists argue that abortion is being supported by the majority of American people. The same opinion polls revealed that 87 percent of Americans favor laws that would require giving information on alternatives to abortion before an abortion could be performed. Ninety-three percent of Americans would like to see more restrictions placed on abortion than currently exist.

Armed with such information, pro-lifers can make a solid case that Americans favor alternatives to abortion. But the work of pro-lifers does not end there. Here are just a few other ways we can make a difference in saving the lives of the unborn:

— Support the agencies and groups offering alternatives to abortion.

— Do not be afraid to show strong moral covictions to the issue.

— Contact legislators about strengthening the restrictions on abortions.

— Make an effort to educate others, especially young people, about the abortion issue.

— Be patient and present pro-life cases in ways that appeal to those who do not share all of our convictions. Remember, the immediate goal is to save lives.

— Pray for the unborn and for those who can save the unborn.

American Catholics can be proud of their involvement in the fight for life. But the time for resting on our laurels is in the distant future. Remember the words of Cardinal John O'Connor who said, "We have not ... broadly disseminated our belief that every human life is sacred because it's made in the image and likeness of Almighty God, and that our concern for the unborn flows from this fundamental belief. If this is to change, and with its hearts of all people of good will, we will have to improve our means of educating people."

**Statistics: Wirthlin Group polls; Alan Guttmacher Institute.*

Discover Catholic Schools

By DR. MICHAEL SKUBE

Come, celebrate and discover what Catholic schools can and do offer students, parents and parishioners; and why we are an asset to the community.

Join us during Catholic schools week, Jan. 26 - Feb. 1, as we celebrate education that goes beyond preparation for a secular life. It prepares students for a Christian life. The week also observes the high standards of excellence and the quality of education available to all students in our schools.

Ths year's theme, "Discover Catholic Schools" certainly fits well for all of the 15 schools in the diocese. Since 1989, hundreds of additional families and students have "discovered" what Catholic schools have to offer and have decided they want to be part of it. Enrollment has increased from 4,403 to 4,873 during this period.

In the United States, Catholic schools educate 2.5 million students. There are 8,600 Catholic elementary and secondary schools across the country. In our diocese, there are 13 elementary and 2 secondary schools, with an additional elementary school of 500-plus-capacity being built.

Catholic preschool enrollment in America grew by 220 percent between 1982 and 1991. Six of our schools offer preschool. Lack of space accounts for the inability to offer preschool in all schools.

In our diocese, students receive values-added education. Our schools offer an education rich in Christian values — and that is the foundation of why we exist.

Educational excellence. Catholic school students score substantially higher than public school students on reading, math and science tests. During the spring, 1991, the national SAT average for verbal was 422 and 474 for math. In North Carolina, the numbers slipped to 400 for verbal and 444 for math. In our two diocesan high schools, verbal scores were 470, and 483 for math.

Visionaries. Our teachers and administrators see their work as a mission; an emphasis on shaping character as well as mind; an academic curriculum for all, with teachers focused on student outcomes.

Come. Celebrate, and discover Catholic schools.

Dr. Michael Skube is superintendent of schools for the Diocese of Charlotte.

Notre Dame Campus Church Designated Minor Basilica

NOTRE DAME, Ind. (CNS) — The designation of Sacred Heart Church on the campus of the University of Notre Dame as a minor basilica is an acknowledgment of the church community's efforts to "help people live out their faith actively, day to day," according to the university's president.

Holy Cross Father Edward Malloy made the comment at a Jan. 17 press conference at which Bishop John M. D'Arcy of Fort Wayne-South Bend announced the designation. The university is located in Bishop D'Arcy's diocese.

"This distinct honor recognizes the place this illustrious church has held for generations of students at Notre Dame, for our own Diocese of Fort Wayne-South Bend and, we may say without any exaggeration, for the Catholic Church in the United States and, indeed, around the world," the bishop said.

He said the Vatican Congregation for Divine Worship and the Sacraments grants the title of minor basilica to churches that have "historical significance but also pastoral vitality" and service beyond the local area.

Sacred Heart has been the center of worship at Notre Dame for more than 120 years. It is also a parish church for residents of South Bend, Ind.

Bishop D'Arcy said the church's Sunday liturgies are particular signs of how Sacred Heart affects the universal church, filled as they are with worshipers from around the country and the world. "And that's not just on football weekends!" he added.

Now to be called Sacred Heart Basilica, the building becomes the 32nd minor basilica in the United States and the second in Indiana, after the Basilica of St. Francis Xavier in Vincennes, Ind., part of the Evansville Diocese.

Holy Cross Father Daniel Jenky, rector of Sacred Heart, said that as a minor basilica, Sacred Heart would receive a plaque of the papal seal to be placed above the main entry, a small ceremonial bell specifically for basilicas and an umbrella which is an ancient symbol of papal authority.

He said jokingly that some concern has already risen over the umbrella because its color scheme includes stripes which, though originally the colors of the Roman Senate, are the colors of the University of Southern California, a major football rival of Notre Dame.

The basilica's construction was completed in 1871, 29 years after the founding of Notre Dame. The first Mass took place in 1875, and Bishop Joseph Dwenger of Fort Wayne officially consecrated the building in 1888.

Its standing-room capacity is approximately 1,500 people; its sanctuary can hold 75 concelebrants.

Crosswinds

Crosswinds is a series of occasional columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

There are moments in life that stand out as extraordinary within the ordinary humdrum of daily living. Such a moment was encountered unexpectedly through my day to day work at CSS.

As a nun, my sixth sense is often operative: "Where is this person with God?" But I must admit that the thought was not high in my awareness when James' office visits became predictable, not just that he wanted a dollar or two, but that he would show up again!

Thinking that I knew James, I was totally surprised to receive a call from a local hospital informing me that James had requested I come to the hospital as his newborn infant daughter was dying. I was totally surprised, too, to see the fullness of love for this baby on the part of both her parents.

As I met this grieving couple in the waiting area, I was invited into the room to be with the baby. James spoke first and said, "I want you to help our baby go to God ... She needs to be baptized." In response, I prayed over the baby and baptized her. I then prayed for the baby and God's will for her. The parents seemed to find some comfort in this after watching their infant struggle so for life.

Two days later, the baby died, and because the parents were unchurched, they asked me to help them and provide the funeral service. I took the request seriously and prepared a talk on the resurrection of Jesus and the hope for their baby of new life.

The reality of the situation struck me deeply, as I stood in this very small congregation of the baby's parents and two other relatives at the funeral home and later at the graveside. It was an extraordinary moment for me to stand at a point where utmost poverty and utmost love and faith and hope intersected.

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Joanna Case

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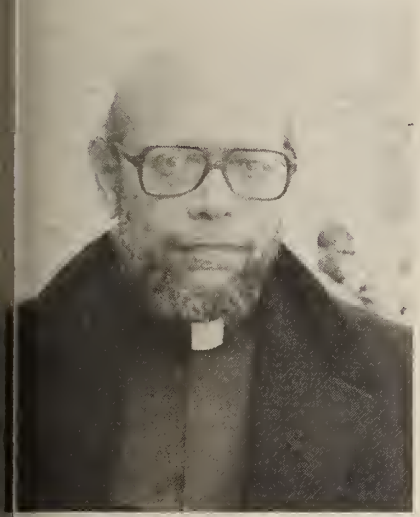
ing Celebration Focuses On eing Black And Catholic

By JOANN KEANE
Associate Editor

CHARLOTTE — The Diocese of arlotte celebrated the anniversary of . Martin Luther King, Jr.'s birthday th a day-long series of workshops lminating with a liturgical celebra- n, led by Bishop John F. Donoghue.

Nearly 150 people turned out for the lebration at Our Lady of Consolation urch on Jan. 18. Sponsored by the cesan Office of African-American fairs, the group spent the day in semi- rs, focusing on the affirmation of be- g black and Catholic, and the ability to derstand African-American culture as ll as faith traditions.



nedictine Father Cyprian Davis, a speaker the diocesan Martin Luther King Jr. ebration Jan. 19.

Photo by JOANN KEANE

It was a learning experience for ny.

"These workshops help individuals derstand they are somebody and that y stand for something, and they have ich cultural background." said Carl ster, diocesan director of African- nerican ministry, "You'd be surprised w eye opening some of these things for people." The workshops are portant, he says, as people "begin to rn about themselves, learn who they , from whence they came, and the ltural background that has been sup- essed. We should deprogram our- ves to know that indeed, black is autiful and not to be ashamed of."

Benedictine Father Cyprian Davis d "Black and Catholic," a workshop id twice during the day. Father Davis is a Benedictine Monk of St. Meinrad Archabbey, and professor of Church history at St. Meinrad School of Theology. He is the author of articles on monastic history, black Catholic history and black spirituality, and of a high school textbook on Church history.

Father Davis is a founding member of the National Black Clergy Caucus, and contributed to the preliminary drafts for *Brothers and Sisters to Us*, the pastoral letter of the U.S. Catholic Bishops and *What We Have Seen And Heard*, the pastoral letter of the Black Catholic Bishops. He is the author of *The Church a Living Heritage*; *Black Spirituality, A Roman Catholic Perspective*; and *The History of Black Catholics In The United States*, on which his presentation was based.

Information workshops, sharing the historical perspective and insight on shaping the future of African-Americans in the American Catholic Church is crucial.

"It is important," said Father Davis, "because black Catholics have to learn more about themselves and the community of the Catholic Church; to learn a sense of pride of being both black and Catholic, and also to have a deeper sense of responsibilites one has as a black Catholic today."

"And to know our roots to understand our culture as well our faith traditions, so that we connect," said Holy Family Sister Oralisa Martin. Sister Oralisa became a stand-in presentor for the scheduled Rev. Dr. Elias Farajaje-Jones, whose plans changed due to a death in his family.

Sister Oralisa, a native of New Orleans, has served as a Sister of the Holy Family for 24 years. She is presently in doctoral studies in religious education at Howard University.

Her field of work has been teaching, preaching and as a consultant to black Catholics in religious education. She is the founder of the African American Catechetical Conference and the African American Catechetical Institute in Los Angeles, Ca.

"Listen To The Voices Of Our Ancestors - How To Read The Scriptures," was the focus of Sister Oralisa's workshop. "My question to the people was, what does this biblical text have to say to us as African-Americans." She was pleased with the response. "What was so strong for me was their ability to read that scriptural text ... and to make that connection."

"My purpose was to take the participants into the scriptures to hear it, to listen, to proclaim it and understand why and how we live it," said Sister Oralisa.

She challenged participants to "ask why does one read the scriptures, what does one hope to gain as well as experience." That, she says moves "us into the understanding of who we are as African-American people who are decendents of Africans, who in fact have a culture that is a gift to humanity; to go back to see what the scriptures say, and to not just move into scripture looking for people who might have been African."

"We ... have to be honest with in terms of African-American people," said Sister Oralisa, "the condition of African-American people in this country, and to be serious about our people being authentically educated; culturally educated and the Church not be threatened by that."

Carl Foster, director of the diocesan African-American Affair Ministry, talks with Holy Family Sister Oralisa Martin at theannual Martin Luther King Jr. birthday celebration at Our Lady of Consolation Church in Charlottee. They are standing by an "enthronement" of symbols that exemplify both Catholicism and African-American heritage.

Photo by JOANN KEANE

THE ORATORY

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IMAGES OF THE SELF
A film and discussion series
Wednesday January 22, 1992 and each
Wednesday through February 5, 1992
7:00 p.m.
Fr. David Valtierra, C.O.
Michael Rukstelis

Contemporary film often seems dominated by images of status, power, success and fame. How do Christians understand and respond to these images? This four week series will use a variety of films to reflect on a basic tension in faith: the tension between the "true self" and the "false self." Join us as we ask what these images of self mean for people of faith. We will be viewing films from Woody Allen, Kurosawa and Coppola.

$5/session
$15/series

Pre-registration encouraged

National March For Life

Associate Editor Carol Hazard of *The Catholic News & Herald* traveled to Washington this week with the Diocese of Charlotte participants in the National March for Life.

Watch for her stories and pictures in the Feb. 1 issue.

✠ Scripture

Readings For The Week Of January 26 - February 1

Sunday: Nehemiah 8:2-4, 5-6, 8-10; 1 Corinthians 12:12-30; Luke 1:1-4, 4:14-21.

Monday: 2 Samuel 5:1-7; Mark 3:22-30.

Tuesday: 2 Samuel 6:12-15, 17-19; Mark 3:31-35.

Wednesday: 2 Samuel 7:4-17; Mark 4:1-20.

Thursday: 2 Samuel 7:18-19, 24-29; Mark 4:21-25

Friday: 2 Samuel 11:1-4. 5-10, 13-17; Mark 4:26-34.

Saturday: 2 Samuel 12:1-7, 10-17; Mark 4:35-41.

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Comunidad Hispana
Comuniquémonos

Un padre unido a su familia. (CNS Fotografia de ABC)

Por qué no es Usted mi Padre?

Por PADRE JUAN JAIME ESCOBAR

(Tomado de *El Colombiano* dic. 1- 91)

Hace más de 20 años Alexander Mitscherlich escribió una polémica obra titulada "Hacia una sociedad sin padre". En ella planteaba el problema de la pérdida del sentido de la función parental en la sociedad contemporánea. Con todo a pesar de su capacidad visionaria Alexander no pudo ni siquiera imaginarse que la crisis de la paternidad podría llegar a ser hoy, dos décadas largas después de su obra, tan aguda. En Europa, por lo pronto, los niños han ido desapareciendo y no pocas sociedades están formadas en su mayoría por adultos y ancianos.

Parece ser que para muchas parejas del viejo mundo, no vale la pena ser padres. En nuestras tierras, donde abuandan los niños, el problema es otro: hay exceso de hombres capaces de embarazar mujeres, pero son escasos, muy escasos, los que desean ser realmente padres. Ser engendrado no tiene gracia, eso es solo una cuestión biológica y cualquier irresponsable puede serlo. Pero ser padre, ser padre en toda la profundidad de la palabra y en toda la intensa exigencia que ello supone, es otra cosa muy distinta. Habría que decir con el dicho popular que "de eso tan bueno no dan tanto".

Acaso las investigaciones sobre el problema del sicariato no han llegado a la conclusión de que a la base de todo, además del problama socioeconómico, se encuentra la desgarradora situación psicológica de muchos niños abandonados por sus padres? Si nos fijamos bien, en nuestra sociedad existe una crisis de paternidad. Para los niños de hoy es un lujo tener padre y es un lujo mayúsculo tener un buen padre.

Hay padres de eos que preñan a sus mujeres y luego las abandonan a ellas y a sus hijos. Hay padres prematuros, de eos que fabrican una nueva vida en el éxtasis de una fiesta sabatina y que a pesar de ser adolescentes se creen lo suficientemente maduros para jugar al amor, pero no para amar a un hijo.

Hay padres que pagan abortos, porque consideran como una desgracia para ellos, el surgimiento de una nueva vida. Hay padres con hijos regados en muchas casas y en diferentes barrios. Hay padres con amantes y padres con "queridas". Hay padres que pasan el dinero para la alimentación de un niño, pero no pasan el apellido. Y claro está, hay de aquellos que pasan el apellido y no el dinero. Hay padres autoritarios que solo conocen el lenguaje del "aqui mando yo y se hace lo que yo digo" Y hay padres que para ganarse a sus hijos y evitarse molestias, los llenan de riquezas y comodidades y les consienten todos los caprichos. Hay padres que dedican la mayor parte de su tiempo a conseguir dinero y no sacan ni unos pocos minutos para hablar con sus hijos. Hay padres que nunca dialogan, sino que imponen su punto de vista.

Hay padres de esos que escogen las carreras que tendrán que estudiar sus muchachos y hay padres que creen ser muy buenos, porque pagan a tiempo el colegio, el agua, la luz y el teléfono. Hay padres borrachos todos los días y hay padres que golpean a sus esposas y a sus hijos. Hay padres amargados que nunca sonrien en la casa y padres que solo suscitan miedo en sus niños. Hay padres que por fuera del hogar representan maravillosamente su papel, pero que una vez llegados a casa se despojan de su máscara y vuelven a ser unos tiranos o unos adúlteros.. Hay padres así y nosotros no sabemos, no calculamos, no nos imaginamos siquiera cuánto daño le están haciendo a esa generación actual, la desaparición de los verdaderos padres.

Hoy hay jóvenes más solos y más tristes y más llenos de odio. Y gran parte de su rencor está dirigido contra el padre que les arruinó la vida.

Este año, cuando terminó de hablar conmigo un muchacho que sufría por la división de su hogar, se me acercó y abrazándome hundió su cabeza en mi pecho y lloró. Luego, sin mirarme, me dijo: Por qué no es usted mi padre? Yo hubiera querido que su grito atormentado lo oyeran todos los que infamemente engendran niños para la tristeza; pero , por desgracia, solo yo escuché su gemido. Después de limpiarle las lágrimas simplemente le dije: "No temas, lo soy, porque padre no es el que te engendra, sino el que te ama; no es padre el que te trae al mundo, sino el que te enseña a vivir".

La Acción Fundamental de la Iglesia es la Evangelización

Por: MONS. ANTONIO GONZÁLEZ ZUMÁRRAGA

(Tomado de la revista *Vida Pastoral*)

Toda la acción pastoral de la Iglesia comienza con la proclamación de la palabra de Dios. La palabra de Dios es la que convoca a quienes la escuchan a reunirse en una comunidad de fe, a celebrar el culto y a vivir en caridad. La comunidad de fe, de culto y de caridad es la Iglesia. Es importante y fundamental la acción profética de la Iglesia, acción por la cual se proclama la palabra de Dios y se educa en la fe a los creyentes.

El anuncio de la palabra de Dios fue también de suma importancia para el pueblo de Dios en el Antiguo Testamento. De ahí que la restauración de Jerusalén, después del destierro, comienza con la proclamación solemne que de la palabra de Dios hace sacerdote Esdras en la plaza que ha ante la puerta del Agua.

También para la Iglesia, l evangelización de todos los hombre constituye su misión esencia "Evangelizar constituye, en efecto, l dicha y vocación propia de la Iglesia, s identidad más profunda". Y evangliz significa para la Iglesia "llevar la Buen Nueva a todos los ambientes de l humanidad y con su influjo, trasforma desde dentro y renovar la mism humanidad" Pero "no ha evangelización verdadera, mientras n se anuncie el nombre, la doctrina, l vida, las promesas, el reino y el misteri de Jesús de Nazareth, Hijo de Dios".

Nuestra Iglesia
I - Es Una

Por PADRE SILL RUEDA

La unidad de la Iglesia católica es mundialmente conocida y es a través del vínculo con Cristo como forma una sola unidad. Todos nosotros los bautizados somos la iglesia verdadera que fundó Jesús y a la cual imprimió dones y cualidades específicas en este mundo y por lo tanto con nuestras actitudes y conocimientos y más aun con el compartir, podemos decir que estamos en lo sierto.

La unidad indisoluble de la Iglesia , viene directamente desde su fundador, asi como Cristo es uno con el Padre y el Espiritu Santo, asi también quiere El que todos nosotros seamos uno con E conservando nuestra diversidad d conocimientos, caractéres y actitude personales.

La multiforme riqueza de Dios, hac más ricos a los hombres, porque hemo sido creados a su imagen y semejanz no en su ser sino en su espiritu que es que nos hace a todos llamar a Dio Padre.

La unidad consiste en que todos no acerquemos a El. Los hombres de toda las razas y condiciones sociales si ningun distinción y com hemos dich conservand nuestros carisma par enrriquecerno más los unos a lo otros y par conservar l unidad que hac fuerte a la Iglesia. Jesús ya lo habi dicho en el Evangelio, que, "todo rein dividido llegará a su perdición". Y y conocemos también el adagio popul que dice: "la unión hace la fuerza". L fuerza de la Iglesia es y tiene que ser s unidad, su esencia misma, su contenid su doctrina igual para todos.

Cuando todos tratamos de camin por el mismo camino aunque pensemo diferente o mejor dicho obedecer a la mismas leyes y normas de la Iglesia, los principios fundamentales doctrinales que Jesús enseño a lo Apóstoles y que son la base de nuestra creencias, y cuando todos disfrutamo de estas verdades y vemos que nuestr vida va en progreso espiritual; entonce comprendemos por qué es tan importan la unidad en nuestra Iglesia y por qu solo ella puede hacer la fuerza qu necesitamos para las luchas diarias.

(continua)

Mensaje del Obispo

Por el OBISPO JOHN F. DONOGHUE

Qué puede pasar en 19 años? En 19 años toda una generación puede nacer en este ındo. Para ese tiempo las generaciones adultas estarán cansadas en el umbral de madurez. Los jóvenes, los más vulnerables, tocarán nuestras emociones y ocarán nuestros instintos de crianza. Muchas cosas pueden pasar en la vida en estos 19 años. Pero literalmente para millares de niños americanos no habrá constancia de su nacimiento, ni de su crecimiento en la madurez. Estos niños son las víctimas inocentes del aborto.

Por 19 años, desde 1973, la Corte Suprema de los Estados Unidos ha sostenido la decisión del caso conocido como Roe contra Wade. Lo básico de este caso es que la corte derribó la ley que habia proscrito sobre el aborto y por lo tanto se ha ganado algun apoyo en tratar de que la corte trasforme esta ley. Por lo tanto parece que aunque trasforme la ley, algunos Estados continuan permitiendo el aborto.

Qué podemos hacer para lograr efectivo este cambio? Qué podemos hacer para poder salvar muchas vidas? En una nota reciente de las noticias "Cristóferas", el Padre John Catoir gería que cambiando la opinión general del pueblo americano, podemos tener una luencia fuerte, ya sea que el aborto permanezca legal o no.

Este es un buen punto. Entre más gente crea en el aborto; no es la respuesta. Los cos probablemente sean considerados como una opinión. Primero y principalmente emos que tener nuestras convicciones muy fuertes. Por ejemplo la mayoría de los ericanos creen que el 20% de los abortos que se hacen anualmente, son de mujeres han sufrido el dolor y la humillación de la violación y el incesto. Lo sierto es que: de los abortos han sido hechos por estas razones.

Casi la mitad de todos los americanos creen que hay menos de 500 mil abortos se hacen al año en los Estados Unidos. Lo sierto es que: 1.6 millones de abortos hacen cada año; agregándoles los abortos que se hacen en otros paises, se suma os 40 millones al año.

El grupo de los que están a favor del aborto dicen que el mundo no quiere ni cesita niños "indeceados". Lo sierto es que: 2 millones de parejas americanas están la lista de las agencias esperando la adopción de un niño.

En los casos de opiniones el argumento es fuerte a favor del derecho a la vida. gunas estadísticas muestran que el 67% de los americanos favorecen las leyes que uieren el concentimiento de los padres. Pero lo sierto es que: 3 de todos los abortos se hacen, son en jovencitas y generalmente sin el conocimiento y concentimiento sus padres.

Los que están a favor del aborto dicen que el aborto está aprobado por la mayoría pueblo americano. Y la misma opinión de la estadística revela que el 87% de los ericanos favorecen las leyes que darán informaciones o alternativas sobre antes aborto o cómo se puede realizar. 93% de los americanos quieren ver más tricciones sobre el aborto de las corrientes que ya existen.

Armados con toda esta información, los que están en favor del aborto pueden cer un caso sólido y sostener que los americanos favorecen las alternativas del orto. Pero el trabajo de los que defienden la vida no termina allá. Aqui hay tamente otros pocos caminos donde podemos hacer la diferencia en salvar las as de los que no han nacido:

Apoye las agencias y grupos que ofrecen alternativas en contra del aborto.

No le de miedo de mostrar una moral fuerte de sus convicciones sobre este tema.

Comuníquese con legisladores que sostienen las restricciones sobre el aborto.

Haga un esfuerzo de educar a otros, especialmente a los más jóvenes, sobre este na.

Sea paciente y presente los casos en favor de la vida, en formas claras para uellos que no comparten nuestras convicciones. Recuerde que el fin principal es var vidas.

Ore por los que no han nacido y por aquellos que pueden salvar a los que no han cido.

Los católicos americanos pueden esta orgullosos en sus actividades en favor de vida. Pero el tiempo para descansar sobre los laureles está muy distante en el uro. Recuerde las palabras del Cardenal John O'Connor que dijo: "No tenemos claro dicernimiento de nuestras creencias de que cada vida humana es sagrada que es hecha a imagen y semejanza de Dios y esta preocupación por los que no nacido nos viene de esta creencia fundamental. Pero si esto quieren cambiar; con corazones de todas las gentes de buena voluntad, tenemos que mejorar nuestras as de educar a la gente"

Noticias Locales

te Colonial

Para el domingo 29 de marzo del sente año, a las 3 pm. El Padre Silverio eda dará una conferencia en el Museo nt, sobre "El Arte Colonial en las uelas, Quiteña y Cuzqueña," para pararnos más a la celebración del V ntenario del descubrimiento de érica. Estan todos los hispanos itados. La entrada es gratis.

formativo Latino"

La primera semana de cada mes sale Charlotte el periódico hispano formativo Latino" que es un órgano nformación para toda la comunidad. tamos a todos los hispanos a apoyarlo olaborar con él. Se puede hacer miembro de la coalición Latinoamericana, con 20 dólares al año y recibirá por correo el periódico o poniendo sus avisos comerciales en dicha publicación. Para más información llamar al número: 543-7823.

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People In The News

Retired International Policy Specialist Dies At 77

WASHINGTON (CNS) — Edward Woods Doherty, who was an international policy specialist for the U.S. bishops after retiring from the Foreign Service, died Jan. 10 of heart ailments at age 77. Doherty was at Washington Hospital Center at the time of his death. A resident of West River, Md., Doherty was born in St. Louis. He worked in 1975-86 for the U.S. Catholic Conference, public policy arm of the U.S. bishops, and contributed to the writing of the U.S. bishops' 1983 pastoral letter on war and peace.

Mother Teresa's Attitude Key To Recovery

LA JOLLA, Calif. (CNS) — Mother Teresa, discharged Jan. 15 from a California hospital after a three-week stay, fought off heart illness and pneumonia in part with a positive attitude. "There is no doubt that her feisty nature helped enormously in her recovery; she had an 'I-must-get-well' attitude all the time,'' said Dr. Patricia Aubanel, one of two cardiologists treating her at the Scripps Clinic and Research Foundation in La Jolla, an affluent section of San Diego. Aubanel and her colleague, Dr. Paul Teirstein, continually praised Mother Teresa during daily press briefings while she was hospitalized, but added that she was not the ideal patient.

Bishop Imesch Recovering Well From Heart Attack

JOLIET, Ill. (CNS) — Bishop Joseph L. Imesch of Joliet was reported in excellent spirits and recovering well after undergoing what doctors described as a "very successful" angioplasty Jan. 10. The 60-year-old bishop suffered a heart attack late Jan. 6 at his Joliet residence. After preliminary tests at Silver Cross Hospital in Joliet, Bishop Imesch was transferred to Loyola University Medical Center in Maywood, Ill. He underwent heart catheterization to determine the extent of blockage in his coronary arteries.

Vatican Delegation Heads For Vietnam For Church, State Talks

VATICAN CITY (CNS) — Another Vatican delegation traveled to Vietnam to discuss ongoing church-state problems in the Southeast Asian nation. The Vatican said Msgr. Claudio Celli, a top official of the Secretariat of State, and Msgr. Barnabe Nguyen Van Phuong, an official of the Congregation for the Evangelization of Peoples, left Jan. 12 for Hanoi, where they were to meet with government authorities. The prelates were also to travel to Ho Chi Minh City in the southern part of the country, where most Catholics reside, the Vatican said. The Vatican has sent several delegations to Vietnam in recent years to try and bridge the gap between the Church and the communist government.

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DESCUBRE La Fe

9. ¿CUÁL ES NUESTRA HERENCIA JUDÍA EN EL MISTERIO DE LA SALVACIÓN?

Dios escogió a Abrahám para convertirlo en el padre de un pueblo especial que se convertiría a su vez en Su instrumento de salvación y prepararía la venida de Su hijo.

A través de Moisés, Dios sacó al pueblo de la esclavitud de Egipto. Esta liberación se volvió el fundamento de la fe de Israel. Hasta hoy, el pueblo judío celebra su Fiesta de Pascua Hebrea, la libertad que Dios dió a Su pueblo. Los cristianos ven en la Pascua Hebrea un presagio de la liberación del pecado por Jesús.

Para ayudar al pueblo de Israel a mantener su parte en la alianza, Dios le dió a Moises los Diez Mandamientos. Más tarde se agregaron otras leyes. Estas leyes juntas le dieron al Pueblo Escogido su exclusivo caracter e identidad.

Un lazo espiritual une al pueblo de la Nueva Alianza con el pueblo judío. "Ahora, pués, se oponen al Evangelio y esto ocurre para bien de ustedes. Pero han sido llamados por Dios y Él los ama a causa de sus antepasados porque Dios no se echa atrás después de elegir y dar sus favores." (Romanos 11:28-29)

Dios enseñó y preparó al pueblo de la antigua alianza dándose a conocer en su historia Él mismo y Su voluntad y haciéndolos santos. Esto lo hizo como preparación y como figura de la nueva y perfecta alianza que iba a ser ratificada en Cristo.

Aunque la Iglesia es el Nuevo Pueblo de Dios, no se ha de señalar a los judíos como réprobos de Dios y malditos, como si esto fuese escrito en las Sagradas Escrituras. (*Declaración Sobre la Relación de la Iglesia con las Religiones No-cristianas*, 4, Concilio Vaticano II)

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Diocesan News Briefs

Jesuit House Of Prayer

HOT SPRINGS — The Jesuits will offer a weekend winter retreat Feb. 7-9 at the Jesuit House of Prayer. Jesuit Father Joseph McGovern will direct the retreatants with conferences and in prayer.

Situated in the scenic mountains of western North Carolina, the House of Prayer offers a peaceful atmosphere for prayerful reflection. Private and individual retreats are also available.

For registration and information, write or call the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

Journey Through The Inner Life

MAGGIE VALLEY — Living Waters Reflection Center will sponsor “Dreams: Journeying Through The Inner Life” Feb. 14 - 16.

Designed to explore the use of dreamwork in our on-going spiritual journey, the workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious.

Time is provided for theoretical input, dream sharing, prayer experiences and for private dreamwork.

The workshop will be directed by Third Order Franciscan Father Bernie Tickerhoof.

For more information, contact Living Waters, (704) 926-3833.

Calling OLA Alumni

CHARLOTTE — The end of the school year will close a page in history for Our Lady of Assumption School on Shennandoah Avenue. The new school on Shamrock Drive will open in the fall.

Alumni are planning a ceremony to commemorate the closing of the school, and are searching for old memorabilia to compile in a historical display at the new school site.

Any former student of OLA with old yearbooks, trophies, pictures, and other memorabilia are asked to call Terisita Staub, (704) 545-4206.

Early Adolescent Institute

CHARLOTTE — The diocesan Offices of Youth Ministry and Religious Education have teamed up to present the Early Adolescent Ministry Institute, Feb. 21-22.

The workshop will allow parish and school leaders to improve their ministry effectiveness with early adolescents, and to assist parish and school leaders in developing more responsive early adolescent programming.

For more information, contact the Office of Youth Ministry, (704) 331-1717.

Adult Education

CHARLOTTE — St. Gabriel is sponsoring a six hour working seminar for couples and individuals, “Winning The Battle Of The Sexes - Making Relationships Work in Spite Of Our Difference.” The seminar will be held on Feb. 7 from 7-10 p.m. and Feb. 8 from 9 a.m. until noon.

Participants will learn the elements of a good relationship; become aware of what men and women really want in a relationship and aquire tools to develop the relationship you want; understand how men and women think; learn steps to better communication; and take home guidelines for a good relationship.

Seminar leaders are, Charlotte psychiatrist Norman Owensby, psychotherapist Lou Owensby and Jennice Owensby.

The two-part series will be held in St. Gabriel’s fellowship hall.

A $20 donation is requested.

For registration information, contact Sharon Mease, (704) 366-2738.

School Registration

WINSTON SALEM — Our Lady of Mercy School will hold registration for the 1992-93 school year Jan. 30 from 10 a.m. until 2 p.m.

If you are registering for the first time, please have copies of your child’s birth certificate, baptismal certificate and social security number.

Registration fee is $75 per family.

For more information, contact Our Lady of Mercy School, (919) 722-7204.

Camporee Plans

ALBERMARLE — Camp Barnhardt of the Central NC Council of Boy Scouts of America in Albermarle will be the site of the Charlotte Diocesan Catholic Camporee, April 3-5.

This is a boy scout reservation and summer camp on the western shore of Lake Baden. The Catholic Camporee is for all Catholic cubs and scouts, troops and packs sponsored by Catholic organizations as well as many others. It is an annual event sponsored by the diocesan committee on scouting.

For more information, contact Frank Thompson, (704) 359-8670, or George Wadell, (704) 437-8047.

Basketball Free Throw

HICKORY — The annual Knights of Columbus basketball free throw contest will be held at Clyde Campbell School on Jan. 25 at 1:30 p.m.

The event is open to any youth ages 10-14. Boys will compete only with boys their own age, and the girls will do the same.

For more information, contact Grand Knight Terry Keller, (704) 256-2649.

Vocations Contest

LENIOR — Following the theme, “What is God calling me to do?” the Knights of Columbus are sponsoring their annual writing contest.

Contestants in grades 6, 7 and 8 are asked to submit essays of no more than 500 words along with their name, address, phone number, and social security number.

For more information, contact Dale Rascoe, (704) 728-0739.

Spaghetti Dinner

CHARLOTTE — St. Matthew’s junior high youth group is sponsoring an “all-you-can-eat” spaghetti dinner on Sat. 25 following the 5:30 p.m. Mass in the parish family room.

Tickets are $4.50 for adults and for children 12 and under. Pre-pu chased tickets will help in planning t feast.

For more information, contact Matthews, (704) 543-7677.

Annual Fatima Pilgrimage

CHARLOTTE — The annual p grimage to Fatima is planned for July through Aug. 6, 1992.

The cost is $1299 round-trip fr New York to Portugal. All room/bo and ground transportation is include

For more information or to recei a brochure, contact Kathleen Pott (704) 366-5127.

1992 North Sea Adventure

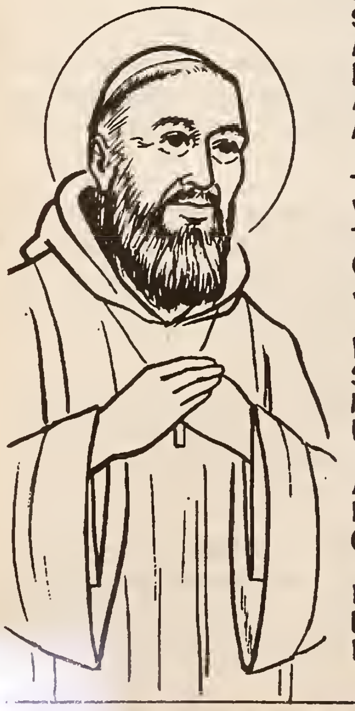
CHARLOTTE — A summer jo ney to Ireland, Scotland and Holla will leave on July 13 for a 15-day t that features visits to the Shrine of C Lady of Knock, and the World’s Fair Flowers in Amsterdam.

Contact Msgr. Richard Allen at Ann Church or Jean Ponischil, trip s retary, 1614 Dilworth Road, East, Ch lotte, NC 28203, (704) 375-2366.

The Catholic News & Herald w comes parish news for the diocesan ne briefs. Submit releases 10 days bef publication.

the Saints *by Luke*

ST. ILDEPHONSUS



ST. ILDEPHONSUS WAS BORN OF DISTINGUISHED PARENTS IN 607. IT IS BELIEVED THAT HE WAS A PUPIL OF ST. ISIDORE OF SEVILLE. HE BECAME A MONK AT AGLI (AGALIA) NEAR TOLEDO DESPITE HIS PARENTS OBJECTIONS AND, IN TIME, WAS ELECTED ABBOT.

HE ATTENDED COUNCILS IN TOLEDO IN 653 AND 655, AND WAS NAMED ARCHBISHOP OF TOLEDO IN 657. WHERE HE GOVERNED UNTIL HIS DEATH ON JAN. 23, 667.

ILDEPHONSUS HAD AN INTENSE DEVOTION TO MARY AND WROTE SEVERAL THEOLOGICAL TREATISES, NOTABLY "DE VIRGINITATE PERPETUA SANCTAE MARIAE."

ACCORDING TO LEGEND, MARY APPEARED TO HIM AND PRESENTED HIM WITH A CHASUBLE.

ILDEPHONSUS IS HONORED IN THE SPANISH CHURCH AS A DOCTOR OF THE CHURCH. HIS FEAST IS JAN. 23.

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World and National Briefs

espect Life Official Asks ommutation Of Death Sentence

PHILADELPHIA (CNS) — The rchdiocese of Philadelphia's Respect ife Office has asked Pennsylvania Gov. obert P. Casey to commute the death ntence of a convicted murderer and pist. Henry Fahy, 34, could become e first person in Pennsylvania to be ecuted since 1962. His execution by thal injection had been scheduled for n. 14 at Rockview Prison in central ennsylvania, but the Pennsylvania upreme Court granted a stay Jan. 13, nding further appeal.

ost Church Workers Feel nderpaid, Survey Finds

CINCINNATI (CNS) — According to a national survey, nearly two-irds of the lay people who work for the atholic Church in the United States are t sure whether they can afford to stay their jobs, even though most are willg to make sacrifices in pay and benits to do so. Both the church workers d Catholic laity in general thought it ould be easy for most church workers earn as much or more in the general b market. Most church workers rated e Church "excellent" or "good" in its forts to recruit, hire and promote omen. But most said it does not do ough to recruit, hire or promote blacks, her minorities or people with disabilis.

aitians Said To Live In Fear; hurch Workers Face Persecution

EVANSVILLE, Ind. (CNS) — Four onths after a military coup toppled eir democratically elected president, itians continue to live in fear and urch workers face persecution, said a itian parish priest during a U.S. visit. verybody is under fear. It is not norl life," said Father Joachim Anantua, , a priest of the Diocese of Cap-Haitien, Haiti. The priest made the comments in an interview with *The Message*, the Catholic newspaper for southwestern Indiana, while visiting Evansville.

Role Of Religion Is 'To Meddle,' Cardinal Tells Lawmakers

JEFFERSON CITY, Mo. (CNS) — The role of religion is to be prophetic, "to meddle," said Cardinal Bernard F. Law of Boston during Missouri Gov. John Ashcroft's prayer breakfast in Jefferson City. "Religion was not an alien element to our forebears,'' he said, criticizing those who would describe events like the prayer breakfast as "subversive of their false notion of separation of church and state." He criticized those who would place an impenetrable wall between church and state and who would negate the First Amendment by "establishing a religion of secularism." Religion, he said, must be more than a "ceremonial presence."

Marquette Commits $9 Million For Neighborhood Project

MILWAUKEE (CNS) — Jesuit-run Marquette University has committed $9 million to a plan to revitalize neighborhoods bordering the university. The plan, called the Campus Circle Project and announced in December, targets housing and commercial development as keys to neighborhood growth. It features the creation of a non-profit corporation to focus on housing and a for-profit corporation to focus on market-driven commercial development. The project calls for renovated and new affordable family and off-campus student housing; walk-to-work and retirement housing for area employees; acquisition, renovation and resale of properties which do not contribute to a positive neighborhood environment; and new, upgraded commercial development.

Missionaries To Peru Seen Targeted By Both Rebels, Military

WASHINGTON (CNS) — The head of a Peruvian missionary support group says missionaries to Peru find themselves the targets of terrorists but also prone to false charges of terrorism. Oscar Aliaga, executive director of the Peru Solidarity Forum, based in Lima, Peru, said in an interview in Washington that missionaries to Peru are targeted "by both sides" in the ongoing violence between the Peruvian military and Sendero Luminoso, a Maoist rebel organization known in English as Shining Path. "There are (missionary) women that work alone" in parts of the country where communication and travel is difficult, said Aliaga. "Almost anything can happen to them ... and no one would know for some time. There have been cases in which they have been threatened, kidnapped and held for hours. There have been cases of assassination."

Catholic Press Urged To Renew Catholics' Spirit Of Evangelization

ROCKVILLE CENTRE, N.Y. (CNS) — The Church's main communications official said the Catholic press, in this 500th anniversary year of the evangelization of the Americas, "can reawaken among Catholics a true spirit of evangelization." U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, made that comment in his statement for Catholic Press Month, observed in February. His statement was released by the Catholic Press Association, based in Rockville Centre, along with statements from Barbara Beckwith, CPA president, and Bishop Raymond J. Boland of Birmingham, Ala., CPA honorary president.

Italian President Praised U.S. Church At Cardinal's Dinner

CHICAGO (CNS) — Italian President Francesco Cossiga praised American Catholics and their Church for influencing the universal Church in its mission of salvation and for promoting human values throughout the world. The U.S. Church has "contributed innovatively and decisively to the formulation of a Christian theory of religious freedom," Cossiga said at the third American Cardinals dinner in Chicago. He also credited the U.S. Church with giving "to the universal Church and to the whole world a great spirit of the modern era and a spirit of social growth."

Lawyers Asked To Back Doctor-Aided Death Laws

WASHINGTON (CNS) — A resolution urging all U.S. states to legalize physician-assisted painless death faces the American Bar Association's House of Delegates when it meets in Dallas Jan. 30. Part of the resolution says that when a terminally ill person asks a doctor's assistance to "end a life swiftly, painlessly," such aid will "not constitute homicide nor assisting a suicide." Most ethicists draw a sharp distinction between the idea of refusing burdensome treatment that could prolong life, which is considered morally and legally acceptable when certain conditions are met, and the idea of active intervention intended to cause death. Few ethicists would accept such active intervention under anycircumstances, and it is not legal in any U.S. jurisdiction.

Bush Says Abortion Rate Flies In Face Of Nation's Respect For Life

WASHINGTON (CNS) — President Bush, in a proclamation, said the prevalence of abortion on demand in the United States "stands in sharp contrast" to the nation's deeply rooted tradition of

See **World**, Page 16

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DISCOVER the faith

9. WHAT IS OUR JEWISH HERITAGE IN THE MYSTERY OF SALVATION?

God chose Abraham to become the father of a special people who would become His instrument of salvation and prepare for the coming of His Son.

Through Moses God delivered the people from the slavery of Egypt. This deliverance became the foundation of the faith of Israel. To this day, the Jewish people celebrate in their Feast of Passover the freedom God gave His people. Christians see in the Passover a foreshadowing of their being freed from sin by Jesus.

To help the people of Israel keep their part of the covenant, God gave Moses the Ten Commandments. Later other laws were added. Together these laws gave the Chosen People their unique character and identity.

A spiritual bond links the people of the new covenant with the Jewish people. The Jews remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the calls He issues. (Romans 11:28-29) God taught and prepared the people of the old covenant making known in their history both Himself and His will and making them holy. This was done by way of preparation and as figure of the new and perfect covenant that was to be ratified in Christ.

Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures. (Vatican Council's Declaration on the Relation of the Church to Non-Christians, 4)

NC Collection / UNC-CH Library

Chaplain (From Page 3)

Even then, they sounded like "Darth Vader." But those Catholics whose voices he recognized, he gave absolution. (Absolution may be given without confession if a person is in immediate danger of death.)

"We're going to be just fine," said Father Fitzgibbons, comforting people while his heart pounded in his chest. No bodies from his unit arrived that night nor, for that matter, any other night during the war. All 697 men and women of the 530th Supply and Service Battalion made it home.

Eight months before his deployment to Saudi Arabia, Father Fitzgibbons was told to report to the 82nd Airborne Division chaplain. "We're going to invade Panama," he was briefed. Father Fitzgibbons pleaded to go. "I am a priest. Where else am I going to be except with my people?"

But Father Fitzgibbons was to stay at Fort Bragg, and help prepare soldiers for the assignment. He said Mass and heard the "heart-felt confessions" of young soldiers who had the courage to put their lives on the line."

"I thought that was the high point of my army life," says Father Fitzgibbons.

It paled, however, in comparison to the eight months he spent in the barren desert. For here, the Church was stripped of all niceities; no stained glass windows, no music from the choir, no fine vestaments.

"There was a ton of securing what is most central to the faith," says Father Fitzgibbons.

He brought the Eucharist, heard confessions and offered words of comfort; he brought the peace of Christ to people in war.

"This is the precious blood," he would say to soldiers dropped to their knees on the parched, sandy earth as he offered Communion. "Open your soul, allow for the great peace and infusion of grace."

"To make a difference out there; that's all there is," says Father Fitzgibbons. "And to bring it to these young men and women who are sacrificing everything. There is a high cost to pay, a terrifying cost."

Although combat proficient, the 530th is a supply and service battalion. As such, it delivers food, fuel, laundry and even water for baths to combat troops, and it is one of the most deployed of all units. In Saudi Arabia, the 530th traveled several hundred miles a week from the rear to the front lines.

"My people worked like slaves, heart and soul; men and women alike," says Father Fitzgibbons. They prayed they wouldn't hit a mine, get injured or killed by pieces of blown-up missiles falling from the sky or become targets of a terrorist attack, he says. They escaped all three eventualities.

As a priest, Father Fitzgibbons never carries a weapon, so a body guard was assigned to protect him in Saudi Arabia. His role there was "to deport Catholic coverage," to say Mass, hear confessions and deliver articles of devotion, such as rosary beads, Bibles and prayer books.

But Father Fitzgibbons did much more than that. He made life a little bit easier for as many people as he could.

He would rummage up for his unit and combat troops "a few creature comforts to make life easier," things like jelly and hot sauce to liven up bland army rations, soda and coffee.

Or, he'd pitch in and help with laundry duty. He'd roll up his sleeves, so he could work alongside his people.

A busy doctor needed Christmas packages mailed to his family, so Father Fitzgibbons obliged. A colonel had a preference for Tobasco Sauce, so Father Fitzgibbons made sure his superior had a steady supply.

A soldier once implored of him: "Hey, Chaplain, I can't get any of this prescription I need. Can you help me?" Father Fitzgibbons came through. "I've got friends in low places," he quips.

One night, a Black Hawk helicopter crashed into a sand dune. Father Fitzgibbons helped carry the injured fliers on stretchers into a "MASH" hospital.

With 1,200 to 1,300 people on the compound, Father Fitzgibbons couldn't be everything to everybody. "But whatever I could do, I would do," he says.

They, in turn, did for him. "How about a new pair of boots, Sarge?" No problem. The boots were delivered, no questions asked. On another occasion, someone knocked on his hooch at 10 p.m. and delivered home-made pizza, a delicacy in Saudi.

Padre. Chap. Father. He'd answer enthusiastically to any salutation.

Father Fitzgibbons credits his superiors and fellow chaplains, Father Henry ("Bubba") Droves, a lieutenant colonel, and Father Matthew Quinlan, a colonel, for their unwavering support. He also thanks Chaplain Priscilla Mondt of the 82nd Airborne Division for her friendship.

Most of all, he thanks his unit for their indomitable spirit.

"I am very, very proud to serve for them," he says.

World (From Page 15)

respect for the sanctity of human life. He called it "terribly ironic" that an unborn child in one medical facility may be carefully treated as a patient "while at another facility — perhaps just a few blocks away — another unborn child will become the innocent victim of abortion." In the statement, President Bush declared Jan. 19 to be National Sanctity of Human Life Day 1992.

Survey Says Voters Put Children At Top Of Political Agenda

WASHINGTON (CNS) — Nearly two-thirds of U.S. voters put children's issues near the top of their personal political agenda, and more than 90 percent say candidates for public office should have a children's platform, according to a new survey. The survey of 6,200 registered voters was released by the National Association of Children's Hospitals and Related Institutions and the newly formed Coalition for America's Children. "There is a growing national consensus that government should take action on behalf of children, reordering spending priorities and directing more existing tax revenues into children's programs," concluded a 44-page report outlining the survey results.

Communism Leaves Eastern Europe In Precarious Position, Says Pope

VATICAN CITY (CNS) — Decades of communist rule have left Eastern Europe in "precarious political, social and economic conditions" that will not be easy to solve, said Pope John Paul II. High on the list is the "bloody revival of nationalistic antagonisms," he said to members of the Pontifical Council for Culture. Opponents and supporters of communism have been victims of its problems, he added. "Those who sacrificed their family, energy and dignity to a communist Utopia have become aware of being dragged into a lie which seriously wounded their human nature," said the pope.

Father Peter Fitzgibbons, a Charlotte diocesan priest serving as an Army chaplain celebrates Mass in a tent in Saudi Arabia during Operation Desert Storm.

Diocesan Priest Honored For Service During Persian Gulf War

FORT BRAGG — Father Peter L. Fitzgibbons, one of the last two priests ordained in 1984 by Bishop Michael J. Begley before the bishop's retirement, received a commendation medal for meritorious achievement from the U.S. Army for his service in the Gulf War.

"As the chaplain of the 530th Supply and Service Battalion, Chaplain Fitzgibbons' ability to communicate with all soldiers enabled him to provide personalized counseling whether it was religious or personal," the award reads.

"His tireless efforts extended beyond the battalion to medical hospitals and Catholic religious coverage throughout XVIII Airborne Corps. Chaplain Fitzgibbons' dedication and concern for soldiers welfare reflect great credit upon himself, the 530th Supply and Service Battalion, and the United States Army," it continues.

"I just did my job," says Father Fitzgibbons.

Father Fitzgibbons was release from the Diocese of Charlotte by Bisho John F. Donoghue in June 1989 to serv as army chaplain.

"I'd like to thank the bishop fo allowing me to serve," says Fathe Fitzgibbons.

Father Fitzgibbons was recognize for service from Jan. 17, the day Operation Desert Shield became Operatio Desert Storm, through to the end of th war in March. He was in the Persia Gulf from the beginning of the U.S deployment of troops in August 1990

Ordained by Bishop Begley June 9 1984 at St. Patrick Cathedral in Charlotte, Father Fitzgibbons stayed at th cathedral as assistant rector until February 1985. At that time, he became parochial vicar at St. Gabriel Parish in Charlotte. In July 1987, he became a parochial vicar at Immaculate Heart of Mar Parish in High Point.

Vatican Recognizes Croatia, Slovenia Ahead Of European Body

VATICAN CITY (CNS) — The Vatican Jan. 13 recognized the independence of Croatia and Slovenia and told Yugoslavian authorities they should not view recognition of the breakaway republics as an act of hostility toward their government. The Vatican's action came two days before the date for formal recognition established by the 12-member European Community. Vatican recognition came after Croatia and Slovenia met Vatican conditionsby promising they would follow international agreements on democracy and human rights.

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NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

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A Caring Heart Shares
1992
Diocesan Support Appeal

50 From Diocese Of Charlotte Take Part In Washington March For Life

By CAROL HAZARD
Associate Editor

WASHINGTON — Some 50 people presenting the Diocese of Charlotte joined ,000 pro-life supporters for the annual arch for Life Jan. 22 on the 19th annivery of the Supreme Court decision legalizg abortion.

The throng of young, old and in beeen that converged on the nation's capital me united in their beliefs against abortion. ey also, however, came together as relious groups from across the country.

The protest, a predominantly Judeohristian gathering, emphasized peace and ayer as the modus operandi to end aborn. While the Catholic Church is the ntrunner in the battle against abortion, e issue crosses denominational lines.

The Knights of Columbus helped orgaze the march and handed out free signs at read "The natural choice is life."

Catholics showed up in force, as evinced by identifying signs that bobbed up m the sea of people. And thousands thered for a prayer vigil and eucharistic lebration the night before the march at the silica of the National Shrine of the Imaculate Conception.

"I have never seen so many people re," said Cardinal John O'Connor, archshop of New York and chairman of Sectariat for Pro-Life Activities, at the annual ening prayer service. The processional one included 25 bishops and 148 priests.

"You are the hope of the world in y's darkness," the prinicipal celebrant d homilist told the overflowing crowd in magnificent shrine, which seats 2,800. he darkness of abortion will be overcome faith and hope."

The cardinal called for "an emancipan proclamation to liberate the unborn and se who put them to death ... We can bring out an end to the scourge of this tragedy d an end to this enslavement. But we must ve hope."

The "strange socio-economic world" in which we live is to blame not only for abortion, but also for the repudiation of values, said Cardinal O'Connor.

He referred to Iraqi refugee children orphaned by the Persian Gulf War and driven into desperation. In these children, he saw "the Christ child rejected by the world," he said.

Cardinal O'Connor also questioned the creation of an American economy that hasn't liberated women to work but rather forced them to work out of necessity.

"It is the world for which we must pray and examine," he said. Yet, despite disheartening developments, there are signs of hope, he said.

The U.S. bishops stated the need to make children and families their first priorities in a letter issued Nov. 28, 1991. A new religious order, called the Sisters of Life, was recently formed to fight for the unborn, dying, crippled and retarded.

The cardinal urged listeners not to give up hope. He told them it was OK if they needed to take timeout from their activities. "Just don't take a moment off from prayer," he said.

His message was interrupted by pro-abortion supporters. A disruption at the back of the church apparently signaled others toward the front to stand up and hold a sign that read "Keep abortion legal." Within moments, police herded the offenders out of the church.

Cardinal O'Connor barely skipped a beat in his delivery, but later apologized for the "turbulence."

The day of the march, Bishop John F. Donoghue celebrated a special morning Mass at the shrine for the group from the Charlotte diocese. The Mass was concelebrated with Father Francis Cintula,

See **March**, Page 3

1992 Diocesan Support Appeal Campaign To Begin Feb. 1

CHARLOTTE — "I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me into your home, naked and you clothed me; I was in prison and you visited me." (Matthew 25:35-36).

These words written centuries ago live in our time through the work of the many agencies and ministries funded by the annual Diocesan Support Appeal (DSA).

This year's Diocesan Support Appeal from Feb. 1 through April 5 relies, as always, on the generosity of Catholics across the diocese. The DSA funds 23 agencies and ministries, serving thousands of individuals and families throughout the diocese.

Through the efforts of social service ministries, educational ministries, special ministries and multicultural ministries, life changing works take place throughout the diocese's 46 counties in Western North Carolina.

"When people understand the needs, they re[illegible] with a caring heart", says Bishop [illegible] Donoghue. "I am grateful for the [illegible] years of support that have been given to the DSA, and I pray with confidence that people will continue to be as generous this year. Our agencies reach out to those in need, the hungry, the homeless, those with emotional and spiritual needs, people of all ages and cultures," says Bishop Donoghue. "Without the support and generosity of the people of our diocese, we would not be able to provide assistance for these needs."

The goal for this year's campaign is $1,590,000, up 5.5 percent from last year. These funds allow the diocesan agencies and ministries to offer services to the people in the 89 parishes and missions across the diocese.

For the youth in our diocese, DSA funding is used to help provide spiritual guidance and leadership training for more than 1,000. Retreats and other programs offered by the diocesan Office of Youth Ministry supplement the efforts of parishes, enhancing the spiritual lives of young people.

"I don't think that there is anything more exciting than to see a young person who has come to a new level of faith awareness," says Mercy Sister Carolyn Mary Coll, diocesan director of Youth Ministry. "For many, it's not any one youth program that does it, but rather the culmination of multiple experiences that brings this to life. It's the reinforcement of what they have heard. Youth Ministry provides just such opportunities for growth."

During this "Decade of Evangelization," the diocese continues to help individuals and parishes reach out to inactive Catholics, and welcomes newcomers into full participation in the church. The DSA provides the opportunity for continued outreach to the unchurched. Janie Helmer, a member of Our Lady of Lourdes Church in Monroe, sees evangelization in its full circle. "I had never heard of evangelization until I was invited into the RCIA program in my husband's church," says Helmer. "Since I joined the Catholic Church, my relationship with God has become very important to me. My husband passed away since that time, and I have come to realize even more that value of my faith. Now I find myself sharing that faith, bringing Christian love into the lives of others. When we show love

See **DSA**, Page 6

DSA Supports Campus Ministry...

30th "Encounter With Christ"
Catholic Campus Ministry
Diocese Of Charlotte

Father Damion Lynch receives the gifts of bread and wine from students Matthew Lloyd of UNC-Greensboro and Jonica Reynolds of Belmont Abbey College. This Mass concluded the Campus Ministry "Encounter With Christ" retreat held recently at The Catholic Conference Center in Hickory. (See story on Page 7)

Photo by WOODY SMITH

N C Collection / UNC-CH Library

Carolyn Meyerricks, counselor at Catholic Social Services in Asheville, talks with a client seeking support with an unplanned pregnancy. Counseling for pregnancy support and other personal, social and spiritual needs is provided through Catholic Social Services.

Photo by WOODY SMITH

Catholic Social Services Helps With Unplanned Pregnancies

ASHEVILLE — The young couple seated in the counselor's office appeared tense and nervous. They held hands and spoke of their situation — an unplanned pregnancy. Becky, at 18, was in her first year at an out-of-state university. Steven was struggling to finish high school, unsure of his plans for the future. In recent weeks before learning of the pregnancy, they felt that their relationship was ending, so they knew they were not ready for marriage. Now they faced a decision about the future of their baby, as well as their future.

Neither considered abortion. Becky was Catholic and firmly believed that her baby was already a unique individual with the possibility of a good future. Neither Becky nor Steven felt prepared to be parents, and yet they wanted their baby to have a mother and father who were mature and ready to welcome a child with joy. They felt the future of their baby's life could include a family through adoption.

In the months before the baby's birth, there were many difficult issues to be dealt with. They turned to Catholic Social Services for help. Through its pregnancy support program, Catholic Social Services offers counseling for those experiencing an unplanned pregnancy. Some, as Becky, come to the agency already feeling that adoption is the best plan. Others are unsure and seek counseling regarding parenting so they can make an unpressured decision.

Carolyn Meyerriecks at the Catholic Social Services Western Regional Office in Asheville was Becky's counselor. "Not all unplanned pregnancies are young ladies like Becky," says Carolyn. "Our agency has worked with women of all ages and socioeconomic conditions. We offer a safe place for them to examine their options regarding the choices they have for the life of their child, and most especially in a confidential setting."

Becky had the support of her parents in whatever decision she made, but confidentiality was especially important to her. She did not want her extended family and friends to know about the pregnancy and felt she would be uncomfortable remaining in her home community. Several options were discussed before arrangements were made for her to live with a Catholic Social Services foster parent during the latter months of her pregnancy.

Rachel, a volunteer foster parent, opened her home to Becky during the final months of her pregnancy. Having moved to the North Carolina mountains after becoming a widow, Rachel maintains a comfortable home there, and since 1988 has had four young ladies reside with her. Their stays have ranged from three months to nearly a year. "I enjoy sharing my home with these girls," says Rachel. "I'm not a counselor, and I don't give advice, but I'm always willing to listen. I'm just here to be a friend."

Becky was referred to an obstetrician and also went for regular counseling sessions which provided her with the opportunity to examine her adoption decision thoroughly, preparing herself for the conflicting emotions that would come with the baby's birth. "I was really scared at first," said Becky. "I had so many questions and concerns, but they made sure I understood everything and wasn't uncomfortable with anything at all. All of the people around me were very supportive and easy to talk to."

Catholic Social Services' adoption program gave Becky the opportunity to specify the type of adoptive family she wanted for her child. She made the selection from profiles prepared by the adoptive couples. Becky wanted a Catholic couple; one whose lifestyle offered love and emphasized education. She requested a family willing to communicate with her through the agency after the baby's adoption, which is generally agreed to for up to a year.

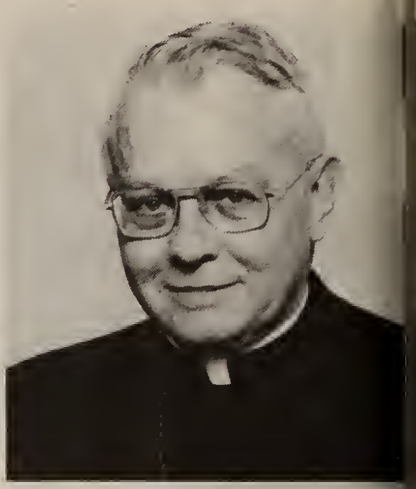
Sadly, Becky and Steven's relationship had become antagonistic before the baby's birth. He was not involved in the selection process of the adoptive family. Although Becky was intellectually prepared for these feelings, it took a tremendous amount of courage to follow through with what she knew was ultimately the best. Being able to visit the baby at the Catholic Social Service Office during the months before the adoption release became final helped reassure her that she had made the right decision. She began feeling excitement over the prospect of the joy and elation that the adoptive family would soon experience. The bond Becky developed with her foster mother as well as the support she received from her parents and Catholic Social Services counselor helped her accept both the grief and happiness of her situation.

Becky resumed her college studies and is filled with plans for the future. She maintains contact with her counselor and foster parent and delights in receiving photographs and letters from the adoptive family sharing the baby's progress.

Through the pregnancy support/adoption program of Catholic Social Services, made possible through the Diocesan Support Appeal, a special couple has the opportunity to parent a wonderful child, and a young woman has the peace of knowing she gave her baby the gift of life and a stable secure childhood.

DSA Questions And Answers

Bishop John F. Donoghue recently answered a series of questions about this year's Diocesan Support Appeal. Here is the text of the interview.



BISHOP JOHN F. DONOGHUE

Q. What is the theme of this year's DSA and how does it reflect your vision for the Diocese of Charlotte?

The theme for this year's DSA is "A Caring Heart Shares" — a reflection of what Christianity is all about, and what we as a Church are all about. As we continue to focus on evangelization, we realize the importance of sharing the good news. We come to know God as we hear and share the good news of Christ. Yet, our responsibility goes beyond preaching and teaching. As Christians, we are called to know, love and serve God. It's not only knowing and loving Christ, but also serving Him by serving others. By our actions, we become witness to Christ. God has entrusted each of us with special gifts and talents, and by virtue of our baptismal and confirmation commitments, we are called to share those gifts of time, talent and treasure with others. "A Caring Heart Shares" reflects our vision of the diocese during this decade of evangelization. We are called to give of ourselves and build a community of faith in service to others.

Q. The diocese continues to grow rapidly. What do you see as the greatest challenge the diocese faces in light of this growth?

Our Catholic population has tripled in size since the diocese was established in 1972 and it is expected to double within this decade. We are the fastest growing Christian denomination in the state of North Carolina. Much of this growth is due to migration of people from the north, northeast, and the midwest. These are people who have been Catholic their whole lives, who come from large Catholic households. Ha ing moved to the south, they experien a culture shock due to the present size the Catholic population here in the sou which, while growing rapidly, is st small relative to what they are accu tomed.

Another area of growth lies in t success of our evangelization effor bringing more and more people into t church through the RCIA program ea year.

This influx into the diocese mea we have to provide for their spiritual temporal needs. That means buildi new churches, schools, centers and i stitutions to provide for all of the needs. It also means providing a expanding all of the services we pre ently have. As we continue to grow, people need to be aware of these nee

It's encouraging to see the chur growing this way, but it's also a gre challenge. This is why I call upon t people of this diocese to help us me the needs of the people we present serve, but also for all of those who w come into the diocese in the comi years.

Q. Many Catholics contribute their parishes and to communi needs. Why is it important for Cath lics to also support the DSA?

I'm always delighted to see o Catholic people desire to give back the Church and the community some what God has given to them. At tim some may feel that all we do is ask the to give. But this is not because it something that the diocese personal gets. Rather it builds up the commu ties in which we live.

If we are going to continue to pr vide the services that we presently d and attempt to increase our services meet the growing demands, then it important that people willingly give their means.

Many of our people give very ge erously to the Church and communit and I applaud this, for I see it as som thing very valuable. While more a more people call upon our agencies a services to assist them at meeting th needs, we as a community of faith ne to give willingly to the people of G through the DSA as well.

Q. Do many individual membe of the parishes and missions actual receive services from DSA-support agencies?

If you were to ask individual me bers of your parish or mission "What you get personally from the DSA some may not be able to identify w they get or why they should contribu Yet all of the agencies and offices su

See Questions, Pag

ʾro-Life Marchers Reflect Diversity Of Activism

ght-eyed pro-lifers board the bus in Charlotte at 7 a.m. as representatives from the ocese of Charlotte to Washington for the annual March for Life. Sue and Frank Beeren Charlotte, second and third from left, are flanked by Terrence and Kathy McCloskey of elby. To the right are the McCloskey children, Danny, 13, and Maureen, 17.
Photo by CAROL HAZARD

People from across the country carry their pro-life messages to end abortion in the Jan. 22 March for Life to the U.S. Capitol. Photo by CAROL HAZARD

THE NATURAL CHOICE IS LIFE!
CHOICE IS LIFE!
THE NATURAL CHOICE IS LIFE
STOP ABORTION NOW
STOP ABORTION NOW

chaela Slaughter, 15,(l) and Jaime Laudet, 15, both of Waynesville, are loaded down with -life banners and signs at a pre-march rally in Washington.
Photo by CAROL HAZARD

By CAROL HAZARD
Associate Editor

WASHINGTON — "I'm pro-life and my mom is pro-choice," said Michaela Slaughter of Waynesville, N.C., who skipped school last week to go the annual March for Life in Washington.

"But she respects my opinion and told me to go for it."

Michaela and her cousin, Jaime Ladet, also 15, made the trip to the big city without their parents. They were among several school-age kids who hopped the bus from the Diocese of Charlotte for the two-day excursion. In Washington, they found thousands of their peers.

Cheers erupted from among a huge crowd at a pre-march rally as Nellie Gray, march organizer, thanked the young people for their support and enthusiasm.

The battle against abortion has been fought since 1973, the year of Roe vs. Wade, before Michaela and Jaime were born.

While some — young and old alike — are relative newcomers, others have been on the frontline for years.

The group from the Diocese of Charlotte reflected that diversity. Here's what some had to say:

"What a strange society that we are viewed as the reactionaries to something so violent," said Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte. An estimated 1.6 million abortions are performed a year.

"I'm not a protester kind of person; just an average guy," said Tom Kelly of Charlotte. "But I feel I have to stand up against abortion. There's not a day that goes by that I don't think about it."

Anne Baecker of Greensboro, a regular Marcher for Life, said she is inspired each year by the "smiling and praying people" who come from all over the country to protest abortion. "This is how I'd like to spend the last day of my life," she said.

The day was brisk, bright and clear. But in years past Baecker has braved freezing rains, wind and snow. "The more sacrifices, so much the better," she said. "Suffering is in keeping with the problem; the killing of the unborn."

Tom Cook of Charlotte, a self-described political liberal on nearly all issues except abortion, said, "How can someone be in favor of abortion, but against the death penalty? How can someone be pro-animal rights and pro-abortion? Things are really askew."

Father Francis Cintula, pastor of St. John Baptist de la Salle in North Wilkesboro, said he was overwhelmed by the march and feels compelled to take a more active stand on the issue.

"I've been scooting around it for years," he said. "I don't want to turn people off, but people need to be aware of what's happening. It's a horrible thing, and a lot of people don't realize it. If I lose friends, then I lose friends."

Frontliner Anne Fahrman of Hendersonville has attended all 19 March for Life protests in Washington. "If Roe vs. Wade isn't overturned this year, I'll be back next year," says the indomitable Fahrman, who kept an all-night vigil at the Basilica of the National Shrine of the Immaculate Conception.

ʾSA Funds Spread Across Many Agencies

To find the lost, feed the hungry, heal the broken, bring back hope; these are just a few of the good works funded by the Diocesan Sup- rt Appeal (DSA). Responding to so ny needs could not occur without the ancial support of Catholics across the cese.

The goal for this year's DSA is ,590,000, a 5.5 percent increase over t year. The DSA budget is divided o four areas: Social Service Minis- s receive 35 percent; Educational nistries, 42 percent; Multicultural nistries, 12 percent; and Special Min- ies, 7 percent.

Msgr. John J. McSweeney, vicar eral in curia and chancellor of the diocese, carefully approaches the DSA this year in light of present economic conditions. "We are deeply concerned about the economy at this given time in the history of the United States, in particular how it is affecting the 46 counties of Western North Carolina," says Msgr. McSweeney.

"Our people have been most generous to the DSA, yet we need to face the reality that while I make the statement that people have been most generous, it is only 45 percent of the people in our diocese who give to the DSA.

"We have seen studies in publications such as the Wall Street Journal which state that the Catholics are the most highly educated denomination, as well as the highest income earners. Many of these people are and have been the beneficiaries of the services of the Church through education. Yet in reality Catholic people contribute the least of all denominations. In order to meet the demands at hand, we need more people to share in this most important responsibility".

Msgr. McSweeney says, "The variety of ministries that the DSA funds have been the direct result of requests by people throughout the diocese. These ministries have been indicated as most needed, and the church responds through DSA-supported agencies. A deliberate effort has been made to keep all the ministries, despite the ailing economy.

"The diocese has hired competent lay and religious professionals to accomplish the mission of each ministry.

See **Funds,** Page 20

March (From Page 1)

pastor of St. John Baptist de la Salle in North Wilkesboro.

"How edified I am to see you come together to demonstrate your love for the most blessed of life — human babies — and to make sacrifices to see that this tragedy will be done away with," said Bishop Donoghue.

"Our obligation as Christians is to stand up whenever human life is threatened particularly when the most vulnerable all human life is being threatened ... We go forth to proclaim our faith in the living God, to a God that gives life."

Bishop Donoghue called on listeners to persevere and ask God for the courage not to become complacent or discouraged in their fight to restore rights to the unborn.

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A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

Diocesan Support Appeal

It is once again time for the annual Diocesan Support Appeal, the Diocese of Charlotte's major effort to raise funds to support the bulk of its services to the Catholics of the 46 counties of Western North Carolina.

This year's DSA goal is $1,590,000 and every penny of it is needed if the 23 ministries and agencies which are funded are to be able to continue and hopefully expand their work. Every parish and mission in the diocese is touched to at least some extent by one or more of these ministries and agencies.

Scattered throughout this issue of *The Catholic News & Herald* are stories about the DSA-funded agencies and their impact on the people of the diocese. We urge you to read them. You may be surprised to learn just how much you are affected by these ministries. We think you will come to realize that much of what you take for granted in your parish or community depends to a great extent on the work of the diocesan agencies.

We realize that these are difficult times for many. The recession is certainly not over and, indeed, may be worsening. Many of our people, particularly those on fixed incomes who make up a large segment of our Catholic population, are struggling to make ends meet.

Unfortunately, it is precisely in tough economic times that the demands on the Church are greatest. In many cases, if the Church is unable to help the unfortunate among us, they will not receive any help.

As Msgr. McSweeney points out in one of the stories in this issue, the reality is that while the people of the diocese have been generous in their giving to the DSA in the past those gifts have come from only 45 percent of our people. We need to do better than that.

There are more than 30,000 Catholic households in the Diocese of Charlotte. The average pledge to the DSA last year was $122. If every one of those households gave that amount, the DSA would raise more than $3.6 million.

We realize that everyone can't do that. But enough can do it to more than meet the goal.

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The Pope Speaks

VATICAN CITY — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan. 22.

Dear Brothers and Sisters,

This year's celebration of the Week of Prayer for Christian Unity is centered on the missionary mandate which Jesus entrusted to his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Mt 28:19-20).

Through the sacrament of baptism, people of every race and nation are made members of the Church and are called to share in the unity by which Jesus and the Father are one (cf. Jn 17:21). Division among Christians lessens the credibility of their witness to Christ and "damages the sacred cause of preaching the Gospel to every creature" (*Unitatis Redintegratio*, 1).

The Second Vatican Council affirmed the need genuine ecumenical cooperation, calling upon beli ers, both as individuals and as communities, to joi professing before others their faith in Jesus Christ *Ad Gentes*, 15). This cooperation is the test of achievements of the ecumenical movement, both in dialogue of charity and in theological dialogue itsel promotes the work of evangelization and furthers quest for the full unity of Christians which the Churc mission demands.

The Week of Prayer for Christian Unity is occasion for us to express gratitude for the growt reconciliation among Christians, and at the same ti to implore the gift of greater unity. As we pray the " Father" together at the end of this audience, let us g thanks to God for the progress that has already b made, and let us ask that whatever difficulties misunderstandings continue to exist may be overco in a climate of deeper trust and of true brotherhoo

My cordial greeting goes to the English-speak visitors, especially the group from Memphis, Ten also welcome the pilgrims from Korea, and I thank members of the choir for their praise of God in so Upon all of you I invoke the abundant grace and pe of our Lord Jesus Christ.

Letters To The Editor

Thanks to the Franciscans

To the Editor:

I want to publicly thank the Franciscans for bringing Father Joseph Girzone, author of the *Joshua* books, to speak at the Carolina Theatre in Greensboro on Friday night, Jan. 17, 1992.

Father Girzone is the epitome of a gentle, humble man who preaches the message of love and compassion; God's incredible love and compassion for us as well as the love and compassion we should have for our fellow man. He speaks of a love and compassion the Church should have that goes beyond rules and regulations. That kind of love frees us to be the kind of followers of the Lord Jesus Christ that we are meant to be.

The two hour drive, each way, was well worth it. I would have driven twice that and still considered it a bargain. My only regret is that more people did not avail themselves of this wonderful opportunity to grow in Christ.

Wynette O'Connell
Charlotte

Disagrees with Bishop Gumbleton

To the Editor:

It is unfortunate that the Charlotte Peace and Justice Council saw fit to invite Auxiliary Bishop Gumbleton to lecture on the Persian Gulf War.

Instead of confining his comments to his area of expertise, namely the morality or immorality of war, any war, the auxiliary bishop attributes to our president some sort of sinister motive to maintain the disparity between the rich and the poor of the northern and southern hemispheres.

It is when he questions motives, that he can and should be taken to task.

To suggest we went to war over a national policy to keep Third World countries poor is offensive. To discuss it further would trivialize the sacrifices made by our troops and their families.

Incidentally, I compliment *The Catholic News & Herald* for its excellent article on Desert Storm Chaplain (Captain) Peter Fitzgibbons.

John S. Monahan
Charlotte

A personal relationshipwith Jesus

To the Editor:

"When was the last time a priest asked if you have a personal relationship with Jesus?" (Letter to the editor, Jan. 17, 1992) Never? Oh, my.

My pastor, Oblate Father Thomas J. Fitzpatrick, preaches Jesus as personal saviour regularly. Oblate Fathers Joseph Zuschmidt and David Devlin preach this at the childrens' liturgy at Immaculate Heart of Mary School. I could name many others, in many places, who ask this very question.

The Mass is *the* central part of our worship. It living commemoration, as directed by Our Lord, t Jesus Christ died for our sins and rose to give us h of eternal life.

What more personal relationship could I have w my Saviour than to receive His Body and Bloo Holy Communion.

I vote to open the Church and the eyes and ear laity and clergy alike. Our Catholic faith directs u a personal relationship with Jesus from baptism.

Nancy Moerner
Kernersville

Beatification and canonization

To the Editor:

It's to be lamented that the secular press gi better coverage to Rome's beatification/canonizat process than does our Catholic press. A case in p is the recent flap about the coming beatification of founder of Opus Dei, Monsignor Josemaria Escriv Balaguer who died as recently as 1975.

The Catholic News & Herald devotes a mere th inches to the story in the issue of Jan. 17, 1992. contrast, the Escriva story, plus the beatification/c onization processes in general, have received ext sive coverage in a recent issue of *Newsweek*, as wel 20 inches on the religion page of Hendersonvil *Times-News* (Jan. 18, 1992). Further, *The Cath News & Herald* has nothing to say about *Making Sa* (Simon & Schuster), a book by a "committed Ca lic" author, Kenneth Woodward.

From these secular sources we learn that in tenure, Pope John Paul II has beatified 384 people canonized 261, numbers far exceeding this centu preceding totals. Woodward suggests that John "has sort of recognized saint-making as an evange ing tool" to rally people to the universal Church himself. To me, rather than evangelization, s "saint-making" suggests aggressive lobbying on part of local clergy, and politicking on the part of Vatican, to stir up at least momentarily the gull masses.

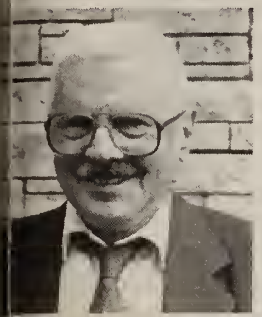
James B. Way, Jr.
Hendersonville

Letters Policy: *We welcome letters on current iss Letters must be signed originals of 250 words or and must include the address and daytime teleph number of the writer. Letters are subject to editing brevity, style and taste and must not contain pers attacks on any person. Opinions expressed in letter in guest columns do not necessarily reflect the vi of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

There is on the opposite page a letter from James Way Jr. of Hendersonville who tes that the secular press gives "better coverage" to the controversy over the oposed beatification of the founder of Opus Dei.



I can't speak for all of the Catholic press, but I can give you some of my own views regarding the role of this newspaper. *The Catholic News & Herald* is first and foremost a diocesan newspaper. Its primary function is to report on what is happening in the Diocese of Charlotte. To that end, we obviously must devote the bulk of our limited space to news of the area.

We simply do not have the space to cover in great detail everything that is happening throughout the Catholic world. We do attempt, in our World and National Briefs section, to cover the highlights of news from outside our 46-county area.

I also don't have the manpower that *Newsweek* and its parent *Washington Post* ve. If I had a bureau in Rome, I could turn a reporter loose to go looking for ntroversy and scandal in the Vatican.

I, quite frankly, am not worried about our readers not hearing about any such andals or controversies. I assume most of them subscribe to secular newspapers d magazines. And, believe me, if there is controversy or scandal to be found in the tholic Church, the secular press will jump all over it. Over the years, especially cent years, secular newspapers, magazines and television networks have been etty good at that. I think that most of you have seen samples of that type of reporting the not-so-distant past.

Anyone who wants to read about controversy or scandal in the Church, can find aces to do so. However, unless it's something close to home, you're not likely to d it here -- at least not in the kind of detail a magazine like *Newsweek* is able to ovide.

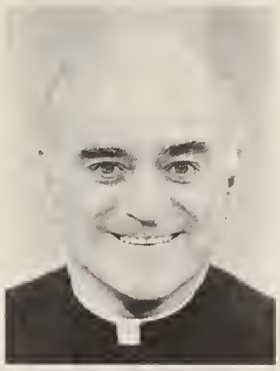
I would love to be able to say, "You read it here first." But unless I suddenly find oundle to money to hire a huge reporting staff and add an unlimited number of ges to the paper, it's not going to happen.

Light One Candle

By FATHER JOHN CATOIR

Jesus said, "Be not anxious ... return good for evil, love your enemies."

Do these teachings imply that we are supposed to put on a happy face no matter what? Are we to pretend we are happy even in times of economic depression and unemployment? Are we supposed to feel good when someone betrays or insults us? No. You cannot force yourself to have good feelings. But you can learn to control your thoughts. By calming your mind, you can indirectly bring about a calming of your emotions.



Jesus Christ had a remedy for every problem. He didn't discuss the hows or wherefores to any great detail. He simply told us what to do, and He promised the fullness of joy to those who did what He asked.

He commanded us to love everyone, even our enemies, whether they deserved it or not, and whether we felt like it or not. We may have to struggle to obey. We may have difficulty putting aside those dark thoughts, but we can always pray for the grace to return good for evil. We can always choose to love rather than hate.

How can one love an enemy? Wouldn't a person have every reason to doubt the wisdom of such advice? Yes, if you believe that wisdom depends on common sense. But it doesn't. Wisdom always depends on the authority of the person speaking. To discern true wisdom you have to be certain that you are in the presence of God. When it comes to the words of Jesus, beware of doubt.

The 19th century Rationalists spread the seeds of doubt that have lived on for more than a century. They insisted that nothing in Scripture can be accepted as true unless human reason is able to understand it first. This idea undermined the authority of Scripture, and created havoc among all Christian denominations.

The Catholic Church's First Vatican Council (1869-1870) was convened to say "no" to the thinking of the Rationalists. The Council Fathers asserted that Catholics believe in the revelation of Scripture not because of its truthfulness, as determined by the light of reason, but because of the authority of Jesus Christ. We trust the words of Jesus because He speaks the truth.

At the end of His public ministry Jesus said, "I have told you all these things that your joy may be full." (John 15:11)

He continued, "You may be sad now, but I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you." (John 16:22)

Either you trust the Lord or you do not. There is no in between.

(For a free copy of the Christopher News Note, "Say It With Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

Abortion In A New Light

By CAROL HAZARD

Associate Editor

I wasn't exactly thrilled to get the assignment to cover the annual March for Life Washington. First of all, I'd been planning for months to visit my brother and ster-in-law in Charlottesville, Va., the weekend before the march. I would be on road five hours up and five hours back the next, only to turn around and get on ous to Washington.

Besides, I wasn't looking forward to spending a couple of days with a bunch of natics. Don't get me wrong. I have supported the pro-life movement for some time w. It's done a wonderful job of raising people's consciousness. Ten years or so o, a woman might not have thought twice about getting an abortion. Today, wever, I can't imagine anyone getting an abortion without giving it serious ought.

But overturning Roe vs. Wade was going too far, or so I thought. From my rspective of a few days ago, abortion was wrong. Still, let's not over react, I would have said. Let's not make it illegal and revert to the days of botched self-induced or back alley abortions. Let's restrict abortion and educate people about it.

That was the argument I recently presented to my 16-year-old son, an ardent pro-life supporter. He didn't buy it. "Abortion is murder, Mom," he said.

"Well, that may be a little too extreme," I said, skirting the issue. My son shrugged. Neither of us was willing to budge.

Covering the march forced me to take a deeper look, however. Several events factored into my change of heart, beginning with the jaunt to Charlottesville.

My impending trip to Washington sparked debate on ortion among my brother, sister-in-law and their two college roommates. The ntiment in this academic enclave was not surprisingly pro-choice. I played the jective reporter, taking neither side and presenting the Church's position. In the se of rape or incest, the crime has already been committed, I said offering the pro- e argument.

I had noticed one of the roommates, a 25-year-old graduate student, was quiet ring the discourse. A beautiful, unassuming woman, she can light up a room with r smile.

"My natural birth mother was raped," she said softly, speaking for the first time the subject.

"You were adopted?" I asked filling in the awkward spaces of a silence that fell on the room. She nodded, and told us of her wonderful adoptive parents and a arful, warm reunion with her birth mother. The conversation ended.

"She may say she's pro-choice," I later said to my brother. "But not in her heart."

With that incident still on my mind, I drove home, unpacked and repacked, and arded the bus to Washington.

The people on the bus were as refreshing as my encounter with the adopted oman. They were moms and dads, grandparents and kids from across the diocese d all walks of life.

Tom Cook of Charlotte, who supported pro-choice up until a few years ago, scribes himself as a political liberal, except on the abortion issue. Jeff Minick of aynesville, who's converting to Catholicism, had never before taken an active stand against abortion. Anne Fahrman of Hendersonville had never missed a March for Life.

I later learned the group was representative of the vast sea of people who had traveled from far greater (and lesser) distances for the protest. Except for their common mission, they couldn't be labeled or pigeonholed. I had no choice. I had to let go of the misconception that they were all fanatics.

My second thought transformation occurred the evening before the march at the Basilica of the National Shrine of the Immaculate Conception. As the busdriver opened the door to let us out, we heard shouting and shrill sounding whistles from pro-abortion people picketing in front of the shrine.

The juxtaposition between the peaceful, prayerful pro-lifers and the angry pro-abortion people was jarring. I bucked my natural reaction to get away from them as quickly as possible to snap a couple of pictures. A thought popped into my mind: If Jesus were here, there is no doubt which side he would be on.

The feeling was reinforced during Mass. Pro-abortion people were planted among the pro-lifers in the overflowing shrine. As screaming erupted at the back of the shrine, a couple of people toward the front stood up and held a sign, "Keep abortion legal." The offenders were whisked away within moments by policemen.

Two high school girls from Kentucky sitting next to me were visibly shaken. The incident was unnerving. I thought to myself, "I wish my son were here. He would be inspired."

On the bus ride to the march, I sat next to Margaret Kellner, a retired nurse from North Wilkesboro, who told me a story about working in OB-GYN delivering babies. A colleague of hers worked in another part of the hospital, helping with abortions.

One day, the colleague came to Mrs. Kellner horror stricken. She apparently realized the machine used to extract the unwanted contents from wombs was suctioning human arms and legs. "I don't know what else she thought they were," said Mrs. Kellner.

So, even a nurse could deny the reality at least for awhile, I said to myself.

I was taken aback by the sheer number of pro-lifers at the rally and march. By some estimates, 70,000 people converged on Washington. I couldn't tell for I was in the middle of it.

I was too busy scribbling in my notebook or taking pictures to carry a banner or sign. Besides, it wouldn't be professional for me as a reporter to divulge my feelings on the subject.

But I did manage to bring back to my son a little paper sign on a plastic stick. "March for Life, January 22," it reads.

"Well, you were right," I told my son. "Abortion is more than just wrong. It's murder."

A look of amazement crossed his face. He smiled and raised his arms.

Lack of space forced us to drop Father John Dietzen's question and answer column from this week's edition. His column will return next week.

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Service For The Unborn...

Cardinal John O'Connor enters the National Shrine of the Immaculate Conception for a prayer service on the eve of the national March for Life in Washington.

Photo by CAROL HAZARD

Sister, Volunteer Minister To Women County Jail Inmates

CHARLOTTE — St. Joseph Sister Helene Nagle and volunteer Patty Kersey went to prison recently of their own volition.

They were admitted to the Mecklenburg County Jail, the Spector Drive facility, for two hours Jan. 18 to minister to women inmates, launching the first Catholic Women's Outreach Program in prison ministry in the Charlotte area.

"When we arrived, we didn't know what to expect," said Sister Helene, principal at St. Ann's School in Charlotte. "When we left, we wished we had a few more hours."

The time flew, she said. "The ladies," as she called them, "couldn't have been nicer or more receptive."

She and Kersey were not there to call their lawyers or do any favors, Sister Helene told the inmates. They were there "just to be friends."

About 20 women, or two-thirds of those sharing a large cell, responded to their invitation to attend a prayer service. Bringing chairs and forming a circle, they filled a back room in the prison with "Amazing Grace."

"We sang and lifted the roof off that little room," said Kersey, a parishioner at St. Thomas Aquinas Church in Charlotte. Kersey was involved in a prison ministry in the state of Washington before moving to Charlotte last summer.

She didn't realize how much she missed the work until she and Sister Helene let open a floodgate in Charlotte.

"It was powerful," she said. "We had no problem relating with the inmates."

The messengers and inmates shared stories and gave thanks to God. One person said she was thankful she was in jail because it had brought her back to the Lord, says Kersey.

Five of the inmates had been arrested for involvement in Operation Rescue, blocking women's access to an abortion clinic. Before their incarceration, they were given dinner at St. Vincent de Paul Parish in Charlotte.

Their arrest sparked conversation about abortion, giving a focus to the meeting. "The women were able to continue their work in prison," said Sister Helene. Guilt expressed over past abortions eventually led to talk about God's healing grace and forgiveness.

Holding hands, they prayed for 20 minutes and closed the meeting with the Lord's Prayer.

Sister Helene and Kersey assured their newfound friends they'd be back during their allotted time on the third Saturday of every month. At the prisoners' request. they would bring Scripture homework for the inmates to do in between visits. In turn, the inmates would pray for funding for St. Ann's building project, a new parish center.

"They came to jail very bitter and angry," said Sister Helene. "Now, they're finding the Lord."

DSA (From Page 1)

and caring to others, and invite them to come to know Christ - that's evangelization."

There was a time when divorced and separated individuals felt that they were no longer welcome in the Catholic Church. Now, through Catholic Social Services, counseling and support are offered to those individuals in need.

Marian is a member of St. Joan of Arc Parish in Asheville, and found the emotional and spiritual support that she needed when her marriage recently ended.

"I didn't know where to turn, but I knew that the Church had been there for me before," said Marian. "After contacting the Catholic Social Services office in Asheville, I began counseling with Trinitarian Sister Margaret Burnard. I had received counseling for various reasons in the past, but never before have I felt so comfortable and accepted. Through her assistance, Sister Marge enlightened my understanding about the changing dynamics of marriage today, which helped me come to terms with this stage of my life, including how my relationship with the church could continue. Through my counseling, I not only received the professional help that I needed, but also I feel that I have made a special friend."

Counseling is just one of the many ways in which assistance is provided through Catholic Social Services, which receives funds from the DSA.

Realizing the diverse cultures that enrich our diocese, Multicultural Ministries is laying the groundwork that will enable the diocese to meet the needs of people of many different backgrounds as it continues to grow. The African-American Ministry provides an in-road for black Catholics in the diocese to express their concerns and aspirations as they relate to the National Black Catholic Pastoral Plan.

"African-Americans continue to be faced with problems of racism and socioeconomic concerns," says Carl Foster, director of African-American Ministry for the diocese. "To have a voice present in the community will help to minimize these problems. Our vision is that we are able to come together to worship on common ground. We would like to see the needs of the black community continue to become part of the larger Church."

Father Thomas Walsh, pastor of Holy Family Church in Clemmons, appreciates the value of the many agencies supported by the DSA. "Holy Family parish is involved with diocesan ministries through 16 of the 23 agencies offered. Involvement in these ministries enriches the lives of many individuals, which in turn enriches the life of the parish," says Father Walsh.

"These ministries bring us into contact with the larger Church across the diocese. Without the DSA, we would not be able to offer these expanded services to members of our community."

The DSA also funds agencies which offer special programming for young adults, retirees, and special needs such as marriage preparation, adoption, pregnancy support and many others.

Last year's DSA exceeded it's goal by more than $70,000 with more than 13,000 households making a pledge. "As people begin to understand the concept of stewardship as a way of life, they respond by giving generously of their time, talent and treasure in gratitude to God for their many blessings," says Jim Kelley, diocesan director of development. "Our record of giving exceeds the national averages. Last year our average pledge was $122 per household, and almost 45 percent of all Catholic households contributed to the DSA. That speaks highly of the generosity of our people."

Says Kelley, "We are asking contributors to continue their generous pledges, and even to consider an increase this year. For those that have never given to the DSA, we would ask that they consider how their gift will touch the lives of so many in need."

Throughout the diocese, parishes and missions are given a target goal to encourage support and participation in the annual appeal. Those that exceed their goal receive a 100 percent rebate of the excess. Likewise, parish funds are used to make up any shortfall.

St. Lucien Parish in Spruce Pine has a membership of only 66 families — very generous families, according to the pastor, Father Richard McCue. "Our parish exceeded our DSA goal last year for the first time, achieving 239 percent of our goal," says Father McCue. "Many of our parish members are working class or on fixed incomes, yet more than 60 percent made a pledge to the DSA. They realize the value of the many DSA agencies and respond to a need when they see it. These are fundamentally good people who share a strong spirit of community and support. I anticipate another successful DSA campaign this year."

Questions (From Page 2)

ported by the DSA are there to support the people in the parishes and missions. DSA agencies make possible and support the many services that their individual parishes offer. For example, the DSA provides funding for the Religious Education Office, which serves more than 9,000 people, and Catholic Social Services which serves more than 6,000 individuals. These two agencies oversee a great number of programs and services. Additionally, various other ministries offer support and ideas to assist the parishes with programs for parishioners of all ages. These services are made possible through DSA supported agencies, and are touching the lives of all parishioners either directly and indirectly.

Q. How does the present economic climate impact both the needs of people who look to our agencies for assistance as well as the ability of contributors to give?

We hear so much today about the recession. Some people are out of work today, struggling to care for their families with little or no income. As a result, they look to the Church, as they rightly should, to assist them with their needs. Additionally, there are many needs our people have that must be met, not only food and shelter, but education, spiritual needs, and the need for the well being of all people. I know that it may be difficult today for some people to be as generous as they have been in the past. However, the needs of the Church don't decrease when the economy struggles. They actually increase, which means that we have to reach out even more to others and provide services to many more people. Without the resources that come from our people, we can't do it. I'm asking people to be generous, to realize that what they have comes from God and that they can share their gifts with others, especially those in need who have no way of meeting their needs except by relying on the generosity of others.

Q. As Catholics around the diocese are educated about stewardship how does the DSA relate to an individual's stewardship, how does the DSA relate to an individual's personal commitment to stewardship as a way of life?

When we talk about stewardship we are talking about time, talent and treasure — sharing of our God-given gifts with others. God has endowed each of us with certain gifts and blessings, and we are called to use those gifts to help others. When we make a stewardship commitment that is intentional planned and proportionate, we have the opportunity to include special needs such as the Diocesan Support Appeal in our stewardship of treasure commitment. If someone is committed to tithing, then part of that 10 percent of thei income can go toward their DSA pledge Stewardship is not something that w do on a one time basis. Rather, it is a way of life, an ongoing commitment w make to serve Christ and others. Th theological basis of the stewardship message teaches us the value of what i means to be a Christian, to generousl and willingly share our gifts with others.

ho Has The Ball?...

rth and fifth grade students at St. Pius X School in Greensboro take advantage of a warm
ary day to play "touch" football. Photo by JOHN GILLIGAN

Movie Reviews

NEW YORK (CNS) — The follow-
are capsule reviews of movies re-
ly reviewed by the U.S. Catholic
ference Office for Film and Broad-
ing.

ar My Song" (Miramax)

Jaunty comedy follows a conniving
don concert promoter (Adrian
bar) back to Ireland to lure a famous
r (Ned Beatty) out of retirement for
union with his old flame (Shirley-
e Field). Director Peter Chelsom's
ic joyride across Ireland is littered
plucky characters, romantic senti-
t and broad humor that is as silly as
charming. Fleeting bedroom scene
nudity, momentary violence and
sional rough language. **The U.S.
holic Conference classification is
I — adults. The Motion Picture
ciation of America rating is R —
ricted.**

ce" (Paramount)

Unrelentingly ugly story of four
g Harlem thieves, one of whom
ac Shakur) relishes killing and turns
deadly force on his three friends
ar Epps, Jermaine Hopkins and
lil Kain). Director Ernest R.
erson presents a shrill movie where
d, violence and drug use is the
and which has no moral implica-
. Mindless violence, momentary
om scene, some casual drug use
exual references and constant rough
age. **The U.S. Catholic Confer-
classification is O — morally
sive. The Motion Picture Asso-
on of America rating is R — re-
ted.**

Hand that Rocks the Cradle"
lywood)

Callous suspense movie has an in-
and a little girl (Madeline Zima)
sted to a psychotic nanny (Rebecca
ornay) out to kill the brood's young
er (Annabella Sciorra). Curtis
on directs a manipulative, highly
ived and predictable thriller em-
izing violence and menace to helpless children. Exploitation of violence to women and children, occasional nudity, sexual references and some rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Kuffs" (Universal)

Addle-brained comedy about an irresponsible young man (Christian Slater) who becomes a cop to avenge the murder of an older brother (Bruce Boxleitner) killed in the line of duty. Director Bruce A. Evans uses a clumsy Slater-talking-to-the-camera technique as moronic humor trivializes the graphic shootouts. Excessive violence, positive portrayal of vigilante justice and pre-marital and adulterous affairs and minimal rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Station" (Aries)

Sluggish drama about a night in a lonely Italian train station where the timid stationmaster (Sergio Rubini) is called on to protect a beautiful young woman (Margherita Buy) from the increasingly violent attempts of her furious fiance (Ennio Fantastichini) to drag her home. Star/director Rubini alternates long static stretches with sudden horror while gradually revealing the two main characters' essentially gentle natures. Subtitles. Intermittent violence and some rough language. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Kafka" (Miramax)

Interesting excursion into the dark imagination of absurdist author Franz Kafka (Jeremy Irons), whose dull duties as an insurance clerk in 1919 Prague spark nightmare images of an oppressive regime secretly operating from the medieval castle overlooking the city. Directed by Steven Soderbergh, the narrative is by turns moody, bizarre and ironic but never quite achieves the dream-like logic that would make it work as something more than an elaborate exercise of the emotions. Morosely unsettling atmosphere, some nasty stylized violence and a glimpse of a nude photograph. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

Revamped Youth Page To Have More Participation By Teens

By JOANN KEANE
Associate Editor

CHARLOTTE — Since the first edition of *The Catholic News & Herald* rolled off the presses, our intention has been to devote this page to teen writing. Our desire has been to allow teens to use this page as a forum to discuss prevalent issues with teens across the diocese.

For a number of months, we have run notices soliciting teens to write articles for our youth page. The responses trickled in, *slowly*.

In place of a full-blown youth page, syndicated articles from Catholic News Service have appeared. Most of these however, have been written by adults, writing to teens. While these articles are good, they do not appeal to teens in the same way as peer-to-peer writing.

Paul Lauer, editor in chief of *YOU! Magazine*, a nationally distributed Christian teen magazine recently said, "There is so much that we have yet to do to reach young people in the Church. We must remember that the TV, movie and music industries are concentrating their efforts on reaching the youth market."

Lauer challenges Catholic newspapers to appeal to youth using formats they can relate to, from the style of writing to the layout.

The main focus is faith. What insight does our faith give us about this or that problem or issue? That's the challenge we pose to our young writers.

"After all," Lauer says, "if we're not giving them God's or the Church's view on things, what is our purpose?"

He points out that "if we don't reach young Catholics now, you won't have any readers later." He referred to Catholic press surveys showing an aging readership. "What will be left of the Church in 20 or 30 years?"

"There is a new wave of religious hunger amongst young people, and there are increasingly new and exciting ways of feeding them our Catholic faith," said Lauer.

In the near future, we will introduce a new, revamped youth page to our readers, tapping the talents of students writers. We also plan to utilize a student as page coordinator, under our guidance.

We hope the teens will tackle the tough issues facing them today, and inspire other teens to write in response, and with their own ideas. The new page should be eye-opening to teens as well as adult readers.

Stay tuned. Watch this page for a new look.

Campus Ministry Challenged To Nurture Catholic Students

Responsibilities of the Church extend beyond the parish community to the service of Catholic college students, staff and faculty of colleges and universities. Although Catholics make up only 2 percent of the population in North Carolina, generally 10 percent of the college population is Catholic.

This is good news considering that many of our future professionals are Catholic. But it also holds a challenge for the Church. The students need to be nurtured in ways that will allow them to grow in their faith, and that opportunity is made possible through Diocesan Support Appeal funds allocated to the Office of Campus Ministry.

In 1985, the United States bishops wrote *Empowered by the Spirit*, a pastoral letter about Catholic Campus Ministry: "Campus ministry is one of the important ways the Church exercises her mission in higher education. Its goals include promoting theological study and reflection on the religious nature of human beings so that intellectual, moral, and spiritual growth can proceed together; sustaining a Christian community on campus, with the pastoral care and liturgical worship it requires; integration of its apostolic ministry with other ministries of the local community and the diocese; and helping the Christian community on campus to serve its members and others."

"Campus ministry gathers Catholics on 30 campuses across the diocese for prayer, worship and learning in order that they might bring the light of the gospel to illumine the concerns and hopes of the academic community," says Jesuit Father Andy Novotney, diocesan director of Campus Ministry. Many of these programs are guided by professional campus ministers, whose training is also made possible through the DSA. All the members of the Church on campus are called, according to their own gifts, to share in this ministry.

Ernie Zapetis, campus minister at Western Carolina University in Cullowhee, say the ministry empowers college students. "Through an 'interfaith council of students,' programs and workshops provide an alternative to the use of drugs and other social pressures," says Zapetis. "Here students' energies are channeled into social justice issues, such as under-privileged children, hunger and homelessness. The community building that takes place through Bible studies overflows into everyday life. It calls students out into community, identifying with others in the Christian Community, and motivating them to offer themselves in service."

Jason Aydelott, a student at Appalachian State University in Boone says campus ministry fills a void for him. "It provides a strong sense of community - a stable group of friends that would be there for you no matter what happens — and the foundation of that strong bond is the faith we share."

Twice a year the diocesan Office of Campus Ministry coordinates an "Encounter with Christ" retreat offered to students from campuses across the diocese. This past fall the diocese held the 30th retreat. Students who have participated in previous retreats serve on peer ministry teams, and share their faith experience with others. Students are given the opportunity to question issues of faith in a safe environment, and often leave with a deepened sense of faith and

See Campus, Page 13

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FAITH alive!

What are mothers like?

By Mary Ann Wyand
Catholic News Service

Shortly before she died at age 96, I asked my grandmother how she made it through the many difficult challenges life presented her.

"I just learned to take life one day at a time," she said, offering her gentle smile. "That's all you can do."

Grandma's world was small, but she never minded staying home and never complained about heartaches. My grandparents lost their only son at birth, and one of their four daughters was born with multiple handicaps.

Grandma lovingly and tirelessly cared for my Aunt Goldie for 46 years, warming her bottles and changing her diapers day after day, year after year.

Because of Grandma's example, I grew up with a loving acceptance and understanding of disabled persons. When Goldie died, I asked Grandma how she would manage without her. "I just thank the Lord that he took Goldie before he took me," she said, "because no one else could have cared for like I did."

After Grandpa died a few years later, Grandma continued her daily chores and hobbies with amazing serenity. I know she missed him, but she didn't let her own life end with his passing.

Everyone loved Grandma. She welcomed visitors with a slice of apple or rhubarb pie. Grandchildren knew they could run from home straight into her arms for fresh-baked cookies and sound advice.

During my childhood, Grandma let me braid her long hair, which she said never had been cut. She taught me how to knit, crochet and embroider. She patiently tried to teach me how to tat, but I couldn't hold the shuttle the right way.

"Modern society imposes a number of stresses and challenges on mothers ... because today there are so many places to be and things to do. It is a world quite different from that of our grandmothers."

When Grandma died two years ago, the priest honored her in the funeral homily by comparing her to Peter — the rock upon which the church was built — because she was the serene foundation for our family.

CNS photo from Cleo Freelance Photo

Only after her death did we all realize how present Grandma had been to us throughout our lives.

Marilyn Hess, associate director of the Family Life Office in the Archdiocese of Indianapolis, said many mothers today struggle with busy schedules at work and home, and inadvertently fall into the lifestyle of "management by crisis," rather than remembering to take time to recognize the beauty and importance of each moment. In doing so, they are not truly present to others and to themselves.

"It's easy for me to get caught up in whatever it is that's going on and to live a crisis-oriented life," Ms. Hess said. "It's a challenge to be able to be open — to be present — to whatever is going on when it's not a crisis. It's hard not to be preoccupied with things that really aren't that important."

Instead of thinking what's next, she explained, "the challenge is to be able to see that there is a need to listen or that there is a need in this moment."

■ ■ ■

Modern society imposes a number of stresses and challenges on mothers, Ms. Hess explained, because today there are so many places to be and things to do. It is a world quite different from that of our grandmothers.

"We're being pulled in so many directions, and I think that adds to the stress," she said. "We have to focus on our career, volunteer responsibilities and a lot of other things that grandmas didn't have to think about. They were able to focus on the world of their home."

Dick and Marilyn Hess were married 11 years ago following the deaths of their first spouses. They have young children and young grandchildren.

"My husband and I are a blende family," she explained. "We have tw 27-year-olds and children who are 26 25, 24, 22, 9 and 6."

Last year was hectic, she acknowledged, because one son served in th Persian Gulf War, another son wa married and their youngest sons wer busy with grade school and sports.

"Our life is pretty much simplifie now," she said, "because we only hav three children living at home, aged 22 9 and 6. Three of our children left hom during the last year."

■ ■ ■

Ms. Hess said her position with th archdiocese is part time and her husband helps with grocery shopping an preparation of meals. However, she remembers the rigorous years of workin full time as a single parent before he remarriage.

"I feel like people support me," sh said. But in her family-life ministry t separated, divorced and widowed me and women, Ms. Hess said she encounters many mothers who experience dail stress at home and work, and have littl support.

"Many women come to support group to get the kind of help they need," sh said. "However, some people I don't se at these meetings are the younger mothers with smaller children. They don' have time to come. It's a real dilemm because it's difficult to work, take car of their family and then leave thei children in the evening to go to meetings."

Marilyn Hess recommends tha mothers memorize the "Serenit Prayer," which reads: "God grant m the serenity to accept the things I cannot change, courage to change the thing I can and wisdom to know the difference."

(Ms. Wyand is assistant editor of "Th Criterion" newspaper, Indianapolis, Ind.

FOOD FOR THOUGHT

As a parent in the 1990s, I sense more and more the importance of something mothers and fathers can give in common to their children: the gift of the parents' hopeful, positive outlook on life.

Parents are models for children. That thought strikes fear into the hearts of many parents, for it can carry a hidden message: that parents must be supermoms and superdads — more or less perfect models.

The reality is that parents frequently feel they fulfill their parental roles less than perfectly. We less-than-perfect parents still contribute greatly to our children, however, if they can see that we care about life. Why?

"A great number of young people have lost their reason for living," Pope John Paul II told a world youth rally last summer in Poland. Today's young people often experience a "great bewilderment" and a "thirst for meaning."

Young people are at risk in today's world of absorbing a message that life has little meaning and certainly isn't enjoyable for many adults. Think about it.

Naturally, parents have bad days. But do they, in general, convey through words, and especially example, a conviction that life is good and that joining the ranks of adulthood is an adventure?

David Gibson, Editor, Faith Alive!

Voices of mothers

By Jane Wolford Hughes
Catholic News Service

More than a year ago my friend Terry tood in my kitchen and announced, "I an't go on!"

Over coffee I asked, "Tim?" With tears ı her eyes she replied, "Yes, still. He on't let me tell anyone, not even the hildren, and he absolutely won't disuss it with me."

The secrecy she referred to concerned heir oldest son's homosexuality. Three ıonths earlier Michael, in his 20s, called ɔ tell them he was gay.

Terry continued, "Tim never asks bout Michael though he knows I keep ı touch with him. It's as if he erased im from our life like a typing mistake ı a perfect story. We live as strangers, onducting a charade of civility before he other children."

Terry paused. "I love Michael, he is ıy son," she said. "I love my husband ut I can't live with the hurt of his ilence. I can't pray anymore. I'm angry nd desperate!"

■ ■ ■

I asked Terry if the Stephen Ministry as active in her parish. It was not. So called Jeanette at another parish, and he promised she would have one of ıeir Stephen ministers "be there" for erry.

I reassured Terry that confidentialy is strictly observed in the Stephen Iinistry and that each minister has ɔmpleted 50 hours of training. They lso have a list of local resources if the are receiver needs help beyond the on-judgmental, ongoing one-on-one listening of the Stephen care giver.

With the encouragement and gentle nderstanding of the Stephen Ministry, erry gained assurance and slowly and ɔvingly entered into her husband's aunted desolation. They joined a support group.

Their other children, teen-agers, were elieved to know the truth. They had felt confused as they saw communication seeping away between their parents. Gradually the family grew back into a circle of love and trust, able to express their feelings and fears.

Terry and her Stephen minister became friends. Terry contacted the nondenominational organization's headquarters in St. Louis (314-645-5511) and, with her parish's approval, began training for this ministry.

Research shows that a woman's psychological balance depends on human connections. Yet, a woman often finds herself in a dreadful state of hollow aloneness. The isolation of the single woman trying to raise a family is a particularly heavy burden.

"Research shows that a woman's psychological balance depends on human connections. Yet, a woman often finds herself in a dreadful state of hollow aloneness."

Betty works for a house-cleaning agency. She is raising three children without the help of the father who walked away five years ago.

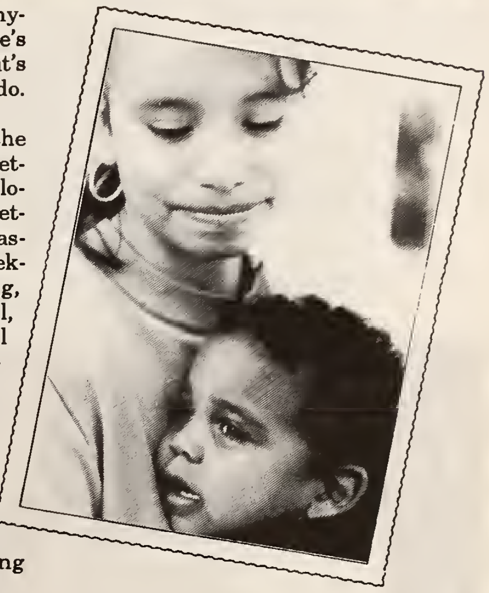
One day she seemed unusually quiet and distracted. I asked if anything was wrong. Betty's voice was flat. "Carol is two months pregnant," she said of her daughter. "The boy doesn't want anything to do with her. She says she's going to have an abortion. I think it's wrong, but I don't know what to do. She's only 14."

Providentially, I just had read in the Council of Catholic Women's newsletter about the Nurturing Network located in Boise, Idaho. Its national network offers immediate assistance to any woman seeking medical, counseling, employment, educational, residential and financial support during an unplanned pregnancy.

I offered to call right then (800-TNN-4MOM). Through their network, Carol was placed in a residential home in a town nearby, was enrolled in school and is doing well.

It has been a sobering experience. Carol plans to place the child for adoption and go on with life, wiser and with greater respect for her mother and the many strangers who offered comforting support to her.

CNS photo from Cleo Freelance Photo



(Ms. Hughes is a free-lance writer in Farmington Hills, Mich., and an adult religious educator.)

FAITH IN THE MARKETPLACE

What do you think mothers today want their families to understand better about them?

"Nowadays mothers are working. They need support and help with the load. They can't take care of the house, care for the kids and be there for the husband all by themselves." — Beth Kirwin, Richmond, Va.

"Mothers are not sure that their families know who they are in the deeper sense, who they are in their heart and soul. The question for the mother is, 'Is she understood?'" — Sara Hill, Northbrook, Ill.

"The work that it takes to raise a child. It's not that you have that child and it's a doll. You have to work so hard to teach them and take care of them." — Susan Morrison, McGuire AFB, Wrightstown, N.J.

"We are human, always growing and learning. We make mistakes, so we wish our children would be patient with us just as we are patient with them." — Ginger Blankenbaker, Louisville, Ky.

"They would like to be perceived as part of the family instead of just as a care giver. They want to be seen as friends and not just disciplinarians." — Theresa Armstrong, Richmond, Va.

"The things mothers do they are trying to do for the best. But sometimes they are misunderstood. They want to be understood and appreciated." — Stephanie Erickson, Mt. Holly, N.J.

An upcoming edition asks: What do you feel you really don't understand well — but would like to understand better — about what God is like? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FURTHER NOURISHMENT

Family therapist Anne F. Grizzle provides guidance for mothers and fathers whose children are overdependent and are not developing "'to full potential" in her book written with William Proctor titled *Mothers Who Love Too Much, Breaking Dependent Love Patterns in Family Relationships*. To be effective with dependent children, she says, it is best for parents to do "first things first: Resolve your relationship with your own parents.... Challenge your spouse to become your partner.... Seek outside support to enhance your inner strengths ... Give your children wings.... Take a vacation (physical and emotional break).... Try growing." (Ivy Books, Published by Ballantine Books, 201 E. 50th St., New York, N.Y. 10022. 1988. Paperback, $4.95.)

FAITH alive!

A mother in biblical times: How much influence?

By Father John J. Castelot
Catholic News Service

The structure of the family in biblical times was clearly patriarchal. The father called all the shots. But the mother, too, was respected, obeyed, loved.

Language and customs tend to give a rather negative picture of the mother when contrasted with our cultural practices. A wife addressed her husband as lord and master, just as a slave addressed his or her master.

In the law she was listed among his possessions. Her husband could divorce her, but not vice versa. Legally she remained always a minor.

Still, she was by no means a slave, simply to be bought and sold and used.

■ ■ ■

The mother's life was physically hard. She cared for the flocks, worked in the fields, did the cooking, spinning and sewing. But she was not just a drudge. Her accomplishments were a source of pride and a title to special respect. That respect increased with the birth of her first child.

The first of the Ten Commandments dealing with interpersonal relationships required a person to honor father and mother equally.

The Wisdom books are especially eloquent about the respect due one's mother. "He who mistreats his father, or drives away his mother, is a worthless and disgraceful son" (Proverbs 19:26).

"Listen to your father who begot you, and despise not your mother when she is old" (Proverbs 23:22).

"For the Lord sets a father in honor over his children; a mother's authority he confirms over her sons.... He stores up riches who reveres his mother.... He obeys the Lord who brings comfort to his mother" (Sirach 3:2,4,6).

There are clear indications that a wife was loved and listened to by her husband and treated by him as an equal. This seems to have been the normal situation.

A mother's influence was considerable. It was she who was the primary educator, particularly in the area of moral conduct. Children, even as adults, were urged to heed her teaching: "Observe, my son, your father's bidding, and reject not your mother's teaching" (Proverbs 6:20).

The final collection of sayings in the book of Proverbs is introduced as follows: "The words of Lemuel, king of Massa. The advice which his mother gave him" (31:1).

■ ■ ■

It was only when boys reached adolescence that their fathers took over their education, chiefly in the crafts that were the family's specialties. A daughter remained always under her mother's tutelage.

Given the importance of personal formation in the impressionable years of childhood, the mother exerted tremendous influence in setting the standards for the whole people.

Nurse, educator, psychologist, responsible manager of an often complex household, the mother had good reason to hold her head high and walk with dignity and pride.

(Father Castelot is a Scripture scholar, author and lecturer.)

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'Caring Hearts' Across The 46 County Diocese Of Charlotte Contribute To The Diocesan Support Appeal Each Year

DSA agencies and ministries are used extensively in parishes both large and small. From the large urban parishes to the smaller rural areas, people are served by 23 agencies and ministries funded by the Diocesan Support Appeal.

Examples of two parishes whose parishioners use many of the DSA agencies and ministries are shown on these two pages. Queen of the Apostles Parish in Belmont uses many DSA services, despite its small size. St. Aloysius Parish in Hickory serves a larger urban area, utilizing many DSA agencies to meet the needs of parishioners and the community. Photos by Woody Smith.

Queen Of The Apostles

Belmont

Deacon Guy Piché performs a baptism, which is one of the many ways in which he serves the community as a permanent deacon. Here with Tony and Joyce Camp, Deacon Piché baptizes Erica Louise Camp. The Permanent Diaconate program, which is funded by the DSA, prepares candidates for their ordination as deacons and provides ongoing training.

Members of the parish community are invited to participate more fully in parish life through various lay ministry opportunities. Shown here, Paula Wyatt leads the community in song as a cantor while Mel Shook serves as a eucharistic minister, offering Communion to Anna Young. The diocesan Lay Ministry Training program receives DSA funds.

Parish religious education programs are enhanced by the use of videos from the Media Center. Members of Queen of the Apostles adult education classes frequently view religious videos, followed by group discussions as shown here. The Media Center is funded by the DSA and provides videotapes, film strips, audio cassettes, slides, books and magazines to religious educators in parishes across the diocese.

Christmas
Bake Sale

Members of the Senior Youth Group held a Christmas bake sale to raise money for u
privileged children in the community. The diocesan Office of Youth Ministry support
efforts of youth groups in parishes across the diocese and is funded by the DSA.

Msgr. Anthony Kovacic, pastor of Queen of the Apostles Parish, visits with members of the "Young at Heart" group. Members of this parish group participate in Diocesan-wide CRISM programs which provide spiritual, service and social opportunities for retirees. CRISM is funded by the DSA.

St. Aloysius

Hickory

ryvale Sister Mary Norman and volunteers Neil and Cathy McKenzie ist second grade children during religious education class. The Office Religious Education, which is funded by the DSA, provides support l resources for these parish programs.

Members of the parish Young Adult Bible study group gather for prayer and fellowship on a regular basis. Shown here are (front) Gary Cline, (rear l-r) Terry Pettinger, Cheryl Francoeur, Doug Sigmon, Lisa Laws and Mike Francoeur. The Office of Young Adult Ministry is funded by the DSA and supports local young adult groups.

Deborah and Charles Oberle, Todd and Carla Fowler and Kim and Darrin Miller view photos from each of their recent weddings. All three couples are members of St. Aloysius and attended Engaged Encounter as part of their marriage preparation. Engaged Encounter is a program offered through the Catholic Social Services Family Life Office which is funded by the DSA.

Dr. Carl Hand is a Sociology professor at Lenoir-Rhyne College and serves as a volunteer faculty adviser for the St. Aloysius Campus Ministry Newman Club. A member of St. Aloysius Parish, Hand discusses Campus Ministry programs with a college student after Sunday Mass. These programs take place on college campuses throughout the diocese and are funded by the DSA.

WELCOME
RCIA

Members of the parish Evangelization Commission meet to discuss plans for upcoming parish programs. (Front, l-r) Bobbie May, Father Wilbur Thomas, Pat Dunbeck and Karen Vollinger. (Rear, l-r) Phyllis Smith, Deacon Hugo May, Carlotta Holman and Judy Deal. The Evangelization Ministry, which is funded by the DSA, supports the work of parish evangelization efforts.

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Comunidad Hispana
Comuniquémonos

El Centro Católico Hispano de Charlotte

Por PADRE SILL RUEDA

Detrás de la Catedral de San Patricio, en una casa vieja que solo espera ser demolida, para convertir la zona en parqueadero de la Catedral; se encuentra el Centro Católico Hispano de la diócesis de Charlotte, con sus 20 años de historia.

Un lugar tranquilo, pobre y apacible que de vez en cuando se llena con el murmullo de la voces hispanas de sus fieles que van allí para orar, trabajar, estudiar, recrearse en busca de ayuda.

Han sido varias las personas que por él han pasado sirviendo; han sido muchos los que por él han pasado colaborando y todos ellos de alguna manera han dejado sus huellas como signo y señal de la riqueza del Espiritu de Dios que se derrama en dones, en cualquier parte.

Desde su fundación hasta los días de hoy va creciendo en servicios espirituales a la comunidad hispana y porque no decirlo también, de servicios materiales cuando se puede. A través de los años se han organizado allí, clases, reuniones, retiros, conferencias, charlas, preparaciones sacramentales y un sin número de actividades sociales que hacen vivir a los hispanos que lo frecuentan muchos momentos de fraternidad.

Siendo este centro para el bien común, demanda cada año gastos materiales y por eso tenemos que recurrir a la generosidad de muchos para cubrir nuestras necesidades. Estamos agradecidos de la generosidad de algunos y de las atenciones para nosotros los dirigentes; pero necesitamos más de la ayuda colectiva, social y económica para poder realizar nuestros planes en favor de la comunidad hispana.

Hoy en día al frente del CCH está la Hermana Pilar Dalmau como directora y me encuentro yo como capellán y editor de la página en español "Comuniquémonos" del periódico diocesano, para servir mejor a la comunidad, ya que los latinos van creciendo cada vez más y se encuentran de 19 nacionalidades regados por toda la diócesis.

Contamos con un buen número, en el Movimiento de Cursillos de Cristiandad que se reunen todos los miércoles y durante el año hacen sus actividades. Este año se realizará el segundo Cursillo en español en el mes de marzo. El Grupo de Oración Carismática, que se reune todos los martes y tiene cada año su retiro de tres días. El grupo Juvenil que poco a poco va creciendo con el entusiasmo de todos sus miembros. El grupo de las Marianitas que se reunen los lunes, una vez al mes. La preparación de los niños de primera comunión que se hace todos los domingos por la mañana. Las preparaciones al bautismo y al matrimonio que se hace los jueves o los viernes por la noche. La preparación de adultos a los sacramentos y lo más llamativo en estos días, la formación de Grupos de Comunidades de Base, contando hasta el momento con unos seis, en varios lugares de la ciudad de Charlotte.

Estos grupos familiares o Comunidades de Iglesia como mejor se les conoce, han fortalecido nuestra fe, pues es allí a través del contacto con la gente como conocemos más a fondo sus necesidades y su forma de pensar. Por medio de estos encuentros familiares descubrimos a otras personas que estan necesitando nuestra ayuda, las visitamos y les somos útiles en algo.

El CCH de Charlotte siendo una oficina más de la diócesis, presta múltiples servicios a la comunidad hispana. Su objetivo es la parte religiosa y espiritual, sin descuidar que también hay otras necesidades importantes.

Con la ayuda económica de los mismos hispanos y personas americanas de la diócesis, podemos seguir adelante con nuestros programas pastorales-religiosos, como el retiro carismático que se hace cada año y ya hemos dicho, o los cursillos para hombres y mujeres, donde se pasan cuatro días de formación cristiana, a la luz del Evangelio y los documentos de la Iglesia. Gracias a estos movimientos, de allí hemos sacado algunos líderes que necesitamos para nuestro trabajo en el futuro.

Asi, pues, el CCH de Charlotte es más que una oficina diocesana, es más que un centro católico, es un lugar encuentro de muchas razas, de muchos ideales, de muchas ayudas y conocimientos, de muchas esperanzas para el futuro de los hispanos en esta zona de los Estados Unidos y más aun de muchos sueños de niños y jóvenes, que con el ejemplo de los mayores, comienzan a recorrer el mismo camino por donde nosotros ya hemos andado.

(D.S.A.) -- Diocesan Support Appeal

Por HNA. PILAR DALMAU

Es una campaña que emprende la diócesis de Charlotte cada año, entre los meses de febrero y abril, para recaudar los fondos necesarios que sostienen 22 agencias y ministerios de la Iglesia Católica, los cuales ofrecen ayuda a miles de personas que se benefician con estos servicios de caridad.

UN CORAZON COMPASIVO COMPARTE (A Caring Heart Shares) es el lema de la campaña diocesana de este año 1992.

Católicos de 46 condados del oeste de Carolina del Norte contribuirán gozosos al sostenimiento de las caridades diocesanas como lo han hecho en los años anteriores. La meta es de más de un millón y medio de dólares (1.590.000) que podrán obtenerse con la generosa colaboración de todos.

La forma de aportar donativos es: Comprometerse a dar una cantidad determinada en uno o varios plazos dentro de unas fechas estableciadas. También hay que pensar en el futuro y considerar, por ejemplo, dejar una cantidad para DSA en su testamento.

Estas son las agencias y ministerios de la diócesis de Charlotte que ofrecen servicios gracias a la generosidad de los contribuyentes a esta campaña:

"Servicios Sociales", oficinas y personas empleadas en Asheville, Wisdom Salem y Charlotte. Comprende programas con los ancianos, familias, adopción de niños, refugiados, jóvene pobres etc.

"Educación", comprende la oficinas y empleados que llevan l administración de las escuelas católica educación religiosa, servicios católico en universidades, evangelización, paz justicia, ministerio con los jóvenes et

"Ministerios Especiales", medios d comunicación, diaconado permanent consejo de religiosas y consejo pastor diocesano.

"Ministerios Multiculturales' oficinas y empleados para servir a lo Hispanos, Vietnamitas Afroamericanos.

La cantidad necesaria para sosten el ministerio diocesano con los hispano en el 92-93 es de $127,645 (minister de Evangelización que incluye a lo emigrantes establecidos en 12 ciudade y Servicio Social Católico con lo Hispanos es de $51,022 (comprende oficinas y empleados en Charlotte, Winston-Salem y Asheville.)

Son inumerables las hermosa historias de casos de personas y familia que han sido ayudadas por agente pastorales de la diócesis, que sirven e estas oficinas sostenidas por el apoyo d D.S.A.

A cada parroquia de la diócesis se l asigna una cantidad determinada con l que ha de contribuir a DSA, de acuerd con el número de familias registradas el estado económico de la misma.

Nuestra Iglesia
II - Es Una

Por PADRE SILL RUEDA

Jesús estableció una sola Iglesia, lo podemos confirmar en los Evangelios, cuando leemos en Mateo 16, "sobre ésta piedra edificaré mi Iglesia" y cuando leemos en Juan 10, "habrá un solo rebaño, bajo un solo pastor". Estas y muchas otras expresiones bíblicas nos dan a entender el caracter de unidad que quizo desde el principio establecer Jesucristo en su Iglesia.

Esta unidad significa que todos los católicos de todo el mundo, creen en las mismas verdades, obedecen a las mismas leyes, reciben los mismos sacramentos y estan todos unidos bajo la autoridad del mismo Pontífice. Y para asegurar este caracter de unidad en la Iglesi Jesús cuando regresó al Padre, envió Espiritu Santo para que habitara en s cuerpo y uniera los miembros de un con otros y consigo mismo como cabez de este cuerpo. Por eso decimos qu Cristo es la Cabeza de la Iglesia nosotros somos sus miembros y así tod en El formamos un solo cuerpo.

Y en la parte material de la cual s sirve el Espiritu Santo para enseñar unificación de la Iglesia, es la persor del Santo Padre, Obispo de Roma Vicario de Cristo en la tierra o sea cabeza visible de toda la Iglesia Católic

En todo esto hay que tener ur mirada de fe muy profunda como pa saber discernir entre una cosa y la otr como para entender en que consiste unidad de la Iglesia en la cual vivimo nos movemos y actuamos. Esa roca c la cual nos habla el Evangelio y sobre cual fue construida la Iglesia, es la solid que ella posee al tener como fundador mismo Jesucristo, al cual todos debem de seguir sus huellas. La unidad, pue de la Iglesia es esencial, sin ella derrumbaría todo el edificio de nuest fe y de nuestras creencias religiosas sin ella estaríamos divididos y más a perdidos y sin poder reconocer, cu sería la verdadera Iglesia en este mun en que vivimos.

Hispanic Ministry Reaches Out To Many Across Diocese

Across the Diocese of Charlotte, the Hispanic community has gathered together through the work of the Hispanic-Migrant Ministry. With rea offices in Taylorsville, endersonville, Biscoe, Greensboro, adkinville and Charlotte, and services rovided in nine other cities, Hispanics Western North Carolina have the pportunity to receive assistance, offer ervice to one another and worship to-ether.

The Hispanic Catholic Center is cated in an old house behind St. Patrick athedral in Charlotte. The house is ften filled with the sounds of Spanish-peaking people who go there to pray, udy, work or look for help.

Through the years, the Center has ffered classes, meetings, retreats, con-erences, workshops, youth programs, acramental preparation, and social ac-vities. The operation of the Center, nd the services that it extends are made ossible through the generosity of the any people who contribute to the Di-cesan Support Appeal.

Handmaids Sister Pilar Dalmau, iocesan director of the Hispanic Minis-y, says, "We are very grateful for the enerosity and kindness of those who upport our efforts. Social and eco-omic assistance are necessary to help s meet the needs of the Hispanic com-unity. More than 19 Latin nationalities are represented in the diocese. The population continues to grow, and the Church continues to look for ways to better serve the community."

Father Sill Rueda serves as chaplain of the Hispanic community and is editor of *Comuniquemonos*, a Spanish language section published weekly in *The Catholic News & Herald*. These news articles serve as a vital means of communication between the diocese and the Hispanic community at large.

The Hispanic Migrant Ministry across the diocese calls upon volunteers to help meet the needs of many Hispanics who come to the Church looking for help.

Needs range from material necessities to assistance with the settlement process. Marina Reef, a volunteer in the Charlotte area who assists non-English speaking Hispanics, says, "So many of our people come here with no means of transportation, and they are handicapped by language barriers. I get so much joy out of working with these people to help them settle in to their new homes." When asked why she devotes so much of her time to helping others with doctor visits, employment paperwork and other social service needs, Marina replies, "To say thank you to God for the good life that we have been given. It is just necessary for me to go where the need is."

Luis Gomez, a volunteer who worked for a summer with the Hispanic people in various cities and farms located in the Diocese of Charlotte, says, "I thank God for allowing me the opportunity to have one of the greatest summers of my entire life. I can really say I lived the Gospel with the community of migrants."

Hispanic Catholic centers across the diocese have the good fortune, due to financial assistance from the Diocesan Support Appeal, to conduct Bible schools and English classes for the children of migrant families and Hispanics working in factory jobs. Volunteers who make visits to the homes of these workers say they are always welcomed warmly, and the people feel the church really cares about them.

"Because of the Hispanic Catholic Center here in Yadkinville people like me are becoming more aware of its presence and getting more assistance," says Pedro Espana, a member of the Hispanic community there. "Now this community is beginning to feel like family to me."

Hispanic Ministry has had a significant impact on the life of Evangelina Lopez in Hendersonville. "Through this ministry I have grown closer to God and others," say Lopez. "I have also been helped with some personal problems. That help has strengthened my marriage."

A Baptist deacon recently contacted Spiritan Father Ed Vilkauskas about a family from El Salvador who had wandered into his church. "They were looking for 'Eclesiastico Catolico', a Catholic priest," says Father Vilkauskas, pastor of Our Lady of Lourdes parish in Monroe. "Because of the Hispanic community activities that we have here, the deacon knew we would be able to accommodate this family's request for a place to worship."

Father Richard Farwell, pastor of St. Dorothy Parish in Lincolnton also welcomes the Hispanic community to his parish for activities. "Our involvement with the Hispanic community is integral to our ministry as a parish," says Father Farwell. "We welcome the Hispanic community to our church for Spanish Mass two to three times a month, and look forward to a joint Eucharistic celebration in the Spring."

Sister Pilar summarizes her work in this way: "One of my joys in Hispanic Ministry is to witness the promotion of families. When I arrived in Charlotte four years ago, there were some large families living in very poor conditions. We tried to help them as much as possible, and in a few years they were able to find jobs, improve their housing, obtain a better education and adjust to this country.

"Isolated women, confined to care for little children, afraid to go out because they did not understand English, were encouraged to overcome barriers. Today they drive cars to participate in Bible studies, and they do their share to assist others who are in need of the support they once needed," says Sister Pilar.

Jesuit Father Richard Sotelo, pastor of Holy Infant Parish in Reidsville, baptizes Saida Elizando as her godparents look on.

DESCUBRE La Fe

10. ¿CUÁL ES EL PAPEL DE LA SAGRADA ESCRITURA EN LA VIDA DE FE Y ORACIÓN DE UN CATÓLICO?

La Iglesia venera las Sagradas Escrituras como venera al Cuerpo del Señor. A través de los siglos, las ha defendido, promovido e interpretado. Los fieles son nutridos por la Palabra así como por el Cuerpo del Señor. La fuerza y el poder de la Palabra de Dios es tan grande que es el sostén y el vigor de la Iglesia, la fortaleza de fe de su pueblo, el alimento del alma, la pura y perenne fuente de su vida espiritual. (*Constitución Dogmática Sobre la Divina Revelación*, 21, Concilio Vaticano II)

Las Sagradas Escrituras son una parte importante de la liturgia eucarística, como lo son del Oficio Divino, oración diaria del clero, de muchos religiosos y de algunos laicos de la Iglesia.

Todos los cristianos están llamados a aprender "la gran ventaja de conocer a Jesucristo" (Filipenses 3:8) mediante la lectura devota y frecuente de los textos sagrados.

Las Sagradas Escrituras y la tradición son el depósito sagrado de la Palabra de Dios que ha sido confiada a la Iglesia. "Por eso, hermanos, manténganse firmes, guardando fielmente las tradiciones que les enseñamos de palabra o por carta." (Tesalonicenses 2:15) Ambas deben ser aceptadas y veneradas. Las Sagradas Escrituras son la Palabra de Dios que se ha puesto por escrito. Mediante la enseñanza, la vida y el culto de la Iglesia, las tradiciones transmitidas integramente a los obispos, los sucesores de los apóstoles, la Palabra de Dios ha sido confiada a los Apóstoles por Cristo el Señor para que ellos, iluminados por el Espíritu de Verdad, puedan preservarla fielmente, explicarla y proclamarla a todos. Por la Sagrada Tradición de la Iglesia han sido determinados los libros que componen el canon de la Biblia y esa Sagrada Escritura ha sido comprendida y hecha incesantemente activa en la Iglesia. (*Constitución Dogmática sobre la Revelación Divina*, 9, Concilio Vaticano II)

Campus (From Page 7)

connectedness with the church. The retreat goes beyond just the weekend experience, however. Students return to their campuses with a renewed faith and share it with others through campus programs.

Conventual Franciscan Father Kurt Kreml, campus minsiter at Wake Forest University in Winston-Salem, is appreciated by students for his gentle but persistent invitation to join campus minstry.

Joanna Hensley, a student at Wake Forest, had this encounter: "When I first arrived at Wake Forest, my mom marched me in to meet Father Kurt in the Campus Ministry office," says Joanna. "The warmth and openness that I felt from Father Kurt made me feel secure right away. Since that time I have become involved in campus ministry programs and have enjoyed meeting many other Catholic students on campus. We share a very strong sense of community, and frequently come together for prayer and outreach to the community."

Father Kreml says the college years are time when many young people begin to internalize the faith they inherited from their families. "This process involves honest examination of faith questions", says Father Kreml. "Through campus ministry the Church offers them a community of believers who explore questions, and can offer a set of values that can properly assist them to the completion of that faith process."

Campus ministry prepares our young people to face the challenges of the secular world with their faith alive. Inspired by their experiences on campus, many former students continue to serve the church once they leave college. It is through these programs that a future is created with leaders who will provide continuity of the Catholic faith in this challenging world. The Diocesan Support Appeal makes this possible.

Diocesan News Briefs

Discernment Day

CONCORD — The Redemptorists are sponsoring a Discernment Day on Feb. 8 from 10 a.m. until 7:30 p.m. at St. James Church.

The day is open to men, 16 and older, who might be thinking of religious priesthood or brotherhood as a way to fully live out their baptismal calling.

There is no cost for the day, and it will include lunch and supper.

For more information, contact Redemptorist Father Pete Sousa, (704) 784-3919.

Women's AGLOW

CHARLOTTE — The Charlotte daytime chapter of AGLOW will hold a "Sweetheart Banquet" on Feb. 7, 6:30 p.m. until 10 p.m. at Idlewild Country Club.

The cost is $12.50 per person or $25 per couple.

Guest speakers will be Gary and Vicki Faulkner, speaking on "How to turn your frog into a prince, or how to rid your rose of her thorns."

For more information, call Donna, (704) 588-6355.

Young At Heart

ARDEN — Young at Heart will meet Feb. 7 at 10:30 a.m. Scheduled speaker is Dr. Knoll from Thoms Rehabilitation Facility. Dutch treat lunch follows at the South Side Cafe, Dingle Creek.

For more information, contact St. Barnabas, (704) 684-6098.

Our Lady Of Grace Women's Club

GREENSBORO — Our Lady of Grace Women's Club will meet for lunch on Feb. 3 at Yesterdays, 5512 W. Market Street, at noon. All ladies of the parish are welcome, and encouraged to bring a friend or two.

The cost is $7.50. Reservations and money should be sent to Louise Kemp, with checks made out to OLG's Women's Club. Call Kemp for more information, (919) 294-2986.

Grotto Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College will be Feb. 1.

Rosary will be said at 9:30 a.m., confession will be heard at 10:45 a.m., and Mass will begin at 11:30 a.m.

Please bring a chair, and dress warmly.

For more information, contact Terri or Phil, (704) 568-5118.

Song Service

CHEROKEE — Our Lady of Guadalupe will host the Song Service with the Lutherans and Methodists on Feb. 2 at 7 p.m. Everyone is encouraged to attend and bring finger food for the fellowship afterwards.

For more information, contact Our Lady of Guadalupe, (704) 495-9755.

Valentine Dance

GASTONIA — The St. Vincent de Paul Society of St. Michael Parish will sponsor a valentine dance on Feb. 3 in St. Michael's gym.

Tickets are $7.50 per person. Music, dancing, setups, hors d'oeuvers will be available.

Call St. Michael, (704) 867-6212 for more information.

Appreciation Dinner

HENDERSONVILLE — The Knights of Columbus are sponsoring an appreciation dinner for clergy and religious on Feb. 8 at 7 p.m. in Madonna Hall of Immaculate Conception Church.

Tickets are $15 per person, or $25 per couple. Tickets are available from the church office, or from members of the Knights of Columbus.

For more information, contact Immaculate Conception, (704) 693-6901.

CCHS Placement Test

CHARLOTTE — Charlotte Catholic High School's placement test will be given on Feb. 8 to all eighth grade students applying to CCHS for the 1992-93 school year.

The test will begin promptly at 8:30 a.m. in the Begley building at CCHS, 3100 Park Road. Students need to bring two #2 pencils along with a $10 testing fee. No advance registration is required. A snow date of Feb. 22 would be announced on local radio stations.

For more information, call CCHS, (704) 525-7289.

SAGE II Meeting

SWANNANOA — SAGE II members will meet on Feb 5 at 1 p.m. at Pete's Machine Shop on U.S. 70 beteen Swannanoa and Black Mountain.

SAGE II members show their skills at making woodcraft articles and teach how woodcraft articles can be made by any senior citizen.

For more information, contact St. Margaret Mary, (704) 686-3243.

Jesuit House Of Prayer

HOT SPRINGS — The Jesuits will offer a weekend winter retreat Feb. 7-9. Jesuit Father Joseph McGovern will direct the retreatants with conferences and in prayer.

Situated in the scenic mountains of western North Carolina, the House of Prayer offers a peaceful atmosphere for prayerful reflection. Private and individual retreats are also available.

For registration and information, write or call the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

Journey Through The Inner Life

MAGGIE VALLEY — Living Waters Reflection Center will sponsor "Dreams: Journeying Through The Inner Life" Feb. 14-16.

Designed to explore the use of dreamwork in our on-going spiritual journey, the workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoretical input, dream sharing, prayer experiences and for private dreamwork.

The workshop will be directed by Third Order Franciscan Father Bernie Tickerhoof.

For more information, contact Living Waters, (704) 926-3833.

Calling OLA Alumni

CHARLOTTE - The end of the school year will close a page in history for Our Lady of Assumption School on Shennandoah Avenue. The new schoo on Shamrock Drive will open in the fall

Alumni are planning a ceremony to commerate the closing of the school and are searching for old memorabilia to compile in a historical display at the new school site.

Any former student of OLA with old yearbooks, trophies, pictures, and other memorabilia are asked to cal Terisita Staub, (704) 545-4206.

Early Adolescent Institute

CHARLOTTE — The diocesan Offices of Youth Ministry and Religious Education have teamed up to present the Early Adolescent Ministry Institute, Feb. 21-22.

The workshop will allow parish and school leaders to improve their ministry effectiveness with early adolescents and assist them in developing more responsive early adolescent programming.

For more information, contact the Office of Youth Ministry, (704) 331-1717.

Annual Fatima Pilgrimage

CHARLOTTE — The annual pilgrimage to Fatima is planned for July 26 through Aug. 6, 1992.

The cost is $1,299 round-trip from New York to Portugal. All room/board and ground transportation is included.

For more information or to receive a brochure, contact Kathleen Potter, (704) 366-5127.

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Knock, and the World's Fair of Flowers in Amsterdam.

Contact Msgr. Richard Allen at St. Ann Church or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Freelance Writers/Photographers

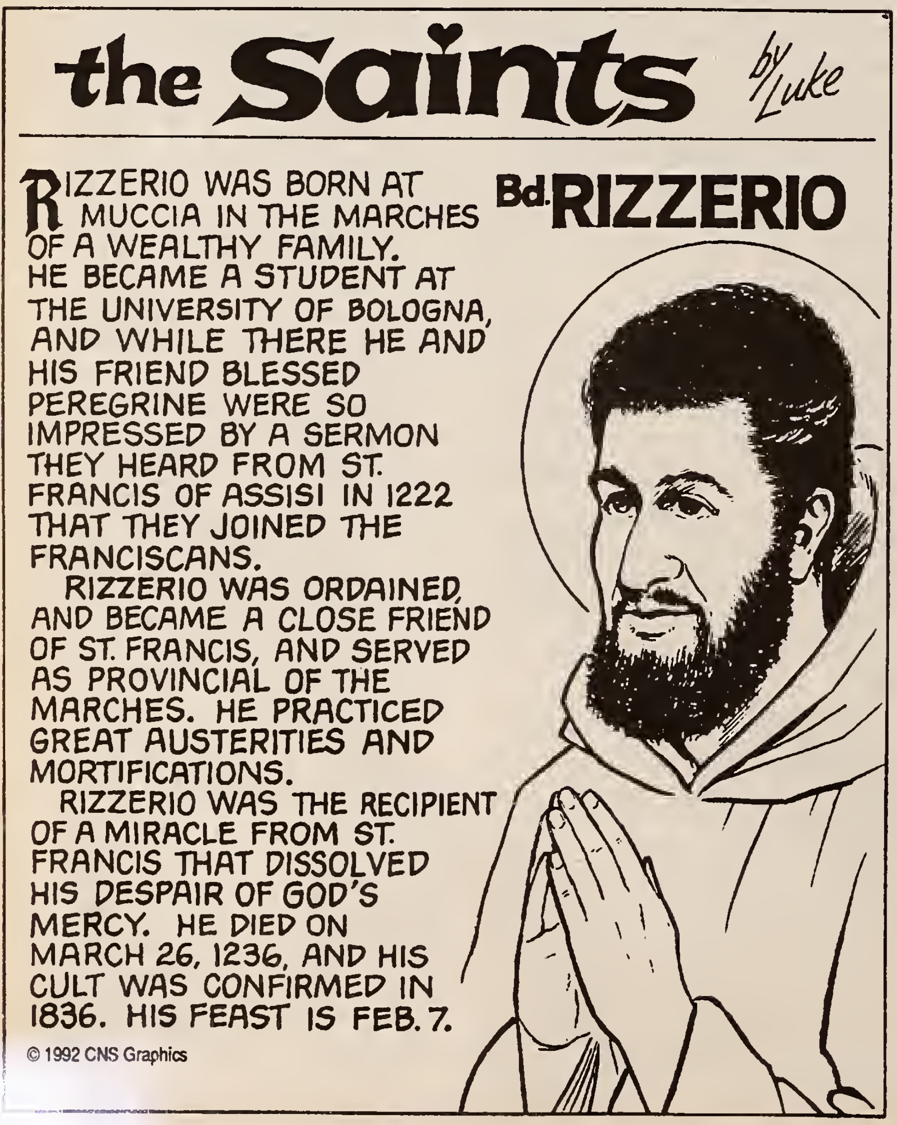
CHARLOTTE — Put your writing or photo skills to work for the Church.

The Catholic News & Herald is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston Salem, High Point, Boone, Albermarle, Shelby and Hickory.

For a copy of writers' guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.


the Saints
by Luke
Bd. RIZZERIO
RIZZERIO WAS BORN AT MUCCIA IN THE MARCHES OF A WEALTHY FAMILY.
HE BECAME A STUDENT AT THE UNIVERSITY OF BOLOGNA, AND WHILE THERE HE AND HIS FRIEND BLESSED PEREGRINE WERE SO IMPRESSED BY A SERMON THEY HEARD FROM ST. FRANCIS OF ASSISI IN 1222 THAT THEY JOINED THE FRANCISCANS.
RIZZERIO WAS ORDAINED, AND BECAME A CLOSE FRIEND OF ST. FRANCIS, AND SERVED AS PROVINCIAL OF THE MARCHES. HE PRACTICED GREAT AUSTERITIES AND MORTIFICATIONS.
RIZZERIO WAS THE RECIPIENT OF A MIRACLE FROM ST. FRANCIS THAT DISSOLVED HIS DESPAIR OF GOD'S MERCY. HE DIED ON MARCH 26, 1236, AND HIS CULT WAS CONFIRMED IN 1836. HIS FEAST IS FEB. 7.

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World and National Briefs

sburgh Bishop Criticizes i-Catholic Comments

PITTSBURGH (CNS) — Anti-Ca- icism remains one of the last in- ned and accepted bigotries in the ted States, according to Bishop iald W. Wuerl of Pittsburgh. He imented in the wake of failed school ice legislation in Pennsylvania, which supported heavily by Pennsylvania's holic bishops and which drew a num- of anti-Catholic remarks. "There has ays been a strong vein of anti-Catho- sentiment in this country," he said. ere have always been critics who e seen the teaching of the Catholic as a threat to their view and unfor- itely some of them have used what- r means at their disposal to attack the holic faith."

fter Is Main Suspect In ng Of Church Fires

GAINESVILLE, Fla. (CNS) — ick Lee Frank, a drifter imprisoned e mid-November, has been named e chief suspect in eight of last year's icious church fires in northern ida. Arson was the apparent cause me 50 church fires in northern and ral Florida between April 1990 and ember 1991 as well as in several ch fires in Texas and Tennessee. ough no charges were filed against as of Jan. 21, officials described k as the only suspect in eight fires in esville, the main suspect in four of hurch fires in his hometown of East ge, Tenn., and one of several sus- s in some other Florida fires.

r-effects Of Gulf War ger For Iraqi Civilians

WASHINGTON (CNS) — The American Red Cross, Catholic Relief Services and the environmental group Greenpeace report continuing hunger, malnutrition and medical problems in Iraq a year after the start of the Gulf War. "Hunger and malnutrition are now widespread," reported Douglas Broderick, CRS representative in Baghdad. Purchasing food is beyond the financial means of average Iraqis, he said in a CRS release. The government provides rations equivalent to about half the daily nutritional requirement, not including meat, milk, fruits or vegetables.

Church Urging Croatian Catholics To Overcome Anger, Doctor Says

NEW YORK (CNS) — The church is playing a major role in Croatia as the country struggles to maintain its independence and territorial integrity against brutal assaults of the Yugoslav federal army, a Croatian pediatrician reported during a visit to the United States. Dr. Vesna Bosanac, who works for the Croatian Ministry of Health in the capital, Zagreb, said the city's archbishop, Cardinal Franjo Kuharic, was visiting the most afflicted areas and arranging distribution of aid. But his main task, she said, speaking in Croatian through an interpreter, is calling on Croatians, despite the sufferings and atrocities inflicted on them, to overcome their anger and impulses for revenge.

Papal Documents Show Good, Bad In Evangelization Of Americas

VATICAN CITY (CNS) — The Vatican has published two volumes of papal documents on the good and the bad of Catholicism's arrival in the Americas. The documents, covering the 100 years after Christopher Columbus reached the New World in 1492, reveal an emphasis on evangelization and attempts by popes to separate church activity from the colonial policies of Spain and Portugal. There are strong papal condemnations of slavery and a defense of the Indians as human beings entitled to equal rights, especially after conversion — a view questioned in Europe.

Vatican Deplores Cuba Execution

VATICAN CITY (CNS) — The Vatican criticized Cuba's execution of an alleged terrorist, saying the sentence had been carried out mainly for political reasons. The Vatican issued its statement Jan. 20, two days after Eduardo Diaz Betancourt, a 38-year-old Miami resident, was killed by firing squad. He and two other exiles had been tried and convicted by a Cuban court for terrorism, sabotage and enemy propaganda. The death sentences of the other men were commuted. "The Holy See can only be saddened by the execution of a person for predominantly political reasons," said Vatican spokesman Joaquin Navarro-Valls.

Catholic-Orthodox Ecumenism Goes On Despite Tension, Official Says

VATICAN CITY (CNS) — Despite tensions and disagreements, the Catholic and Orthodox churches are in "almost total communion," said a top Vatican ecumenist. Bishop Pierre Duprey, secretary of the Pontifical Council for Promoting Christian Unity, said that despite headline-making difficulties between Catholics and Orthodox in 1991, dialogue between the two churches was never interrupted. The bishop's comments on Catholic-Orthodox relations were published Jan. 22 by the Vatican press office.

Salvadoran Church Opposes General Amnesty For Political Crimes

SAN SALVADOR (CNS) — Salvadoran church leaders say they oppose a general amnesty for political crimes as part of the country's move toward peace after 12 years of civil war. "We are not in favor of a general amnesty as it suggests nothing happened here," Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said. But political leader Armando Calderon Sol said a pardon is needed to help create an atmosphere for national reconciliation in the Central American country. Calderon Sol, president of the ruling National Republican Alliance party, said during a Jan. 20 seminar that "all the great tragedies suffered by the public end with an amnesty agreement, which seeks to reconcile the country."

China In Tough Crackdown On Religion, Report Says

WASHINGTON (CNS) — China is engaged in its toughest crackdown on religion in decades, particularly punishing Catholics and Protestants and imprisoning their leaders, a human rights group said Jan. 20. The crackdown developed out of China's fear of the nationalistic and anti-communist sentiments it saw being enhanced by religious belief in Eastern Europe and portions of China itself, said Asia Watch, the U.S.-based human rights monitoring agency. The suppression of the pro-democracy movement following the 1989 Tiananmen Square massacre fed into the effort to impose tighter controls on religion, it said in a report. Asia Watch released its report, "Freedom of Religion in China" on Jan. 20, detailing its findings on Beijing's efforts to bring faith into line with government policy.

Indian Bishops Set Up Special Commission For Women's Issues

PUNE, India (CNS) — The Indian bishops' conference has put women's concerns on its ongoing agenda for the first time with a decision to establish a special commission to tackle women's issues in the church and the country. At their annual meeting in Pune in mid-January, bishops decided that the commission should be headed by a nun and staffed mostly by women, reported UCA News, an Asian church news agency based in Bangkok, Thailand. Archbishop Alphonsus Mathias of Bangalore, conference president, told reporters the new body will work under the bishops' Commission for Family and Laity.

Vatican Announces 1994 Synod On Religious Life

VATICAN CITY (CNS) — The next world Synod of Bishops will be held in 1994 and focus on religious life, the Vatican announced. The Jan. 17 announcement said Pope John Paul II decided the synod would take place in the fall of 1994 to discuss the theme: "The Consecrated Life and Its Role in the Church and in the World." Ordinary synods normally are held every three years to discuss a topic of interest to the universal church. The last ordinary assembly was in 1990 and dealt with priestly formation.

DISCOVER the faith

). WHAT IS THE ROLE OF SACRED SCRIPTURE IN THE LIFE OF FAITH AND PRAYER OF A CATHOLIC?

The Church venerates the Divine Scriptures as she venerates the dy of the Lord. Through the centuries she has defended, promoted and erpreted them. The faithful are nourished by the Word as well as by Body of the Lord. The force and power of the Word of God is so at that it remains the support and energy of the Church, the strength faith for her people, the food of soul, the pure and perennial source of ritual life. (Vatican II, Dogmatic Constitution on Divine Revelation, 21)

The Sacred Scriptures are an important part of the Eucharistic rgy, as they are of the Divine Office prayed daily by the clergy, by ny religious and by some lay persons of the Church.

All Christians are called upon to learn the "excelling knowledge of sus Christ" (Philippians 3:8) through frequent devotional reading of the red text.

Sacred Scripture and sacred tradition make up a single sacred posit of the Word of God, which is entrusted to the Church. We hold t to the traditions received either "by word or by letter" (Thessalonians 15). Both are to be accepted and venerated. Sacred Scripture is the ech of God as it is put down in writing. By the teaching, life and rship of the Church, tradition transmits to the Bishops, the successors the Apostles, in its entirety, the Word of God which has been rusted to the Apostles by Christ the Lord so that they, enlightened by Holy Spirit of Truth, may faithfully preserve, explain and proclaim it oad. It is by the Sacred Tradition of the Church that the books which ke up the canon of the Bible have been determined and that Sacred ipture has been more thoroughly understood and unceasingly made ive in the Church (Vatican Council II, The Dogmatic Constitution on ine Revelation, 9)

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

MG, EJC, DTS

"Dreams: Journeying through the Inner Life"***
Designed to explore the use of dreamwork in our ongoing spiritual journey, the workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoreticval input,. dream sharing, prayer experience and for private dreamwork.
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DSA-Funded Ministries Affect Many Areas Of Life

YOUNG ADULT MINISTRY

People between the ages of 18 and 35, one of the largest segments of the U.S. population, are a vital link in the life of the Catholic Church. Recognizing the importance of nurturing young adults within our diocese, the Office of Young Adult Ministry plans and coordinates programs conducive to their spiritual and social needs. Whether married or single, young adults who seek personal as well as group identity within the framework of the Church are finding their niche through these programs.

In the words of the National Catholic Young Adult Ministry Association's mission statement: "Young adults need an atmosphere where they can discover their own worth and uniqueness, both in their own eyes and in the eyes of others. It should be an atmosphere of openness and respect, where young adults can share their struggles, their dreams and their doubts. They need a social setting where they can interact with others who care for them and for whom they care; a place where they can actively discuss values and beliefs in light of the scriptures, Church teachings and contemporary experiences. The environment should be supportive and encouraging and provide the opportunity to experience the love of God in a personal way."

Pam Newton, diocesan Young Adult Ministry director, says, "The mission of Young Adult Ministry and the mission of the Church are mutually empowering, as the part compliments the whole. Through a variety of young adult programs we seek to meet the needs of this very important population."

Across the diocese fifteen young adult groups gather on a regular basis for service projects, educational programs, spiritual development and fellowship. Select members of these individual groups, along with clerical and lay leaders make up a diocesan young adult ministry advisory board. The board meets four times a year to share program ideas and provide support for diocesan sponsored young adult events.

One way the ministry reaches out to the communal needs of young adults is by offering workshops and retreats. For example, young adults from across the diocese recently gathered at the Jesuit House of Prayer in Hot Springs for a weekend retreat.

"It is important to take time away to be with our Lord for personal prayer," says Patricia Bribiesca of Charlotte, one of the participants. "This retreat provided that as well as faith sharing with peers, which helped strengthen my own personal commitment to Christ."

Says Roger Steinkamp of Thomasville, "The retreat offered me a time of reflection and rejuvenation, time to think about myself and my place in the Church. I also enjoyed meeting people from different parishes across the diocese as we came together for faith sharing and reflection. It was an enriching experience."

The Office of Young Adult Ministry offers periodic regional workshops and an annual Spring conference. A quarterly newsletter entitled *VISIONS* helps keep young adults informed of upcoming events and includes articles of interest to this particular age group.

Young adults from across the diocese are regularly involved in local service projects, both parish and community based. The group activities — together with regular diocesan events — underscore the contributions made by young adults in the Catholic community, and their invaluable role in the spiritual health of the Church.

The Diocesan Support Appeal is the primary source of funding for Young Adult Ministry, offering assurance that these young adults are appreciated and should be encouraged.

FAMILY LIFE

Every day citizens are reminded to become more environmentally aware. No "environment" seems more endangered than "home and family". The reality that the "family" of the '80's and now the '90's is not a typical nuclear unit is hard to deny. The church has come to realize that included under the umbrella of "family" are the elderly, single parent families, young adults, remarrieds, widowed, separated, divorced, as well as two parent families.

"To strengthen and nurture the family, enrich family relationships, advocate on behalf of family values, and to offer support to non-traditional families is what this ministry is all about", says Father Joseph Mulligan, diocesan director of Family Life Ministry.

Family Life Ministry for some years in our diocese has had as its focus networking parish based family life leaders for the purpose of clarifying roles and identifying programs with a 'family' emphasis. Today the realities of different family structures demands a new approach to this vital ministry.

A giant step forward in the area of family life ministry has recently emerged with the arrival of Trinitarian Sister Miriam Fiduccia to Catholic Social Services, serving the Gastonia, Albemarle, and Charlotte vicariates. Her ministerial niche centers on bringing the Charlotte CSS office into the parishes with her hands-on personal contact. In time, the remaining six vicariates will be assigned a permanent staff person whose role will be much the same — to advocate locally for the needs of the total parish family, while encouraging parishes to keep a family emphasis on all of their activities. This plan reflects a quick response toward implementing one of the long range goals approved by the Board of Catholic Social Services within this past year. Through this effort, all of the parish family is served.

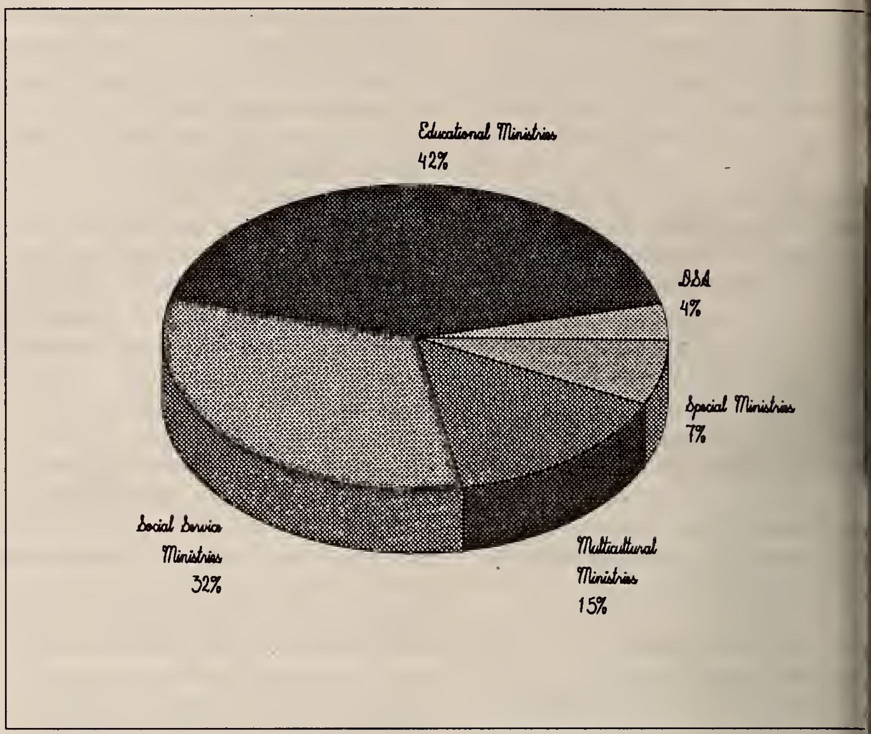
In various parts of the diocese, Catholic Social Services' family enrichment programs occur on a parish based level. An annual retreat for separated and divorced parishioners, as well as individuals who were widowed was initiated in the '80's and is now in its tenth year. In some parishes, this retreat has resulted in parish based support groups whose leaders meet occasionally throughout the year, with the retreat leaders for support and guidance.

Through the Office of Family Life Ministry, marriage preparation efforts have been clarified and strengthened. Additionally, Engaged Encounter, a grass roots effort by some folks who wanted to pass the good news on that "marriage can work," came to the diocese. Pastors who repeatedly express their delight with this form of marriage preparation encouraged the joint cooperative efforts of CSS, volunteer couples and Father Frank O'Rourke to institutionalize this program in our diocese.

An annual celebration at St. Patrick's Cathedral of the 25th and 50th anniversary of couples' first pronouncement of their wedding vows has been met with grateful hearts, and is further enriched by neighboring parish groups serving as host and hostess. Ninety-two couples participated in this year's celebrati representing 32 parishes across the d cese.

"The direction of our family ministry efforts place us at the cutt edge at the national level", says Fat Mulligan. "I see nothing but good thi happening with the CSS long range p in action".

"The Diocesan Support Appeal ally makes sense when people exp ence this type of hands-on care outreach. Thanks to the DSA, paris and family life will continue to be str ger in the Diocese of Charlotte."



CATHOLIC SCHOOLS OFFIC

As Archbishop John Roach of Archdiocese of Minneapolis-St. F said, "We have a marvelous prod our Catholic schools; nothing else sight even comes near it. My praye that we have the energy and the visio build strength on strength so that g erations of children in the future r have what we've had. Are Cath schools worth the effort? Here is a v in the affirmative."

"I add my vote to his", says Bis John F. Donoghue of the Diocese Charlotte.

Catholic schools play a vital rol educating children about their fa Students in Catholic schools have opportunity to grow and mature i Christian environment where emph is placed on strong values and Cath traditions.

Some critics argue that the Chur time and money could be better s elsewhere, that educating children at the faith can be done in different w With great confidence in the fine w of religious educators everywhere, t still exists support for the belief there is something special about a c plete Catholic education.

In the Diocese of Charlotte, Ca lic schools are alive and well. enrollment of the Catholic school

See Ministries, Pag

✠ Scripture

Readings For The Week Of February 2 - February 8

Sunday: Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40.

Monday: 2 JSamuel 15:13-14, 30; Mark 5:1-20.

Tuesday: 2 Samuel 18:9-10, 14, 24-25, 30-19:3; Mark 5:21-43.

Wednesday: 2 Samuel 24:2, 9-17; Mark 6:1-6.

Thursday: 1 Kings 2:1-4, 10-12; Mark 6:7-13

Friday: Sirach 47:2-11; Mark 6:14-29.

Saturday: 1 Kings 3:4-13; Mark 6:30-34.

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Taking Risks

By SISTER CECILIA TONG, ACJ

"Daddy ! daddy ! where are you?" The voice of a little girl of 7 still haunts me. eep pondering it in my heart that it was truly a risk on the part of that little girl. e trust and the love in her father was unmatched by us, the grownups. I had seen blazing fire, the bomb erupting near that village and houses on fire. It happened this family that I was privileged to witness.The simplicity of trust and the mendous risk on their part, the loving care and the decisive response to that risk were for me the story - the portrayal of the risk between us and God because of love and trust, serves as a lesson for all Christians who profess to be baptized in His Spirit.

It was late in an evening in January, 1964. The east wind from South China made people shiver with bitter cold. The air of festivity for the Tet (Vietnamese New Year) was mingling in the air. A crash, suddenly, was heard from afar and then the rockets filled the sky with their deadly fumes and fire. This little village, nestling behind a majestic mountain, seemed unconcerned about the magnitude of the bombing. But, it would not be for long. Suddenly another round of fire and a crash just behind the village church set all the houses in its boundaries on fire. I lived near a burning ıse but fortunately my house was not on fire because it was situated a little bit ther out of range. I was spared the suffering in order to witness another suffering as to remember its greatness — the suffering and the love — of human spirit.

Hoa, (means flower in Vietnamese) a girl of 7, was the youngest of five children. r father was a village physician, and her mother was a nurse. They lived in simple roundings, their whole dedication was for the good of humanity. They had great e for God and Mary.Their lives were ordinary until that great incident happened. on the second floor, the fire was blazing. Her mother was caught in the whirlwind lames and her brothers and sisters were elsewhere to celebrate the New Year. The l was alone with their mother preparing a new dress for the celebration. Her father s with my family discussing what to be done to improve the Church life of the lage. When he heard the crash he rushed back to his house with my family.We all ırd her anguished cry . Nobody knew where her mother was. Some thought that was with her friends, and Hoa was alone because that was often the case when would like to be home with her friends in the back yard. At the moment we could the smoke and the smouldering timbers ready to fall from the roof and the ceiling. akes of smoke kept pouring out from all sides and the agony of the child kept ling us. Suddenly we saw her at the far end of the window begging the father to e her. Her father could not rush up because he saw no chance of surviving not only him but also for her as well. The only chance he thought was to encourage her throw herself into his arms waiting below the window.

"Hoa, just throw yourself down. I am here to catch you. Please be quick !"

"Daddy, but I do not see you, the smoke is blinding me."

"Dear child,but I see you. Just throw yourself down, I am here, trust me!"

"Daddy,where are you ? Let me hear your voice before I let go !"

"Take a risk, dear child. I am here. Let go, the fire is behind you !"

With the last attempt and struggle, Hoa threw herself into her father's arms when was there to catch her. The great miracle of trust came alive in the child. Her ırage gave incentive to the mother who, although trapped by fire, was able to save self when she knew that her daughter was saved.

I witnessed that incident and was able to talk to Hoa myself. I knew that I did t comprehend what it meant to take a risk but now, after many years of serving the etnamese people, I understand fully what is risk and who dare to risk. It was conditional trust in the loving God whom we all call Our Father who are in ıven.This same risk has empowered thousands of women and men to embark on high sea to escape to freedom.

When we were born, we were already taking risks; when people get married, they already taking risk. They do not know what future is in store for them. Priests and ters when they commit to a life of priesthood and religious vows, they are already ing risks. In fact, human lives are full of risks. The question is how each one of deals with it. We have to take risks as part and parcel of life but how we deal with it is another dimension. Taking risks can help us to grow in trust and love but it also can destroy us or leave us maimed for life.We could become embittered men and women whose spirits are already dead although still living physically.

Why we take risks as we do also opens another world of vision to us. I remember when I was just learning how to swim, I was so scared of the water and the deep. But once I decided to let go of my fear, then I desired to have lessons. I still remember vividly the moment the instructor told me to float and she stood with her hands beneath my back. I was so fearful but then I must let it go. I tried to relax and surprisingly I found myself floating. My conclusion was when I let go of my fear and became relaxed then I could swim. Now when I think about the excitement and the relaxation, the wonder of knowing how to swim it makes me so happy. When I have opportunity I love to swim and to float, I look at the beautiful,blue sky and tell God, "You are my Father. I am in your arms as Hoa had been in her father's. Thank you for that great experience of being loved by you!"

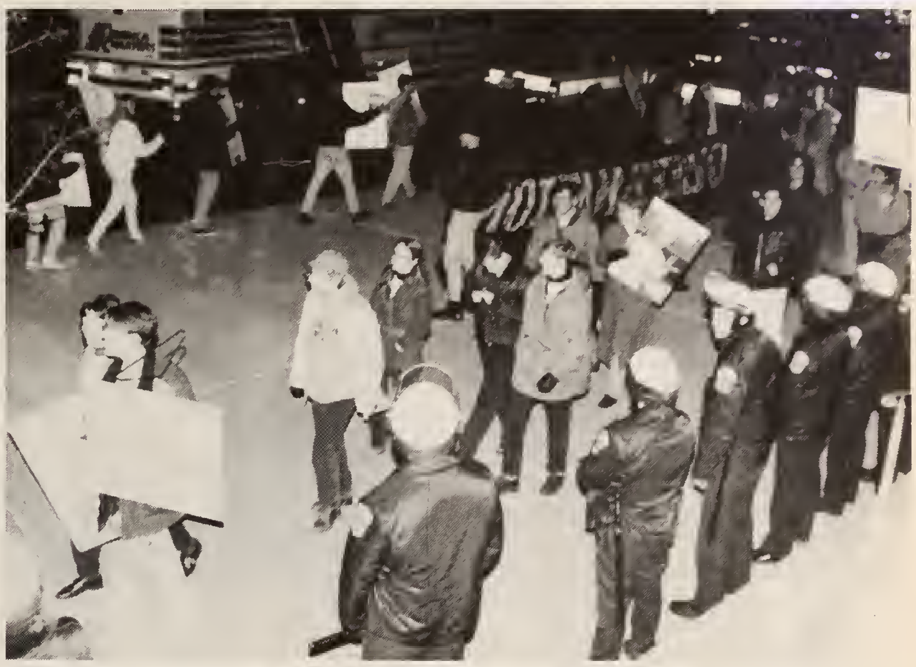
I love a particular hymn in Vietnamese which says: "God leads me as the breeze leads the cloud, as starlight leads the pilgrim, your love oh God to me as a mother to her child!" Another word by Isaiah which I know by heart "I grasp you by the hand, you are mine!" In another writing which I have read, it says it is a risk to love,pain to grow and a leap to celebrate. I think it is really true, victory can be achieved only at great pain and risk. 1992 or Tet will undoubtedly give us many opportunities to take risks. But our loving God has said: "Do not be afraid, I will be with you into the New Year!"

With this note I would like to conclude with a short story taking from Anthony de Mello *One Minute Wisdom,* "When it became clear that the Master was going to die, the disciples were depressed. Said the Master smilingly, "Don't you see that death gives loveliness to life?" "No, we'd much rather you never died." "Whatever is truly alive must die. Look at the flowers; only plastic flowers never die."

Dear God, lead us all into this New Year with trust and love.

Sister Cecilia Tong of the Handmaids of the Sacred Heart of Jesus is director of the Vietnamese Apostolate of the Diocese of Charlotte.

Keep It Peaceful...



Washington police keepan eye on pro-abortion demonstrators at the National Shrine of the Immaculate Conception on the eve of the national March for Life. Some demonstrators managed to enter the basilica and disrupt the homily by Cardinal John O'Connor during a pre-march prayer sevice.

Photo by CAROL HAZARD

Liều Mình Chỉ Vì Niềm Tin

Bố ơi Bố, bố đâu rồi ? tiếng la thất thanh của bé gái bảy tuổi đã ám ảnh tôi tới bây giờ. Sự kiện đã xảy lịp Tết Việtnam 1964 mà tới giờ tôi vẫn còn nhớ nằm lòng. Thực ra đó là sự liều lĩnh quá lớn của một bé. Lòng TIN YÊU của em đối với người cha đã chứng minh rằng không người nào trong chúng ta hể sánh bằng.Tôi đã chứng kiến lửa cháy rực trời do quả bom rơi xuống cạnh làng và đã châm ngòi bao nhiêu nhà chung quanh rực cháy. Chuyện này đã xảy ra cho gia đình này mà Chúa đã cho tôi được ứng kiến. Sự tin tưởng đơn sơ và sự liều lĩnh quá sức của hai cha con, cũng như tình thương và sự đáp quyết liệt của người cha là một đề tài chứng minh sự liều mạng sống giữa Chúa và Ta vì tin yêu. Câu yện này chứng minh cho mọi người Tín Hữu đã được rửa tội do thánh Linh Ngài.

Một buổi tối trời vào Giêng năm 1964, cái lạnh cóng buốt của miền tây Trung Hoa tràn vào làng đã mọi người run lập cập, lẫn cái không khí nhộn nhịp mừng Tết tạo thành một bầu khí linh động khác ờng.Thình lình, một quả bom nổ ran tung trời và nổi liền những tiếng súng đại bác vây bầu trời bằng thuốc và lửa hồng. Một làng nhỏ bé nằm gọn lỏn trong thung lũng sừng sững bao che bởi vành núi phong hình như không hay biết gì cả. Nhưng, cái an hưởng đó không được lâu vì những tiếng đại bác nổ rền và bỗng nhiên một tiếng nổ khác vang trời,rung đất ngay sau Giáo Đường đốt cháy bao nhà hung quanh. Tôi sống gần ngôi nhà cháy, nhưng may mắn vì nhà của tôi đã tránh xa lằn đạn và vì thế được tha chết để chứng kiến cái chết của những người khác và rồi được in đậm trong tiềm thức tôi gì là linh thiêng và cao cả — đau khổ và tình yêu — của nhân loại.

Bé Hoa, 7 tuổi. Cô là út trong gia đình năm anh chị em. Cha cô là một Lương Y của làng và má là t Y Tá cũng phục vụ với ông. Họ sống cách rất đơn sơ và tầm thường như bao người khác cho tới khi ện cố quan trọng trên xảy ra. cả cuộc sống của họ , họ đã dành để phục vụ gia đình nhân loại. Họ tôn Chúa và yêu mến Mẹ Ngài với hết lòng.Đời sống của họ cũng rất đơn thuần như bao gia đình khác. n lầu hai, lửa đang nhem nhúm.Mẹ cô là một trong những mồi lửa, các anh chị cô đang thăm bạn bè húc mừng Xuân.Một mình bé Hoa ở nhà với mẹ để may xong áo mới cho dịp Tết. Cha cô đang cùng gia đình tôi, bàn luận làm cách nào để cổ võ lòng sống đạo của Giáo Xứ. Khi ông nghe tiếng nổ kinh ng đó, ông cùng với gia đình tôi, vội vã chạy về. Chúng tôi nghe tiếng kêu la như xé ruột của bé Hoa. ông ai biết mẹ cô ở đâu. Mấy bà láng giềng nghĩ rằng mẹ cô đang ở với bạn bè làng bên và chỉ có mình a ở nhà mà thôi, vì thường thường là thế, bé Hoa thích chơi với bạn bè tại vườn sau. Ngay lúc đó mọi ời nhìn thấy những luồng khói đen ngòm và mái cũng như trần nhà đang bị lửa bắt mồi. Quằn quẹo ng con rắn khói lửa cuồn cuộn tuôn ra tứ phía và tiếng kêu xé gan của bé Hoa vọng lại. Thình lình chúng nhìn thấy Hoa đang kêu khóc ở một cửa sổ, la hoảng gọi cha. Cha cô chạy ngay tới đó ông không thấy cách nào để có thể cứu con ông mà chính ông không bị thiêu rồi. Chỉ còn cách là ông khuyến khích Hoa nhảy xuống để ông đỡ mà thôi.

" Hoa con, hãy liều nhảy xuống để bố ẵm con,hãy mau mau !"

"Bố ơi, nhưng con không nhìn thấy bố, khói làm cay mù mắt con rồi!"

"Con ơi, nhưng bố nhìn thấy con. Hãy gieo mình xuống , ta đây hãy tin ở ta."

"Bố ơi, bố đâu, hãy nói đi để con nghe thấy tiếng bố trước khi con gieo mình xuống."

"Bố đây ! liều đi con, hãy buông mình xuống đi,kìa lửa đang chờm phía sau!"

Với một sức bình sinh vượt mức, Hoa gieo mình xuống trong vòng tay cha cô, khi ông ta sẵn sàng với mọi sức lực giang tay đợi chờ. Một phép lạ lớn nhất của niềm TIN là cô bé đã được cứu sống. Sự tin tưởng của cô đã gieo cho mẹ cô một sự hăng hái vượt mức mặc dầu bà đang bị những ngọn lửa bao quanh. Biết rằng con bà đã được cứu, bà tung mình chạy bay qua lửa.

Tôi đã được mục kích sự kiện đó và được chia sẻ niềm vui với Hoa. Lúc đó tôi đã không hiểu thế nào là liều mạng, nhưng bây giờ sau nhiều năm phục vụ Dân Việt Nam tôi đã hiểu thế nào là liều mạng sống và ai là những người đã dám liều mạng sống mình.Đó là một sự xác tín vô điều kiện vào TÌNH YÊU Thiên chúa mà mọi người chúng ta đã gọi là LẠY CHA CHÚNG CON Ở TRÊN TRỜI. Cũng sự liều mạng này mà cả bao nhiêu người nam cũng như nữ đã mạo hiểm trên biển cả để tìm về chân trời tự do.

Khi chúng ta sinh ra chúng ta đã phải liều mạng rồi.,khi người ta lập gia đình người ta cũng mạo hiểm. Không ai biết tương lai sẽ ra sao. Linh Mục và Nữ Tu khi khấn Dòng cũng đã mạo hiểm. Thật ra, đời sống con người đương nhiên đã là mạo hiểm rồi. Câu hỏi đặt ra đây là bằng cách nào mà mọi người trong chúng ta có thể đương đầu với nó? Lẽ dĩ nhiên là con người chúng ta phải đương đầu với mạo hiểm nhưng đương đầu cách nào là cả một khía cạnh mới mẻ mà chúng ta phải trực diện. Liều lĩnh, nhiều khi giúp chúng ta trưởng thành hơn trong niềm Tin Yêu, nhưng nó cũng có thể phá huỷ chúng ta và làm thương tổn cả lối sống sau này. Chúng ta có thể sống không hồn vậy. Câu hỏi tại sao chúng ta dám liều lĩnh mở đầu một viễn tưởng mới mẻ hơn. Tôi nhớ hồi xưa khi mới tập bơi, tôi rất sợ nước và chiều sâu đáy hồ. Nhưng một khi tôi quyết định không sợ nữa và nhất quyết sẽ không tùy thuộc vào bất cứ sự gì,tôi bắt đầu ghi tên học bơi. Tôi còn nhớ,nhớ như in vào óc lúc cô giáo bảo tôi hãy để thân thể tôi nổi lên, và cô đỡ tôi với bàn tay dưới lưng. Tôi quá sợ hãi nhưng rồi tôi cũng phải buông tay. Tôi cố làm cho mình thoải mái,và ngạc nhiên làm sao khi thấy mình tự nhiên nổi lên. Sự kết luận của tôi như sau, khi tôi không còn sợ nữa tôi trở nên bình thản và tôi có thể bơi được. Bây giờ khi tôi nghĩ mình có thể bơi được tôi rất vui mừng và hào hứng. Mỗi khi tôi có dịp đi bơi hồ,tôi thả mình nổi trong hồ và mắt ngắm trời xanh đẹp tôi đã than thở với Chúa" Chúa thật là người Cha của con, và con đang ở trong tay Ngài như bé Hoa trong tay của cha nó vậy,cám ơn Chúa vì cảm nghiệm đã được chúa yêu.!"

Tôi rất thích bài hát tiếng việt có câu:" Chúa dắt dìu con như gió đưa ngàn mây, như ánh sao trời soi đường dẫn lối, tình Ngài yêu thương hơn tình thân mẫu con.." hãy câu trong tiên Tri Isaia :" Ta đã níu tay con và con là con của Ta" và một câu khác mà tôi đã đọc" Tình yêu đòi mạo hiểm,trưởng thành đòi khổ đau mới có thể nhảy mừng sung sướng được. Tôi cảm nghĩ rằng cái đó rất xác thực. Chiến thắng đạt được chỉ vì đã mạo hiểm và chịu đựng. Năm 1992 cũng như Tết Vietnam sẽ cho chúng ta nhiều cơ hội để liều mạng. Nhưng Chúa của Tình Yêu đã nói với mọi người:" ĐỪNG SỢ, TA ĐÂY TA SẼ CÙNG VỚI CON ĐỂ BƯỚC VÀO THÊM NĂM MỚI !"

Để kết luận tôi xin chia sẻ một mẩu truyện ngắn của Anthony de Mello trong sách " Một phút khôn ngoan "trang 1O1 ." Khi các đồ đệ biết rõ ràng Sư Phụ của mình sắp chết, họ rất buồn nản. Sư Phụ mỉm cười bảo họ " chúng con không biết sao, cái chết làm cho đời sống thêm mỹ miều hơn ?" Thưa Sư Phụ không, chúng con thật muốn Thầy không bao giờ chết cả." " Nhưng sự gì thật sự sống cần phải chết.". Sư phụ bảo các đồ đệ." Hãy nhìn những bông hoa kia. Chỉ những bông hoa nhựa mới không bao giờ héo úa." LẠY CHÚA, XIN HÃY DẪN CHÚNG CON BƯỚC VÀO NĂM MỚI VỚI LÒNG TIN YÊU !

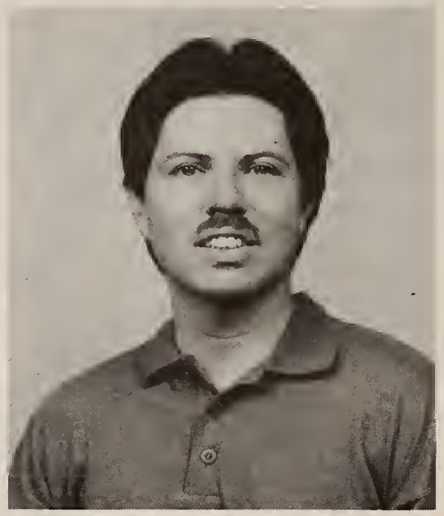
Why They Give To The Diocesan Support Appeal

By VICTOR HAUGEN

Member of St. James Church, Concord

My wife, Joyce, and I have been married for seven years and have three healthy children. Although we feel very blessed, we do not take our blessings for granted.

During my wife's pregnancy with our youngest child, there were complications. We prayed wholeheartedly to God to bring our child into the world healthy. As always, God heard and answered our prayers, and I will always remember how faithful God has been to us. I made a vow to always remember this.



VICTOR HAUGEN

Being self-employed, I feel grateful that my business has done well and, as we do better, I like to give more. My DSA contribution has increased over the years as my business has improved.

As Christians, I feel that we have a responsibility to share our gifts with others, especially those less fortunate than us.

The DSA agencies do so much more with my financial contribution than I could do as one person, therefore, I feel confident that when the money leaves my hands it is used effectively.

We also feel that our parish gives so much to us that contributing to the DSA is one way in which we can support the efforts of our parish. We give back in gratitude. God has not let us down, and we have made a vow to give back to God as best as we can.

By JANE EDWARDS

Member of St. Therese Church, Mooresville

Often we do things from some inner motivation and we never take time to analyze them. They just seem like the right thing to do. My charitable contributions are like that, or so I thought, until I was asked to share my reasons for giving to the DSA.

Many valuable services rendered by our diocese are made possible by the DSA. The DSA funds social services, which help women with unwanted pregnancies, help place babies for adoption in loving homes, and fulfill many other needs in our communities. Through the DSA, our college campuses are staffed with campus ministers to help our young men and women as they often wrestle with their Catholic faith.

I used to think that the DSA was just a way to get more money into the diocese from our struggling parish when we were already having trouble meeting our own bills. Then I took a look at the list of things that the DSA does. Almost none of them overlaps what we as a parish do. They include things that we could not do as a single unit, things we have to join together into a bigger community to accomplish successfully. These endeavors are truly worthwhile.

This is why I give to the DSA but that led me to a question, of why I started giving at all. What prompted the habit of sharing my good fortune with others wasn't something, it was someone.

From the youngest age I can remember, there was one person in my life who always gave to nearly every worthy cause that asked. She gave not just money, but also her time, and her caring and her guidance.

As a youngster in High Point, I remember many days we spent together cleaning Immaculate Heart of Mary Church, taking care of the church garden so that we would have flowers on the altar each Sunday, working at bazaars and festivals, spending hours at Maryfield Nursing Home visiting with patients.

Then, as I became a teenager, I realized that this lady was sending people I didn't know to college, people were living in comfortable houses that she had built in low-income neighborhoods, people were working and eating because of contacts she had made.

Later, I realized that the bishops of our diocese knew her, the presidents of our Catholic schools knew her, and priests in some of our mission churches knew her. Why did all these people know this lady, a person who would suggest giving to charity instead of gifts to her on her birthday?

JANE EDWARDS

This lady, constantly was on the go, taking cakes to bake sales, soliciting contributions for capital campaigns, and planning for the future on advisory boards.

There was one thing about her that stood out above all others however. It was her Catholic faith. She loved it. She shared it with others. She shared everything she had with others because of her faith in God.

One of her greatest gifts to family and friends was teaching them how to share through giving to others. With her, giving was her way of life and she expected no less of us. She taught us by her example and her expectations that we were to follow in her footsteps. She taught us that there is no better way to show our love for God than by sharing what we have with others who may need our help.

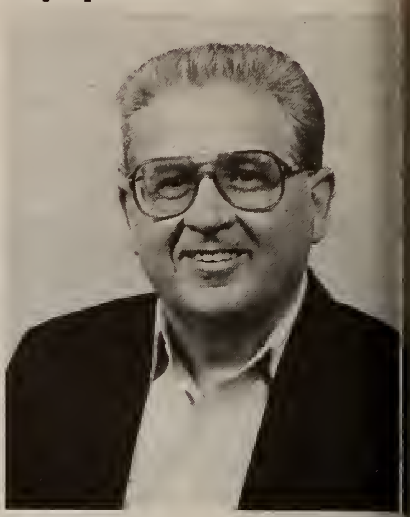
My inspiration died this past Christmas season, but there was no sadness, only joy. After 93 years this lady, my grandmother, left quite a legacy both in this world and the hereafter. Until her death I could never have shared with you her influence on my life, for many of these gifts she gave to others were personal and private matters to be shared only between herself and God. She taught me by example that giving is a truly valuable way of life.

By DEACON ANDY CILONE

Immaculate Conception Church Forest City

Everyone likes to receive. It's easy to receive, and I have to be honest and say that I am no different than anyone else. I must admit that I have received more than my share of gifts in my lifetime; from family, friends, and even at work where I hold a managerial position in industry.

There is an awareness I have as well; that the greatest gifts I have received in life have come from God. My gift of faith, the gift of five children, a supporting wife and, above all, the pri lege of being ordained as a perman deacon in the Diocese of Charlotte.



DEACON ANDY CILONE

Naturally, I am grateful and app ciative of all my blessings, and I hav fervent desire to share my good fortu with others, especially those less for nate. Most of all, I realize as well, duty and obligation to share, so I d willingly, and with charity.

Contributing to the Diocesan S port Appeal gives me the opportunity participate in the work of the diocese which I am indebted for my spirit growth as a permanent deacon. It rewarding to know that I am supporti ministries and social programs that helping people in need throughout Diocese of Charlotte. There is an ad tional incentive knowing that I am he ing my parish toward achieving its g

My giving then is rooted in desire to help those in need, so that th too, may receive, just as I have receiv I find that when I have given, I rece again.

Ministries (From Page 16)

1989 was 4,403, and jumped to 4,873 at the opening of the 1991 school year.

This increase will likely swell again in the 1992 school year as the addition of almost 1,100 seats are added through the regionalization of the Mecklenburg Area Catholic Schools. More than 500 of these additional spaces are due to the construction of a new elementary school in South Charlotte.

At present there are 15 Catholic Schools in the diocese. The total number of full-time administrators and teachers in these schools equals 273, representing 222 lay women, 28 lay men, 22 sisters and one priest. Additionally there are 62 part-time teachers in the fifteen schools, representing 50 lay women, seven lay men and five sisters.

The overall administration of Catholic schools across the diocese operates from the Catholic Schools Office in Charlotte, and that office is funded by the annual Diocesan Support Appeal.

The Office of Catholic Schools works closely with the staff and consultative bodies of each school and the diocesan board of education, which is made up of religious and lay leaders from the school communities.

The Diocese of Charlotte Catholic Schools are accredited by the state of North Carolina and the teachers in the schools are certified by the state Department of Public Instruction.

When asked 'What can the Catholic schools in the Diocese of Charlotte offer parents in providing for their children now and for the future?', Dr Michael Skube, superintendent of schools for the diocese responds, "First and foremost, our schools must provide an environment that is an extension of values stressed in family life. It is the mission of our schools to work with parents to reinforce in school what parents teach at home."

The goal of Catholic schools in the Diocese of Charlotte is to graduate students who, as adults, will understand the beliefs of the Catholic Church and will understand and put in practice what is morally and ethically correct.

A Catholic education offers the fulfillment of the aims that parents have for their children: academic excellence achieved, responsibility and self discipline learned, and spiritual and moral guidance given.

Cardiac Support Group Formed At Mercy South

CHARLOTTE — Caring Heart support group for spouses, families a significant others of heart attack tients, is starting Feb. 5 at Mercy Hos tal South in Pineville.

Participants will be divided i two groups, meeting Wednesays fr noon to 1:30 p.m. or from 7:30 p.m p.m.

Cost for the seven-week progra $10, and includes the book *Heartma A Survival Guide for Cardiac Spous*

Mercy Sister Therese Galligan a counselor Chrissy Smith will lead group.

Spouses and families are often prepared for the suddenness of a he attack or heart surgery, says Sis Therese. Life becomes a series of and downs, uncertainty, fear and c stant change.

Spouses tend to feel out of cont helpless, anxious, overwhelmed, hausted and alone , says Sister There Cardiac spouses are not aware that th too, are in recovery, she says. Given tools to cope, they can open new enues for communication, intima celebration and growth.

To register, call Mercy Card Rehab at (704) 366-3914.

Diocesan Support Appeal Parish Targets

HARLOTTE VICARIATE

ur Lady of the Assumption Church,
harlotte
oal: $23,214

ur Lady of Consolation Church,
harlotte
oal: $18,444

. Ann Church,
harlotte
oal: $56,286

. Gabriel Church,
harlotte
oal: $137,376

. John Neumann Church,
harlotte
oal: $59,625

. Luke Church,
int Hill
oal: $18,126

. Matthew Church,
atthews
oal: $56,127

. Patrick Cathedral,
harlotte
oal: $65,826

. Peter Church,
harlotte
al: $36,888

. Thomas Aquinas Church,
harlotte
al: $21,783

. Vincent de Paul Church,
harlotte
al: $50,403

LBEMARLE VICARIATE

ir Lady of the Annunciation Church,
bemarle
al: $11,448

ir Lady of the Americas Church,
scoe
al: $1,590

ir Lady of Lourdes Church,
onroe
al: $12,084

cred Heart Church,
lisbury
al: $34,662

cred Heart Church,
adesboro
al: $954

Francis of Assisi Church,
ocksville
al: $3,657

James Church,
mlet
al: $6,678

James Church,
ncord
al: $27,984

Joseph Church,
nnapolis
al: $2,862

SHEVILLE VICARIATE

maculate Conception Church,
ndersonville
al: $55,809

cred Heart Church
vard
al: $17,808

cred Heart Church,
rnsville
al: $2,226

St. Andrew the Apostle Church,
Mars Hill
Goal: $3,657

St. Barnabas Church,
Arden
Goal: $27,825

St. Eugene Church
Asheville
Goal: $23,532

St. Joan of Arc Church,
Asheville
Goal: $14,469

St. John Church,
Tryon
Goal: $11,766

St. Jude Church,
Sapphire Valley
Goal: $3,498

St. Lawrence Church,
Asheville
Goal: $19,716

St. Margaret Mary Church,
Swannanoa
Goal: $8,586

BOONE VICARIATE

Church of the Epiphany,
Blowing Rock
Goal: $795

St. Bernadette Church,
Linville
Goal: $5,406

St. Elizabeth Church,
Boone
Goal: $16,536

St. Frances of Rome Church,
Sparta
Goal: $2,544

St. Francis of Assisi Church,
Jefferson
Goal: $1,908

St. John Baptist de la Salle Church,
North Wilkesboro
Goal: $6,360

St. Lucien Church
Spruce Pine
Goal: $3,657

St. Stephen Church,
Elkin
Goal: $2,862

GASTONIA VICARIATE

Christ the King Church
Kings Mountain
Goal: $2,862

Holy Spirit Church,
Denver
Goal: $9,858

Immaculate Conception Church,
Forest City
Goal: $6,042

Queen of the Apostles Church,
Belmont
Goal: $18,762

St. Dorothy Church,
Lincolnton
Goal: $9,063

St. Helen Church,
Spencer Mountain
Goal: $1,113

St. Mary Church,
Shelby
Goal: $8,268

St. Michael Church
Gastonia
Goal: $37,206

GREENSBORO VICARIATE

Christ the King Church,
High Point
Goal: $5,883

Holy Infant Church,
Reidsville
Goal: $6,360

Immaculate Heart of Mary Church,
High Point
Goal: $37,206

Our Lady of Grace Church,
Greensboro
Goal: $51,993

Our Lady of the Highways Church,
Thomasville
Goal: $5,565

St. Benedict Church,
Greensboro
Goal: $9,222

St. Joseph Church,
Asheboro
Goal: $11,607

St. Joseph of the Hills Church,
Eden
Goal: $8,586

St. Mary Church,
Greensboro
Goal: $14,628

St. Paul the Apostle Church,
Greensboro
Goal: $56,922

St. Pius Tenth Church,
Greensboro
Goal: $45,156

HICKORY VICARIATE

Holy Trinity Church,
Taylorsville
Goal: $2,226

Our Lady of the Angels Church,
Marion
Goal: $3,816

St. Aloysius Church,
Hickory
Goal: $30,846

St. Charles Borromeo Church,
Morganton
Goal: $11,766

St. Francis of Assisi Church,
Lenoir
Goal: $9,222

St. Joseph Church,
Newton
Goal: $11,766

St. Philip the Apostle Church,
Statesville
Goal: $18,762

St. Therese Church,
Mooresville
Goal: $20,352

SMOKY MOUNTAIN VICARIATE

Holy Redeemer Church,
Andrews
Goal: $2,067

Immaculate Conception Church,
Canton
Goal: $1,590

Immaculate Heart of Mary Church,
Hayesville
Goal: $4,770

Our Lady of Guadalupe Church,
Cherokee
Goal: $2,067

Our Lady of the Mountains Church,
Highlands
Goal: $5,565

Prince of Peace Church,
Robbinsville
Goal: $795

St. Francis of Assisi Church,
Franklin
Goal: $11,766

St. John Church,
Waynesville
Goal: $9,063

St. Joseph Church,
Bryson City
Goal: $1,908

St. Margaret Church,
Maggie Valley
Goal: $4,452

St. Mary Church,
Sylva
Goal: $6,996

St. William Church,
Murphy
Goal: $5,565

WINSTON-SALEM VICARIATE

Good Shepherd Church,
King
Goal: $2,544

Holy Angels Church,
Mt. Airy
Goal: $5,724

Holy Cross Church,
Kernersville
Goal: $25,599

Holy Family Church,
Clemmons
Goal: $43,089

Our Lady of Fatima Church,
Winston-Salem
Goal: $17,649

Our Lady of Mercy Church
Winston-Salem
Goal: $33,072

Our Lady of the Rosary Church,
Lexington
Goal: $10,017

St. Benedict the Moor Church,
Winston-Salem
Goal: $6,042

St. Leo Church,
Winston-Salem
Goal: $59,625

DSA TARGET: $1,590,000

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Lay Ministry Training Valuable In All Areas Of Life

Paul Tiche, a parishioner at Our Lady of Grace Church in Greensboro, carries his lay ministry training beyond the church. He brings it into the workplace, helping others whenever he sees a need.

But lay ministry does more than encompass good works in the Church. It reaches into the community. "Whether people work in a church setting or not, they still play a role in lay ministry in the sense that we are all called to serve God, regardless of the nature of their employment or daily responsibility," says Mercy Sister Mary Timothy Warren, diocesan director of Lay Ministry.

A Lay Ministry training program was developed for the Dicoese of Charlotte as a result of the 1986-87 Diocesan Synod. Planning for the program began in 1988, and Sr. Mary Timothy spent countless hours working with education professionals to develop a program that would fit the needs of the diocese.

A two-year training program was launched in September, 1990 with sessions being offered in Hickory, Maggie Valley and Greensboro. A deliberate effort was made to make the program available to as many as possible in rural areas.

Courses are offered in Ministry, Scripture, Christology, Church/Church History, Liturgy and Sacraments, Documents of Vatican II, Prayer, Social Ministry and Christian Morality.

"The program gives people an opportunity to update their faith, values and insights," says Bob Prier, a member of St. Margaret Church in Maggie Valley, who has been an instructor for four of the training sessions since the program began. "It provides a tremendous benefit to the Church — especially as people become such valid examples of Christianity in the marketplace. I think it's very exciting!"

To date, 102 people participate in the program, 21 of whom are interested in entering the Permanent Diaconate program, if it is activated again. The lay ministry training program has become a prerequisite for trainees for the diocesan Spiritual Directors program, and five participants of the lay ministry program are interested in pursuing the program. In addition, the diocesan Office of Religious Education has allowed participants to earn credits toward their certificate renewal through this program.

Cynthia Cook, a part time director of adult education at St. John Neumann Church in Charlotte and a student in the lay ministry program, says the training program has given her "personal confidence" and increased her abilities as a religious educator. "People seem to respond positively when they see a lay person knowledgeable about Church teachings," says Cook. "The program also helps me in my personal faith journey. It has helped me grow spiritually, and has encouraged me to want to continue learning even more."

Some participants seek to become more involved in their parishes. Others take the courses for personal growth. For Tiche, the lay ministry training program has been personally and professionally enriching. "The ministry goes beyond the church grounds," says Tiche, who is involved in a number of parish committees. "Ministry takes place in the marketplace every day, and can be carried out in our work as well as our Church."

Father Kenneth Whittington, instructor, and Mercy Sister Mary Timothy Warren, direc interact with students in the diocesan Lay Ministry Training Program in Greensbo Classes also are being held in Hickory and Maggie Valley.

Photo by WOODY SMI

A certificate of completion will be presented at the conclusion of the second year. In keeping with the diocesan focus on evangelization, it is hoped participants will be empowered to minister more effectively in all areas of their lives. The program serves as a launching pad to help participants seek further involvement in the Church.

Father James K. Solari, pastor of St. Eugene in Asheville says that the program has been a boon to the parish. "St. Eugene now looks to the diocesan Lay Ministry Training program for lo needed help in providing men a women with the requisite backgrou to share in pastoral responsibiliti says Father Solari.

Year one of the program will offered again in the Fall of 1992, w the possibility of different sites be available so that more people can trained to serve more effectively. S in its infancy stages, the program will expanded as needs are examined and possibilities are explored.

This program, like many others made possible by the Diocesan Supp Appeal.

1992 - 1993 DSA BUDGET

Social Services Ministries	
CRISM	$22,960.0
Family Life Ministry	$13,585.0
Social Services/Administration	$116,293.0
Social Services/Asheville Office	$84,669.0
Social Services/Charlotte Office	$159,728.0
Social Services/Winston-Salem Office	$110,787.0
Educational Ministries	
Campus Ministry	$191,151.0
Catholic Schools Office	$145,186.0
Evangelization Ministry	$21,878.0
Justice and Peace Ministry	$28,553.0
Lay Ministry	$26,654.0
Office of Worship	$4,285.0
Religious Education Office	$174,420,0
Young Adult Ministry	$16,929.0
Youth Ministry	$61,033.0
Special Ministries	
Diocesan Pastoral Council	$2,612.0
Media Center	$103,996.0
Permanent Diaconate	$4,475.0
Multicultural Ministries	
African-American Ministry	$15,300.0
Hispanic/Migrant Evangelization	$127,645.0
Hispanic/Migrant Outreach	$51,022.0
Vietnamese Ministry	$42,833.0
Diocesan Support Appeal	
DSA Campaign Expenses	$64,006.0
1992 DSA GOAL	$1,590,000.0

Funds (From Page 3)

We have also maintained a commitment to just wages, as well as good benefits for all employees," he says.

DSA budgets provide for the staffing and programs of each diocesan ministry. Yet each agency operates with a shoestring budget. Resources often depend upon the creativity of department heads and outside financial support in addition to the DSA.

Each ministry receives an amount of money based on projections and anticipated funding. Department heads then are instructed to prepare operating budgets based on this amount. The goal of each ministry is to uphold a certain level of services, regardless of the amount of money budgeted, which may necessitate additional volunteer help. The ministries have been instructed to share resources among themselves such as personnel and materials whenever possible.

Each parish is assigned a fair-share target for its DSA goal, and is responsible for raising those funds. This is accomplished with the assistance and direction of the diocesan Development Office.

The cost of the DSA campaign is 4 percent of the total goal. Other dioceses spend as much as 12 percent of the total dollars conducting campaigns. Says Msgr. McSweeney, "To continually address the raising of funds year after year demands creativity and accountability. The competence of our development staff and their ongoing efforts contribute to the success of our campaign each year."

The DSA does not support the administration of the diocese, such as the Bishop's Office, Chancery, Tribunal or Development Office. These are funded through investments and a diocesan administrative fund which is paid by the parishes.

As the Catholic population in the diocese grows, needs increase proportionately. Because budgets are capped, agency heads are challenged to meet the growing demands while operating with limited finances. There is only so much that can be done. Therefore, it is critical that all of those involved be careful stewards with the resources they have.

The responsibility of the Church is to develop the faith of her people, to care for the poor, and to teach about Christ. All of this is bolstered through the Diocesan Support Appeal.

CCHS's Wittman Is Leading Scorer

CHARLOTTE — Chuck Wittman, a junior forward for Charlotte Catholic High School, was named the leading basketball scorer in Mecklenburg County in a chart published Jan. 15 by *The Charlotte Observer*. Wittman was averaging 27.7 points per game. With 11 rebounds per game, he was ranked fifth in the county for rebounds.

The Charlotte Catholic girls' team was ranked third by the paper's'sportswriters in "The Fabulous 5," the top five teams in Mecklenburg County. The boys' team was not ranked.

The girls' team was also ranked in *The Charlotte Observer's* "Sweet 16," taking the 14th spot in the top 16 teams in Charlotte and the surrounding area.

The girls' team won last week over North Stanley, Forest Hills and Country Day, putting their record at 12-1. The boys (9-4) defeated Forest Hills but lost to North Stanley and Country Day.

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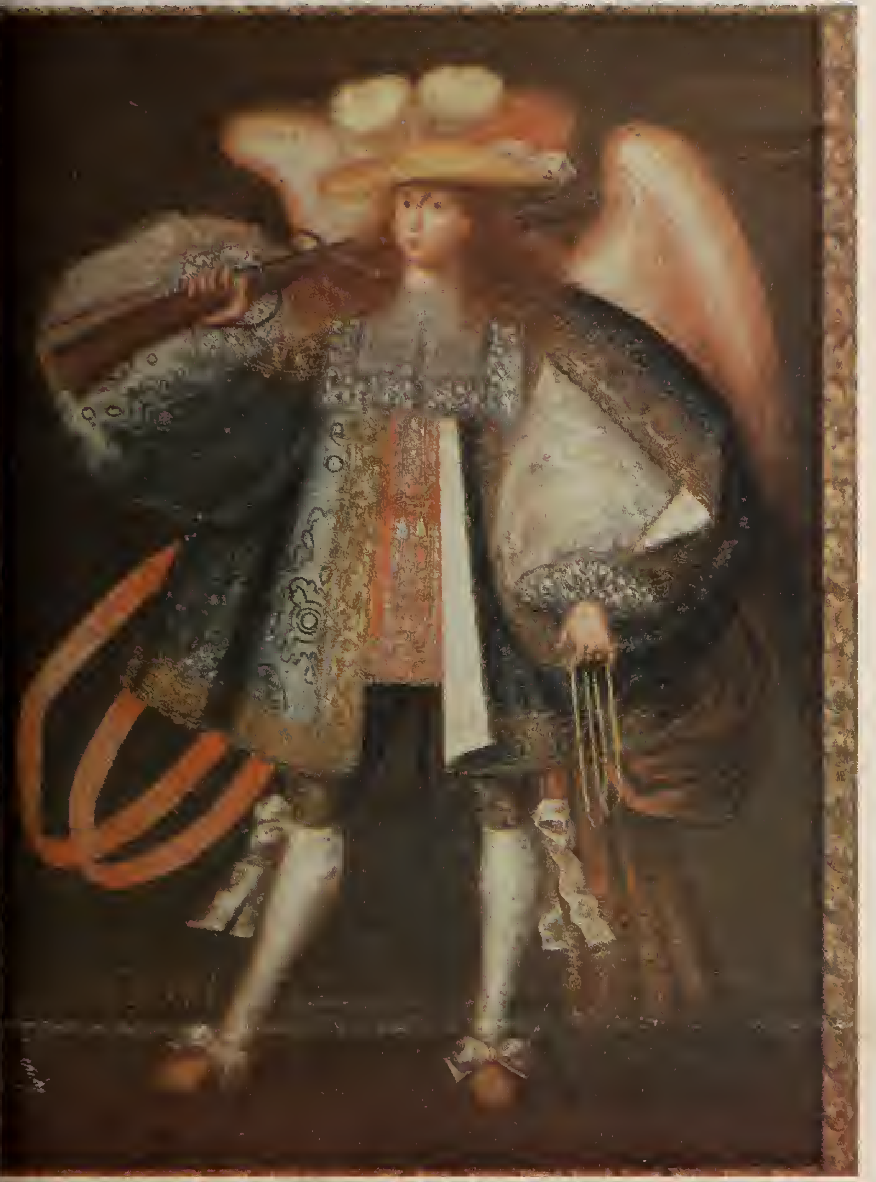
CATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 22 • February 7, 1992

panish Colonial Art Exhibit Opens...



changel with a Matchlock Gun, Salamiel Paxdei," a late 17th Century Bolivian Painting, is part ne"Splendors of the New World" exhibit of Spanish colonial art at Charlotte's Mint Museum. : story on Page 6). Painting courtesy New Orleans Museum of Art

ope Says All Citizens Have Duty To are For Poor, Defend Human Rights

VATICAN CITY (CNS) — Caring society's poorest citizens, defending ian rights and protecting family life is ryone's duty, Pope John Paul II said.

Speaking Feb. 3 to officials of Italy's io regional government, which includes ne, the pope said the Church and private ncies will help meet social needs, but the ernment must not expect them to do rything.

The mission of the Church, he said, is read Christ's message. Tied to that task ie defense of "the value of life, of the ily and of the human person."

The church is with society's poorest weakest citizens; it is interested in every culty faced by individuals or groups; it to educate young people to be good ens; and it aims "to recover those who at the margins of society," the pope said.

"To do all of this is, yes, a Christian , but also a human requirement," he .

Even though the basic aims of the rch and government are different, their s are intertwined, the pope said.

The problems facing the region's so- service, health care and school systems "beyond the capability of single indi- als and private organizations" to solve, aid. Local governments, as the interme- y between citizens and the state, must seek solutions in cooperation with private and Church organizations known for their "competence, honesty, morality and a strong sense of service to the community."

Pope John Paul said he was not promoting the idea of a welfare state that would take total and exclusive responsibility for meeting every social need — that lessens the sense of responsibility citizens feel, leads to a "loss of human energy" and creates a "bureaucratic logic" that replaces human concern.

The Church, he said, wants to cooperate with the government in providing needed services in the region. The pope highlighted "disorder" in the regional government's provision of services and in programs for immigrants.

"No one can flee the problems" created by recent waves of immigration into Italy, and particularly to Lazio, he said.

Justice and human solidarity must mark the government's response to newcomers, he said, and "every form of racial discrimination" must be denounced.

Scout Planning Session

HICKORY — The Catholic Camporee Committee will meet Sun., Feb. 9 at 2:30 p.m. at the Catholic Conference Center in Hickory to plan the Boy Scout Camporee scheduled for April 3-5.

St. Gabriel Settles Suit; Resumes Construction Of New Parish Center

By CAROL HAZARD
Associate Editor

CHARLOTTE — St. Gabriel Church has resolved its differences with neighbors by buying two houses on adjoining property in order to build a parish community center.

Construction crews have resumed work on a 79,000-square-foot building that will increase enrollment at the church school from 369 to 543 students. Some neighbors had objected to the expansion, fearing it would lower property values.

The church paid $323,000 to settle the law suit, after losing a legal battle in December that could have delayed the project indefinitely. The community center is expected to open Oct. 1, after the beginning of the 1992-93 school year.

The school will be unable to accept as many new students as it could have if the new building opened in September as originally planned.

However, two new kindergarten classes will be added for a total of three, opening the way for 50 new students. Temporary classrooms will be set up in church facilities until the building opens.

The number of students trying to get into the Catholic school system in Mecklenburg County is at an all-time high, said Diocesan School Superintendent Michael Skube. Some 1,000 new students have applied for next year. There's only room for 671, however, even with the opening next fall of a fifth elementary school in Southeast Charlotte.

"According to initial projections, we would have been full at the start of the 1994-1995 school year, and we're full now," said Dr. Skube.

The expansion at St. Gabriel will absorb some of the demand, although not as early as anticipated.

St. Gabriel, operating at all times under legal approval from the city of Charlotte, proceeded with construction last fall. However, work was stopped for a week in October 1991 and then again by an injunction granted in December. The case was to be heard again in Superior Court the week of Jan. 13.

The delay was costly, although the exact amount hasn't been determined, since the church had to assume some of the losses incurred by the contractor. However, it would have been more expensive had the parish continued the battle in court, said Father Ed Sheridan, pastor of St. Gabriel.

"We came out alright," said Father Sheridan. "We went through a lot of pain and agony but people have been supportive ... and we got what we were planning on."

Under the terms of the agreement with neighbors, St. Gabriel will add more trees to the property border and assure that noise from air conditioning meets regulations. No changes were made in the building size or placement.

Also, no other neighbors will be able to sue on the same grounds, since all members of the Greentree Neighborhoood Association signed a statement giving up their right to do so.

As part of the negotiations, the church paid more than the tax value of the two homes after refusing to pay damages. One house will probably be used as a convent and the other, a rectory.

"The purchase fit into our long-term plans," says Father Sheridan. The diocese would eventually need more housing for nuns and priests, although the additional space wasn't required at this time, he said.

"Now, it looks like I'll be a neighbor in a neighborhood that was against us," said Father Sheridan.

The money used for the purchase was arranged through the diocese at a low interest rate. To expedite payment, the parish is dipping into emergency funds. It is not using any money from the building fund.

After weeks of delays, construction resumed on a new parish center at St. Gabriel in Charlotte following settlement of a suit filed by neighbors who objected to use of the center for school expansion. Photo by JOANN KEANE

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St. Vincent De Paul Society Leader Stays On The Go

Dick Miller, 76, is not supposed to move heavy furniture or appliances but the non-stop president of the St. Vincent de Paul Society in Greensboro does it anyway.

Photo by PAT KERWAN

St. Vincent de Paul
Society
help us to help others

As a precautionary measure, Pat Kerwan (l) convinced Dick Miller (r) to put the identif sign on the truck. "He takes us into some pretty rough neighborhoods," says Kerwar

Photo by DAN MAXH

By CAROL HAZARD

Associate Editor

GREENSBORO—People have his number. And they don't hesitate to call early in the morning or late at night.

Chances are that's about the only time they'll catch Dick Miller. The president of the Greensboro St. Vincent de Paul Society is likely to be out and about in some of city's roughest neighborhoods.

Never mind that Miller is 76 years old. He's on the go seven days a week, helping the poor.

"He's the Mother Teresa of Greensboro," says Deacon Tim Rohan of Our Lady of Grace in Greensboro.

Known by the rich and poor alike, the politically influential and politically disconnected, the immediate past Grand Knight of Piedmont Council 939 of the Knights of Columbus is a familiar face in Greensboro.

He was enrolled last year into the Book of Golden Deeds, the top award given by the Greensboro Exchange Club to individuals "who give sacrificially of their time, energy and resources to improve the quality of life in the community."

Five years ago, Miller was named by the N.C. State Council for the John Cummings award, the highest award for service conferred on a Knight of Columbus.

The streets of Greensboro are where he makes a difference.

Once, while delivering furniture and other household items, a bunch of children rushed to greet him at their door, wrapping their arms about his legs and exclaiming, "Uncle Dick, Uncle Dick."

"If you can get him to sit down, you'd know what's going on in the whole community," says Bob Hanson, one of a half dozen people who regularly help Miller. "Between his doctor and his friends, we try to cool the guy, but it doesn't work."

Miller, a retired merchandiser from Blue Bell Inc., is in the forefront of activities from the unborn to the elderly. But he's also behind the wheel, picking up and delivering food, clothing, furniture and appliances for the poor.

Occasionally, Miller corrals a youth group to help haul. "He runs circles around them," says Hanson. "I'd be willing to bet that by the way of energy, Dick can match a marathon runner."

In this electronics age, Miller has little use for computers. He stores information in his head, although he keeps files in the St. Vincent de Paul office at St. Mary Church. He's "a walking computer," says Hanson.

"I'm too busy to use a computer," says Miller. Despite arthritis in his hands, Miller uses a manual typewriter to write personal thank you letters for any donation, whether it's for $1 or a whole set of furniture.

"It's good policy," says Miller. "It takes a little time, but it's so easy to say thanks."

To lighten the load, friends have suggested he use a form letter or get an unlisted telephone number. Someone offered him a computer. Miller's not interested.

He has people to see and places to go.

"Just a few more stops," he says, in response to questions about the itinerary for any given day. Four or five hours later, they're still working.

Forever telling his helpers how to load the truck, Miller's "the best" at stacking as much stuff as possible and taking pains not to ding the used goods.

"Hold that door open, Miller," jest his compatriots, manuevering a refrigerator or a heavy sofa bed through a doorway." Get out of the way, Miller."

Miller responds with good humor and pitches in anyway.

"He does more in one day than I would ever think of taking on," says Pat Kerwan, 22 years his junior. Described by some as the "heir apparent," Kerwan is not willing to lay claim to the title.

"I'd rather be golfing," says Kerwan, admitting to days when Miller "almost drags us out." Nonetheless, Kerwan acquiesces. "It's hard to say 'no' to him, particularly if he at his age is willing to do what he does."

Managing the Greensboro St. Vincent de Paul Society would be enough for most people. But not for Miller.

He's on the parish council at St. Benedict, a leader in the Fourth Degree of the Knights and a board member of Court Watch of North Carolina, an advocacy group for single mothers and their children. For Court Watch, he monitors custody court cases and is called to testify on behalf of single mothers.

A pro-life activist, he pickets a
tion clinics. He was also directo
Birthright, a now closed support gı
for pregnant women. "You want a
to serve as director?" asked an incr
lous Miller. He served in the positio
two years in the mid '80s.

Miller loves to sing and dance,
sings in the choir at St. Benedict pa
He's a member of the Society for
Preservation of Barbershop Qu
Singing and a 28-year member of
Greensboro Tarheel Chorus, a bar
shop song group.

For rest and relaxation, Miller g
with his fellow Knights, although
reportedly not very good at it and sp
half the time in the rough looking
lost golf balls.

"I don't understand how he doe
he does," says Father Cor
Kimbrough, pastor at St. Bene
"Whenever I have anybody in ne
call him. He's always willing to h

See **Miller**, Pag

Her Honor Visits...

In recognition of Catholic Schools W
Winston-Salem Mayor Martha Wood
a visit to Bishop McGuinness Mem
High School on Jan. 28. Following
informal lecture to juniors and sen
Principal George Repass presented
mayor with a Catholic Schools Wee
shirt. Wood, a long-time friend of the sc
told the students how she became i
ested in politics and that they could "
city hall" by understanding the workin
local and state government.

Nun To Present Organ Workshop, Recital

CHARLOTTE — A workshop of professional dialogue, performance and team leadership, conducted by School Sisters of St. Frances Sister Theophane Hytrek will be held Feb. 8 at St. Gabriel in Charlotte. Sister Theophane is an international organ recitalist, composer, professor, and lecturer.

The workshops will begin with registration at 9 a.m., and three sessions will round out the schedule. "Leadership in hymn playing and general service music playing" is the title of the first session. Session two is "Communication and effective accompaniment of the choir/soloist and liturgical timing." The third session is "Enhancement - solo organ music with a special focus on repertoire for Lent and Easter." The workshops will conclude with time for questions and answers.

On Feb. 9, an organ recital by Sister Theophane with the Giannini Brass Quintet will be held at St. Patrick's Cathedral at 3 p.m. Sister Theophane's portion of the concert will feature the works of Martini, Bach, Mulet, Alain, as well as a selection of her published compositions.

The Giannini Brass Quintet, noted regional brass ensemble from Winston Salem, whose members are graduates of the North Carolina School of the Arts, will demonstrate talents that have gained them a reputation for energetic performances and imaginative programming.

There is a $10 registration fee for the workshops. Checks should be made payable to St. Patrick's Cathedral, and sent to Mary Richie, Director of Music, St. Gabriel Church, 3016 Providence Road, Charlotte, NC 28211. Call Richie at (704) 362-5055 for more information.

'oung Women Give Year Of Service To Ailing Poor

BY LAURA VOSO

ROSMAN — Tina longs for a agie. Connie misses nearby malls. spite the absence of such city conve-nces, these two Philadelphia girls are lunteering a year of their lives at the ances Warde Health Service in sman, N.C., a medically-derserviced area in western ansylvania County.

Tina Spurrier, 23, and Connie Avoy, 22, both graduated from vynedd-Mercy College in 1991. Still, y had never met until after gradua-n and shortly before their drive down North Carolina last August. Now, not ly do they work together all day, but y also share a small cottage in nearby ke Toxaway.

Spurrier was a history major in col-e. In her senior year, she read a oklet about the Mercy Corps, a com-nity service program sponsored by Sisters of Mercy. "I had always ne a lot of volunteer work in high ool," she says, "but not much in lege. So I just decided to give up a year before I hit the work force." At the facility, she works in the business office. Her duties include managing the reception area, billing, appointments and filing. Insurance? Spurrier widens her sparkling blue eyes. "Don't talk to me about insurance," she groans. "They just changed all the Medicare rules."

McAvoy first received an associate's degree in nursing. She then went on to become a registered nurse while working part time in a Philadelphia children's hospital. She explains that the Mercy Corps is kind of a domestic peace corps. "I really wanted to go to Africa," she says, "but I thought that would be a major culture shock." At Frances Warde, McAvoy assists the physician, Mercy Sister Gretchen Hermanny. In addition, she draws blood, administers EKGs and injections and performs a myriad of other nursing tasks.

The Frances Warde Health Service was established in the early 1980s by the Sisters of Mercy in order to provide health needs in this area of Appalachia. From the facility's modest origins in a trailer to its current location in a modern new complex, the program has seen solid growth. Consequently, there is a need for additional staff.

Mercy Sister Jacqueline Dewer, the business manager at the project, is thrilled to see this need filled by volunteers such as Spurrier and McAvoy. Sister Jacquie, as everyone calls her, says, "I think it's wonderful for young people to give a year of themselves to help others less fortunate."

Sister Jacquie explains that the service's primary focus is health care for the mountain poor. "So many people fall between the cracks. They have one dollar too much (to be eligible) for Medicaid but not enough for insurance." She says its not unusual for people to sell off their land to pay bills. "Those are the people we are here for."

Spurrier and McAvoy have enormous empathy for needy people. In the short time they have been in the area, they have been able to discern a difference between poor people here and in cities. Spurrier says the difference is their attitude. "In the South, they are not as angry about being poor. They are more accepting." McAvoy agrees. She explains that in Philadelphia, the poor live in tenement projects, and people are always fighting or getting mugged and stabbed. "Here," McAvoy says, "they try to make do with what they have instead of taking it out on other people."

In addition to slight homesickness, there has been much to become accustomed to. Spurrier can't get used to the fact that she lives on a dirt road with no name. "No street name," she exclaims. She remembers the time not long ago when she saw two men with guns go by her kitchen window. "I jumped up and

See **Warde,** Page 11

Connie McAvoy (r), a volunteer nurse at Frances Warde Health Service in Rosman, checks the blood pressure of patient Polly McCall. Photo by FRANK ARTHEN

World Marriage Day

Don't forget to give your spouse a hug Feb. 9.

That's the day set aside to celebrate marriage. World Marriage Day honors the couple as the head of the family and the basic unit of society.

It salutes the beauty of a couple's fidelity, sacrifice and joy in daily married life, and it elevates public awareness of the positive aspects of marriage.

The theme for this year is "Mission of Love," focusing on the call to help heal the world with love. Through the sacrament of marriage, couples are called to bring joy, affirm and strengthen one another, families, friends and others.

The logo depicts two candles resembling a couple united by a heart and surrounded by a semi-circle of words, "Mission of Love." The mission is a continuation of work started by missionaries who brought the Catholic faith to the Americas 500 years ago.

The idea of celebrating marriage began in Baton Rouge, La., in 1981 at the request of a Marriage Encounter group. The couples encouraged their mayor, bishop and governor to proclaim St. Valentine's Day as "We Believe in Marriage Day." The event was so successful, the idea was adopted by Marriage Encounter's national leadership.

By 1982, 43 governors had proclaimed the day and celebrations spread to U.S. military bases in foreign countries. In 1983, the name was changed to "World Marriage Day" and emphasis was placed on interfaith participation. The celebration has continued to grow and spread to more countries and faiths.

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Plus you have the personal satisfaction of helping a child in need at a Catholic mission site.

Let the little children come unto me.
- Mark 10:14

Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

FOR THE CHILD WHO IS WAITING
You can make visible GOD'S LOVE.

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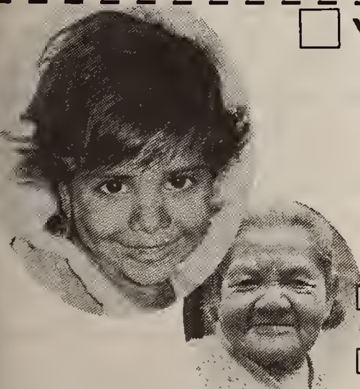

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A DECADE OF
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Diocese
of
Charlotte

Editorial

Movie Ratings

Cardinal Roger M. Mahony of Los Angeles says the 24-year-old rating system used by the Motion Picture Association of America is "a conflict of interest" and has called for a new "family film code" to guide the making of movies.

The present rating system certainly leaves much to be desired. Obviously, there is bound to be some conflict of interest when movies are rated by industry representatives.

However, our main objection to the ratings are that they are way out of line with reality. Anyone who regularly reads the movie and video reviews carried on the youth page of *The Catholic News & Herald* knows what we mean.

All of the movies and videos reviewed carry the ratings of the U.S. Catholic Conference Office for Film and Broadcasting. Movies and videos originally made for theatrical release also carry the MPAA ratings. There is frequently considerable difference between the two.

It is not unusual to see a movie or video which the U.S. Catholic Confrence rates "O" or "morally offensive" receive an MPAA rating of "PG-13." That means that the MPAA raters think it *may* (emphasis ours) be inappropriate for children under 13. We feel that any movie which can be considered morally offensive should not have a rating less restrictive than "R."

Cardinal Mahony's proposal actually does not address the problems of the rating system. It calls for adoption of a pre-production code which would tell film makers what they cannot include in a movie. It would be based on the old Motion Picture Code which was administered by the Hays Office from 1933 to 1966.

We hope that a code can be drawn up which will work. But we believe that — if it is — the MPAA will promptly drop the ratings system, leaving parents with only their trust in the code to ensure that their children don't wind up seeing unsuitable films. We think that both the code and a more realistic rating system are needed.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience.

Dear Brothers and Sisters,

The first community of the Church, as described in the Acts of the Apostles, was the small group of Christ's disciples that gathered in the upper room after the Ascension. Jesus Himself, after his resurrection, had told his followers to remain in Jerusalem (cf. Lk 24:49) and there to await the coming of the Holy Spirit (cf. Acts 1:4). The disciples thus came together in obedience to the Lord's command, and their fellowship in the upper room was an image of the Church's communion in Christ, a communion which is sacramentally expressed in the Eucharist.

The Church first appears as a community devoted to prayer (Acts 1:14). Prayer, especially in the liturgy, is an essential part of the Church's life in every age. Like the first disciples in the upper room, the Chu must be devoted to constant prayer, coming toget regularly as a community in order to express deepen the spiritual unity of her members. Pra produces the spiritual union that enables believer act "with one accord" and to overcome all divisi and differences.

From the beginning, the Church's commun was also marked by the prayerful presence of many the women who had been close to Jesus throughout public ministry. Among those present in the up room, Luke makes special mention of "Mary, Mother of Jesus." Mary, who gave birth to the Son God, was present in prayer, in silence, in communi and in hope-filled expectation as Christ's Church revealed to the world. As the mother of the Church, remains ever united to her Son, interceding with H that all mankind "may be happily gathered togethe peace and harmony into one people of God to the gl of the most holy and undivided Trinity'' (*Lun Gentium*, 69).

I wish to greet all the English-speaking pilgri and visitors present at today's audience. Upon you your families, I cordially invoke the grace and peac our Lord Jesus Christ.

Letters To The Editor

More about women

To the Editor:

Our belated congratulations on the 20th anniversary of the Diocese of Charlotte, as reported in *The Catholic News & Herald*, is due to our mistaken thinking that your reporting of the event would be continued in the following issue. Sadly, we have come to realize that there is to be no recognition or mention of those other men and women who have helped the diocese develop and who have often been the leaders in implementing the goals of the Diocesan Synod. Incidentally, a few of these people have worked for the diocese for the entire 20 years.

Sisters' Council
Diocese of Charlotte

(*Editor's note: This letter and two others which were published earlier, were only a few of a number of letters we received on this same subject. The letters came from both men and women and from members of the laity as well as from Religious.)*

Regarding salvation

To the Editor:

You'll pardon me but is your error of omission showing or is it my ignorance?

I refer to your boxed article on Page 15 of your Jan. 10, 1992, issue entitled "Discover the Faith," where you list the question "Is it necessary for me to belong to the Catholic Church in order to be saved?"

Your answer to this question cites the statement of the Second Vatican Council as follows: "Whoever knowing that the Catholic Church was made necessary by Christ, would refuse to enter it or to remain in it could not be saved."

Now, obviously, I'm no theologian. And, yes, I would agree that whoever was *totally* convinced that Christ founded the Catholic Church as the *only* means of salvation, and then refused to join or remain in that Church would in effect be sinning against the light and therefore lost. I do have a serious problem with the way you treated the question, especially in an issue devoted to evangelization. In short, I think you failed to go far enough in explaining your answer, that is, developing your answer.

Nowhere that I know of does the Church take the stand that there is no salvation outside the Catholic Church. In fact, there is salvation outside the Catholic Church for those whose consciences tell them that their own beliefs are true — their well-formed consciences, I might add.

I'm also somewhat appalled at the linkage in the words "necessary" (in the question) and "made necessary" in the Vatican Council declaration as you use it for the answer. I think this may be confusing to m of our non-Catholic brothers and sisters.

Our Church isn't going to become m ecumenism-minded when questions like these treated so dogmatically and without deeper amplif tion.

Very truly yours,
Sidney L. Baker
Hendersonville

(Editor's note: The "Discover the Faith" serie which the letter writer refers does not originate The Catholic News & Herald. *It was developed by Archdiocese of Miami for use in connection with 500th anniversary of evangelization in the Ameri The weekly sections, of necessity, had to be brief. feel that the letter writer's objection to the answe question is largely a matter of interpretation. As read it, the answer does not maintain that ther salvation only within the Catholic Church.)*

Bishop Gumbleton

To the Editor:

I was surprised at the knowledge Bishop Gumbl of Detroit (Jan. 24 issue) has of the United Nations President Bush's reason for going to war in the G Would he have been pleased to see Iraq finish development of nuclear weapons to drop on Israel other countries including the United States and the of Detroit?

Was our war against Germany and Japan unjustified? I suggest the good bishop travel to Irel and put a stop to the IRA and North Ireland conflic does he consider it justified to see Catholics Protestants killing one another?

As a Catholic, a citizen of the United States a former Marine, I suggest the bishop is a left w liberal and most likely a backer of Ted Kennedy.

I was pleased to see the article about Fa Fitzgibbons on the same page, both written by C Hazard.

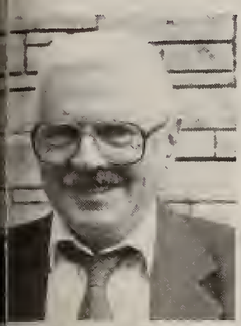
Frank X. Maness
Monroe

Letters Policy: *We welcome letters on current is Letters must be signed originals of 250 words or and must include the address and daytime teleph number of the writer. Letters are subject to editing brevity, style and taste and must not contain pers attacks on any person. Opinions expressed in lette in guest columns do not necessarily reflect the v of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Like most newspapers, we at *The Catholic News & Herald* like to think that we er goof. But, also like most newspapers, we occasionally do. And we sometimes a really good job of it.



Anyone who has been reading the letters to the editor over the past couple of weeks knows what I am talking about — the issue about the 20th anniversary of the Diocese of Charlotte. We have been strongly criticized — and rightfully — for making little or no mention of the women, both laity and Religious, who have contributed so much to the diocese since 1972. For that matter, there were precious few references to the contributions of lay men.

There are some reasons why it happened — time constraints, lack of adequate files from past years, etc. But those are just reasons. They don't excuse the fact that we goofed and goofed badly.

Just thinking back over the few years that I've been olved with the diocese, I can think of countless women — both lay and Religious vho have made significant contributions. We should have acknowledged those tributions. I regret that we didn't.

I wish I could assure everyone that it never will happen again. But it probably . It's the nature of this business that we make mistakes. That's why many 'spapers carry little "We were wrong" stories.

In 1997, the Diocese of Charlotte will celebrate its 25th anniversary. The diocese anning a major celebration for that one. And, hopefully, we'll be better prepared ome up with the type of stories we should have carried for the 20th.

I had a phone call the other day from Brother John-Joseph Dolan, the former esan director of the Ministry for Justice and Peace. He wants his friends to know he's gradually adjusting to his new role as director of the Conventual FRanciscan novitiate program in Holyoke, Mass. But, he says he still is having troubled ing accustomed to the cold.

It seems strange that a native of Buffalo who has lived in a lot of places in the h would have trouble with the cold. The last time I was in Buffalo, I was caught blizzard -- in April yet.

I guess maybe John-Joseph was down here too long.

e All Catholics 'Roman'?

By FATHER JOHN DIETZEN

Q. Is there a difference between a Catholic and a Roman Catholic? What e meaning of the adjective "Roman"? (Missouri)

A. The word "catholic" means "universal." It was first applied to the Christians t. Ignatius of Antioch around the year 100. We Roman Catholics often tend to sider ourselves "the'' Catholic Church of the world.

While we are the largest in numbers, however, there are numerous other Catholic ches, united with the bishop of Rome but distinct churches in themselves.

There are the Melkite, for example, the Armenian, Maronite and Ukrainian olic Churches, and many more.

These churches, including the Church of Rome, have their roots in the varying styles of liturgy and expressions of faith that developed in different centers of Christianity during its early centuries.

Such churches are not branches of the Roman Catholic Church. They are of equal dignity and rank with the Roman Church and with each other. (See, for example, the Vatican II Decree on Eastern Churches, No. 3.)

In this context, the designation Roman Catholic simply distinguishes our part of the universal church from other Catholic churches.

Q. I was surprised to read in our Catholic paper your response concerning parishioners and their parishes.

I don't know any Catholic who attends the same church for all liturgical ctions and other events. You can't expect a parish priest to be "all things to nen (and women!)."

Some are very gifted with youth and the running of a school, some to the rly, others to family life and some to singles. Each one's spirituality directs ferent need. The priest of today, even if very holy and directed in his prayer, not reach all these elements in our society.

As a matter of fact, my local church is very involved in charismatic prayer ps, among other things, whereas a church close by offers 24-hour euchac devotions before the monstrance (which, you must admit, is quite rare!).

Some parishes, too few I believe, fail to focus on the international Church ure and know little of what the Church is involved with in our world.

I think one must search for the blend that nurtures one's spiritual growth, should we have to travel to attain this, then I say amen to that!

No church can serve the needs of all. (New York)

A. Your letter is typical of the ones I received in response to that column.

It seems to me you perhaps identify the parish too much with the priest, though t is done in any parish and who does it, obviously, will depend enormously on emperament, vision and theological development of the pastor.

Whatever the theories or the technicalities, I believe many, if not most Catholics, recognize themselves in your words.

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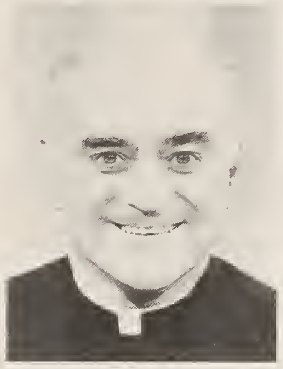
Light One Candle

By FATHER JOHN CATOIR

Some people become angry with me when I write about God's unconditional love. One letter went like this: "Why don't you priests talk about hell anymore? You make it seem like everyone is going to heaven!"



I can't speak for priests in general, but I don't think everyone is going to heaven. There are malicious people in the world. Jesus spoke of the punishment of God and the prospect of hell about 90 times in the Gospels. Even though He died to bring salvation to all His children, it is at least probable that some will resist His love. I hope I'm wrong.

Jesus rebuked the Scribes and Pharisees because by their strict interpretations of the Torah they placed heavy burdens on the people. He rarely scolded the lay people. When He kicked over the tables of the money changers in the temple, it was to express His exasperation with those in authority who allowd this preoccupation with money to flourish. "My Father's house is a house of prayer," He said. "You have made made it a den of thieves."

Jesus treated the common folk more gently, and He always tried to encourage the outcast. For instance, in Jesus' day, lepers were thought to be under God's curse. They weren't even allowed to come to temple to be purified; anyone who talked to them was considered defiled. Jesus ignored the law in reaching out to them. He wanted to tell them not to believe the teachers of Israel. "You are not cursed. No, you are blessed. Blessed are the poor in spirit. Blessed are those who hunger and thirst after justice."

The reactionaries of His time were, of course, furious with Jesus for being so lenient with the lepers and all the others who were thought to be morally unfit. When the woman was taken in adultery, Jesus treated her with kindness. Without even asking her to repent, Jesus was ready to risk His own safety to protect her from the mob. He said, "Let the one who is without sin cast the first stone." When they walked away, He turned to her and asked, "Has no one condemned you? Then neither do I condemn you."

Why don't the priests talk about hell the way the priests did years ago? I wonder. Maybe it's because they don't want to scare people into believing that God is a legalistic monster.

Perhaps we should be more aggressive, and go after some church leaders the way Jesus went after the Scribes and Pharisees of His day, especially those who show little compassion for their people. Maybe we should kick over those ever increasing diocesan assessments which tend to make collection agents out of our pastors.

Maybe we should preach fire and brimstone to the criminal element, if only they would come to church and listen. The only people who come to church are those who are trying to be good, and I'd rather offer them encouragement and hope, the way Jesus did in His day.

Father John Catoir is director of The Christophers.

Rescues Are Justified

By KAREN M. GRAHAM

I am the director of Action League for Life, a Charlotte-based pro-life organization not to be confused with Operation Rescue. Action League for Life sponsored the November rescue mission in Charlotte which this newspaper has criticized.

Action League for Life believes, as does the Church, that life begins at conception and should be protected without exception from that moment until natural death.

God reveals to us through scripture that we must rescue those who are sentenced unjustly to death. (Proverbs 24:11) Who is more innocent than the pre-born children living in their mothers' wombs? Who is more in need of rescuing than these innocent children who are condemned to die by abortion?

During the November rescue mission, a group of people went to the Metroview Building — a Charlotte office building that houses an abortion chamber — and they sat down at the doors. This action allowed time for sidewalk counselors to offer compassion and the truth about abortion to women who were in crisis pregnancies.

Forty-two children were scheduled for execution that day. Our sources reveal that four women entered the building and aborted their children. We grieve for those children whose lives were snuffed out. But, we rejoice that 38 children received at least a stay of execution. One woman even told our counselors that she would go to Catholic Social Services or another supportive agency for ongoing Christian counseling.

For these children's lives, some people were momentarily inconvenienced while trying to get into the building for other purposes. (Our counselors notified the rescuers when people were trying to get into the building for other purposes and the rescuers moved aside to let them into the building.) Other people — 19 of them, including Father Conrad Kimbrough — were arrested for rescuing the children.

Is this paper trying to tell us that those 19 heroes of the faith were wrong to rescue those little babies who were condemned to die that very day just because they were scheduled for execution in a facility that houses other businesses?

It seems to me that if we are to rescue those drawn unjustly to death, except if they are dragged to death in a multi-purpose facility, we are allowing exceptions to our pro-life doctrine.

God created all children, even children who are scheduled to die in multipurpose facilities. Likewise, we are to protect all children, even those who are scheduled to die in multi-purpose facilities.

Furthermore, this was not the first rescue Action League for Life sponsored at such a facility. (Three of Charlotte's four killing centers are located in office buildings.) I have held in my arms children who were once scheduled to be killed in such facilities but were spared from death because people were willing to sit at the doors of the building. These people risked arrest, risked inconveniencing apathetic

See **Graham,** Page 6

Spanish Colonial Art Exhibit Opens At Mint Museum

Program To Feature Lecture By Father Rueda Of Hispanic Catholic Center

CHARLOTTE — In celebration of the Quincentenary of Christopher Columbus' voyage and the culture born of the meeting of Europe and the Americas, Charlotte's Mint Museum of Art will present Splendors of the New World: Spanish Colonial Masterworks, Feb. 1 through April 26. Ecclesiastical and secular paintings, precious metalwork, sculpture, furniture and decorative arts from the 17th through early 19th centuries Viceroyalty of Peru, Spain's most prized colony, are featured.

Special public programs are scheduled, including gallery talks, lectures and concerts. On March 29, Father Silverio Rueda, chaplain of the Hispanic Catholic Center and Hispanic editor of *The Catholic News & Herald,* will lecture in Spanish.

"Christ of Sorrows," Ecuador, late 17th Century. Wood with silver, gilded throne, 47 inches high.

Group tours are available in both English and Spanish for school groups and community organizations Tuesdays through Sundays (except holidays.) Reservations must be made one month in advance and are scheduled on a first come, first served basis. For information call the education department at (704) 377-2000.

Splendors of the New World is organized by Charles L. Mo, Director of Collections and Exhibitions at the Mint, from material selected from the New Orleans Museum of Art, the Mint Museum of Art and private collections. The exhibition is made possible with funding from NationsBank.

"Visitor appreciation of the merged culture evident in Splendors of the New World will be enhanced by the Mint's exceptional Precolumbian gallery with its presentation of Amerindian cultures as well as by the material on display in the European Renaissance gallery," stated Mo. "A truly unique art form evolved expressing distinct influences from dissiimilar cultures."

As a measure of Columbus' confidence that he would find a westward passage to Asia, he took with him official documents addressed to the most exalted rulers of the Orient as well as two translators fluent in Arabic to interpret his journey's purpose. Fourteen years and four voyages to the New World could not shake his belief that what he discovered by accident was indeed a portion of the Orient. He went to his grave failing to comprehend the enormous changes the European encounter with the Americas would produce.

After initial exploration, the Conquistadors set out to conquer and colonize the new lands, fueled by a burning desire for gold, wealth and a fervent conviction to convert native souls to Christianity. The speed at which this was accomplished was aided by endemic circumstances.

Constant wars among Indian cultures allowed the Spaniards to play Indian nation against Indian nation. The initial mysticism of the foreign Europeans also contributed to the Indians' demise. Spaniards were outside their customary view of the known world and initially thought of as belonging to other worldly realms. Indian myths and beliefs had long suggested the coming of powerful gods who would rule the land. To the native mind, these armored, helmeted creatures on horseback with their strange language and loud firearms certainly fulfilled any such prophecy. It was advantageous for the Spaniards to encourage such a supernatural interpretation. Coupled with new diseases introduced from Europe, the colonization of the New World nearly decimated the Amerindian population.

Art in the New World first served the Church. Paintings arrived with the ships of Columbus, whose sails were adorned with holy symbols. Banners bearing pictures of Christ, the Virgin Mary, and the saints accompanied the Conquistadors, while missionary friars carried illustrated Bibles. Indian idols were smashed by the Spaniards to be replaced with "the gentle figure of the Mother of the Christian God."

As pacification proceeded, paintings were needed not only to decorate the many churches but also to serve in the instruction of converts. The increasing number of colonial buildings and the need for more and more altars and decoration made it necessary to teach native-born artists the various crafts for whom such work would be manifestations of devotion. At first, a small number of European artists established schools to instruct native talents. Essential ingredients such as oils, primers, varnishes and linen canvas imported from Europe remained scarce and very costly. The majority of Peruvian paintings were executed on cotton fabric, using mixed media, sometimes combining oil, tempera and water colors on the same picture. Pigments and varnishes came from Precolumbian sources of plant, animal, earth and mineral origin.

Sterling silver Bolivian chest, ca. 1725-1750.

Hispanic colonial art is far from being a mere transplant of European forms. It grew out of the union of two powerful civilizations that in many ways were the antithesis of one another. The Indian's sense of color and form, his technical heritage and inclinations modulated the imported style. The work of native painters is permeated with devotion. It often has the folkish touch of "outsider" art and a disarming naivete which contributed to its special character. The flatness of the design and the unique gold "tooling" whereby garments on favorite figures in paintings were embossed with elaborate arabesques, rosettes and flower petals in precious metals producing an icon-like effect, were original breaks from European conventions. New elements were added such as mirror decorated frames. Indian and mestizo artists selected themes pertinent to their own understanding, creating individual work full of vitality.

The discovery of silver near Potosi in 1545 enabled the Spanish empire to amass great wealth. The affluence of the Viceroyalty of Peru, which encompasses nearly all of present-day South America, staggers the imagination. Such accumulated wealth benefited the Church as well.

No expense seemed too great for the construction and embellishment of cathedrals, churches, monasteries and nunneries. The wealth and beauty of ecc siastical vessels and accoutrements ha proved astonishing. Towering sil altars and tabernacles were comm place. Glistening, golden altarpie laden with paintings and sculptures peared in even the poorest of Indi village churches.

As luxury made itself felt in bo worldly and ecclesiastical society, p traits and pictures of open air fies appear as do hunting and battle scen allegories from medieval or classi literature and other secular subjec Secular life developed a lavish lifesty often imitating life at the Spanish ro court, in which aristocratic privile and wealth centered around the Vice and his office.

Splendors of the New World dresses the artistic achievements of Viceroyalty of Peru through 92 pai ings, sculptures, furniture and deco tive objects. Of particular importa are works from the Cuzco School, centuries the dominant political, e nomic and artistic center Precolumbian and Colonial So America. The exhibition concentra on New World forms derived from intricate culture created of foreign indigenous forces which produce golden era from the middle of the sev teenth century through the eightee century. The art works speak of a c ture that constituted the first great flo ering of European traditions beyond t ditional European borders.

Admission to the Mint Museum Art is $4 for adults, $3 for senior c zens, $2 for students 13 years and free to Mint members, children 12 ye and under and student classes on assi ment. Discounts for groups of 15 more are available. The Museum open free every Tuesday from 5 to p.m. and the second Sunday of e month.

Mint Museum hours are: Tues 10 a.m. to 10 p.m., Wednesday thro Saturday 10 a.m. to 5 p.m. Sunday 6 p.m., closed Monday.

Graham (From Page 5)

people who had other business in the buildings, risked their reputations, risked their jobs and, in fact, these people put their lives on the line to rescue those babies.

I defy anyone to hold those children in their arms and say to them, "You should be dead because those people from Action League for Life had no right to block the entrance to a multi-purpose facility, even if you were scheduled to die there."

Karen M. Graham is Charlotte director of Action League for Life.

Third Annual Liturgy Day Set Feb. 22 at St. Patrick Cathedral

CHARLOTTE — The third annual Liturgy Day at St. Patrick's Cathedral is scheduled for Feb. 22.

Featured presenters will be Gary Daigle, Terry Cooney and Theresa Donohoo.

The Charlotte workshop will build around major presentations by Daigle, Cooney and Donohoo on the Liturgy of the Word in the morning and the Liturgy of the Eucharist in the afternoon. Smaller workshops for eucharistic ministers to the sick, for liturgical planning for Holy Week and Easter, for Lutheran-Catholic dialogue on communion, for musicians and choirs will also be offered.

For the first time, the Liturgy Day will include a concert on Friday evening, Feb. 21, beginning at 7:30 p.m. in Cathedral. The cost for the Friday c cert and the Saturday workshop is $

The Liturgy Day is designed fo those involved in liturgy including pl ners and presiders, musicians and gr ers, lectors and eucharistic ministe

Sponsors include the Diocesan fice for Worship, the Oratory Cente Spirituality in Rock Hill, S.C., and Carolina Catholic Bookshoppe.

For more information and rese tions, contact the Office of Wors 1621 Dilworth Road, East, Charl NC 28203, (704) 334-1805, or con the Oratory, P.O. Box 11586, R Hill, SC 29731, (803) 327-2097.

Food For The Poor Seeks Help For Haiti

DEERFIELD BEACH, Fla. — With the situation worsening in Haiti, Florida-based Food for the Poor is stepping up efforts to provide assistance for residents of the impoverished Caribbean nation.

Food for the Poor, an interdenominational, non-profit charitable organization was founded in 1982 by Catholic businessman Ferdinand G. Mahfood to attempt to improve the health, economic, spiritual and social conditions of poor throughout the Caribbean, es cially Jamaica and Haiti.

Mahfood, a native of Jamica now lives in Florida, has used his ex tise as an importer and exporter and financial support of his family busi to serve the Third World poor. Food the poor works with churches and r

See **Food,** Pag

I Can't Believe I Ate This...

rlotte Catholic High School students (l-r) Billy Bushman, John Ganshert, Ryan Dunn
Matt Bloch were contestants in a pie eating contest sponsored by the Student Council.
hman won. Photo by JOANN KEANE

Movie Reviews

NEW YORK (CNS) — The follow-
are capsule reviews of movies re-
ly reviewed by the U.S. Catholic
ference Office for Film and Broad-
ing.

ropa Europa" (Orion Classics)
Stirring, fact-based story in which a
ish adolescent (Marco Hofschneider)
ives the Holocaust through an in-
lible series of events, including pos-
is an Aryan and being sent to Hitler's
youth school. Writer-director
ieszka Holland's superb script is
d with ironic humor and a rich por-
of a youngster grappling with con-
ing identities. Subtitles. Some war-
violence, fleeting sexual situations
occasional male nudity. **The U.S.
holic Conference classification is
II — adults. The Motion Picture
ociation of America rating is R —
ricted.**

gh Heels" (Miramax)
Unappealing Spanish melodrama
it an estranged mother and daughter
risa Paredes and Victoria Abril),
of whom are suspected of murder-
the daughter's husband (Feodor
ne) who was also the mother's lover.
e of the sappy, manufactured emo-
s rings true in writer-director Pedro
odovar's kinky soap opera whose
ic overtones fall distinctly flat. Sub-
. Brief sex scene with fleeting nu-
plus lesbian and sexual references.
**U.S. Catholic Conference classi-
tion is A-III — adults. The Mo-
Picture Association of America
ng is R — restricted.**

ining Through" (20th Century Fox)
Blandly romantic World War II es-
age adventure has an OSS colonel
chael Douglas) penetrating Nazi
many to rescue his spy-girlfriend
anie Griffith) who is determined to
ofilm crucial war documents in the
e of a high-ranking Third Reich
er (Liam Neeson). Miss Griffith
s a bright, believable performance
plot implausibilities seriously
en writer-director David Seltzer's
wartime love story. Brief violence and fleeting bedroom scene. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Until the End of the World" (Warner Bros.)

Vaguely futuristic road movie in which a thrill-seeking woman (Solveig Dommartin) joins a wanted man (William Hurt) on a mysterious mission around the world, one step ahead of her ex-boyfriend (Sam Neill) and assorted bounty hunters. Wim Wenders writes and directs a long, strange, beautifully photographed story that starts well but fails to sustain emotional involvement or intellectual interest. Momentary violence, uncritical attitude towards a bank robbery, brief bedroom shots with fleeting nudity and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

Being A Teen Is Not So Bleak

By JEFF SHOVELIN

CHARLOTTE — Webster's Dictionary defines a teenager as, "a person between the ages of thirteen and nineteen." As most of you teenage people out there know, being a teenager is more than just being between two certain ages.

Scientifically speaking, it is during these years that a person grows and starts to develop into a mature adult. Personally speaking as a teenager, being one can be a blast! Most teenagers look at the down side of being a teenager and fail to see the real fun in being an adolescent. Junior high and high school are going to be, *and should be*, the best years of your life. It is during this time that you make your closest friends and do things with those friends (you know, the kind of things that would get you grounded for weeks if anyone found out) that you will remember for the rest of your life.

Not only do you develop relationships with people you consider friends, but you also formulate relationships with people that you think of as more than a friend (the guy or girl, whatever the case may be, that sits diagonally from you in class and keeps you from listening in class because you are concentrating more on him/her.) How many of you will forget your first date or your first love?

Your teenage years are also the time in your life where you have the least responsiblity and the least amount of major choices to make. How many of you out there have to make a mortgage payment or support a family? For most of the teenage population, making difficult decisions concerning their future and well being are generally left up to parents. The most common choices for young people today are basically whether or not to follow the crowd and "do what everyone else is doing."

Jeff Shovelin is a senior at Charlotte Catholic High School.

Maybe...But It's Not Easy

By TARA SERVATIUS

CHARLOTTE — In today's world, being a teenager is not always all its "cracked up to be." We are told that these are the "best years of our lives," yet we face difficulties our parents never dreamed of.

We are growing up in a world that has become extremely competetive, and although most teenagers don't have "bills to pay and mouths to feed," we do face pressures from many sources. We are expected to excel both in and out of school. In addition to worrying about grades, college, and sports or other extra-curricular activities, the average teenager is trying to please both friends and family, and at times the pressure can be intense.

Our parents grew up in a time when our Catholic values were more acceptable. Drugs were unheard of and there was little or no pressure to have sex or to drink. Today's teenagers constantly have to cope with pressure from friends, television, movies, etc. to "do what everyone else is doing."

The teenage years are a confusing time between childhood and adulthood. We are expected by parents and teachers to act like the adults we are becoming, to be mature and responsible, but we are not given any of the freedoms that adults have.

The teenage years can also be very difficult. In these years, we are learning and growing more than we ever will again, and we are faced with making decisions that may influence the way we live the rest of our lives.

Tara Servatius is a senior at Charlotte Catholic High School.

Junior High Is Definitely One Of Life's Downs

By CHRISTOPHER CARSTENS

Life has its ups and downs, good times and bad, easy periods and really, really tough ones. Junior high is one of the latter.

There may be some lucky kids who slide smoothly from sixth grade right into junior high school without the storm and misery the rest of the world lives through. I just have a hard time imagining who they might be.

The junior high body starts doing weird things. One day it is perfectly happy with the way it was put together, the next day everything starts changing.

It's uncomfortable getting up in the morning with no idea what will be looking at you from the mirror. And so junior high kids spend an incredible amount of time worrying about their bodies.

However your body may change, it feels wrong. If you're in junior high, there's at least a 90 percent chance that you spend part of every day at school absolutely certain that everybody is looking right at you, thinking that you're a freak.

Some body changes seem like important markers. For a girl, one of those is really needing to wear a bra. Whenever that happens, it's the wrong time — either too early or too late, or just too embarrassing.

A guy's voice does weird tricks. It squeaks and croaks and cracks on its way down from a high note to a full-grown tone. This always happens when it will make him feel worst.

As soon as your body makes any changes — whether it's getting taller, or any other normal alteration — it can feel like you just grew a new arm right out of your left ear and you feel like a maximum gomer.

Grownups have a way of forgetting how it feels. They say supposedly helpful things like: "There's nothing wrong with the way you look. Don't be so self-conscious!"

Self-conscious is how you feel when you aren't sure your shirt goes with your slacks. Self-conscious is a tiny little discomfort compared to how it feels when you're sure that everybody is staring at your body and laughing.

When I was in seventh grade, my legs began to grow. It was two years before the rest of my body caught up, and I had these long legs dangling below an otherwise normal body. Guys in the hall teased me about wearing my belt below my shoulders.

I will never forget how humiliated I felt just walking between classes. I knew that everybody was looking at my stupid long legs. Nobody could have made me believe that I didn't look ridiculous.

It was worst if a girl I knew was walking behind me, and I'd do all I could to get behind her. I would wait until the hall had cleared out as much as possible. And more than once I was late for class because of all these extra maneuvers.

Looking back, it is sort of sad. There I was, an otherwise ordinary eighth-grade kid, obsessed with the idea that my body was distorted and sure that everybody in the school was making fun of me behind my back.

But I've learned two very valuable lessons. First, I learned I wasn't unusual at all because most junior high kids think they're freaks. It just comes with all the changes the body goes through.

And second, it always gets better. After a year or two, the body settles down into new patterns, and the obsessive focus on your own body gradually fades away. It's a real relief all around.

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The Catholic News & Herald is looking for more teen writers. Tell us your views. Write to *The Catholic News & Herald*, PO Box 37267, Charlotte NC 28237 or call (704) 331-1713.

CNS photo by Mimi Forsyth

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FAITH alive!

Fathers in the "real world

By Neil A. Parent
Catholic News Service

There we were, two grown men sitting on the floor stacking building blocks with 4-year-olds. We were taking our turn as teachers' aids in our children's cooperative preschool.

Later that morning while we were supervising the children on the playground, I asked my partner what he did in "the real world."

He said he was a lawyer. But without a trace of sarcasm he added that for him the morning's experience was the real world. "My work can be pretty unreal at times," he said, "but I find working with these kids to be very satisfying."

How many men would have said that 20 or 25 years ago? For that matter, how many fathers would have taken leave from work to spend a morning assisting at their child's preschool?

■ ■ ■

Fathering has changed a lot in recent times. Years ago there seemed to be a sharper distinction between mothering and fathering.

Generally, that meant that when it came to taking care of the kids, mothers did most of the work. Fathers saw themselves more as providers, heads of household, ultimate authorities.

But change diapers? Wipe runny noses? Put the kids to bed? Cook? Shop?

Today, many men desire a more active role in their children's upbringing. Some recognize this as a responsibility that is legitimately theirs.

Others want the many pleasures that go with involved parenting. Still others want to give their children more love and attention than they feel they received from their own fathers.

If the roles of fathers are changing, so are the challenges. So much about child rearing today seems less clear and more demanding. For example, children's attitudes toward authority, especially parental authority, are dramatically different.

While many a father might consider talking back by children impudent and disrespectful, today's kids don't see it that way. They view talking back as their basic right, a means of expressing legitimate feelings.

As a father, "I often fail miserably and struggle with feelings of both inadequacy and guilt. I think many fathers feel the same way.... We are trying to do what we think needs to be done in a world vastly different from the one we grew up in."

At the same time, there is a refreshing openness with today's children that often didn't exist years ago. One evening our 15-year-old daughter and two of her friends were in the kitchen with my wife and me.

Glancing through a teen magazine, the girls began to discuss an article on sex. Showing no inhibitions in our presence and, quite the contrary, easily including us in their conversation, they spoke in turn of premarital sex, AIDS, condoms and pregnancy out of wedlock.

Media is, of course, partly at issue here. Whether found in magazines, television, movies or radio, the content is often highly explicit. Like it or not, for good or for ill, kids today are being influenced in hundreds of ways that extend beyond our guidance as parents.

As a result, we face the perplexing challenge of nurturing and guiding our children towards greater human and spiritual maturity in a world that in many ways is pulling them in other directions.

In asking my own children what makes for a good father, Elena, the eldest, said: "A good father supports his children and cares for them. He will still love them even if they do something wrong. And he will help them learn from their mistakes."

Denise, 12, put it this way: "A good father wants to spend time with his children and cares about where they are and what they are doing. He trusts them enough to let them do things they can handle."

Then she added, "Fathers should try to understand their kids' feelings. Kids' feelings are still immature; but that's what they feel, and fathers should try to understand them."

Diana, who is only 6, said, "You know what a good daddy is. You're a daddy."

Diana thinks I know what a good father is, but she is only partially right. I know intellectually what I should be doing — which is basically what my two other girls call for me to do.

But the truth is that I often fail miserably and struggle w
feelings of both inadequacy and guil
think many fathers feel the same wa

In many respects, we are trying to
what we think needs to be done in a wo
vastly different from the one in which
grew up.

We are experimenting as we go alo
and sometimes the journey is painful a
frightening. We wonder from time to ti
if we are doing more harm than goo

■ ■ ■

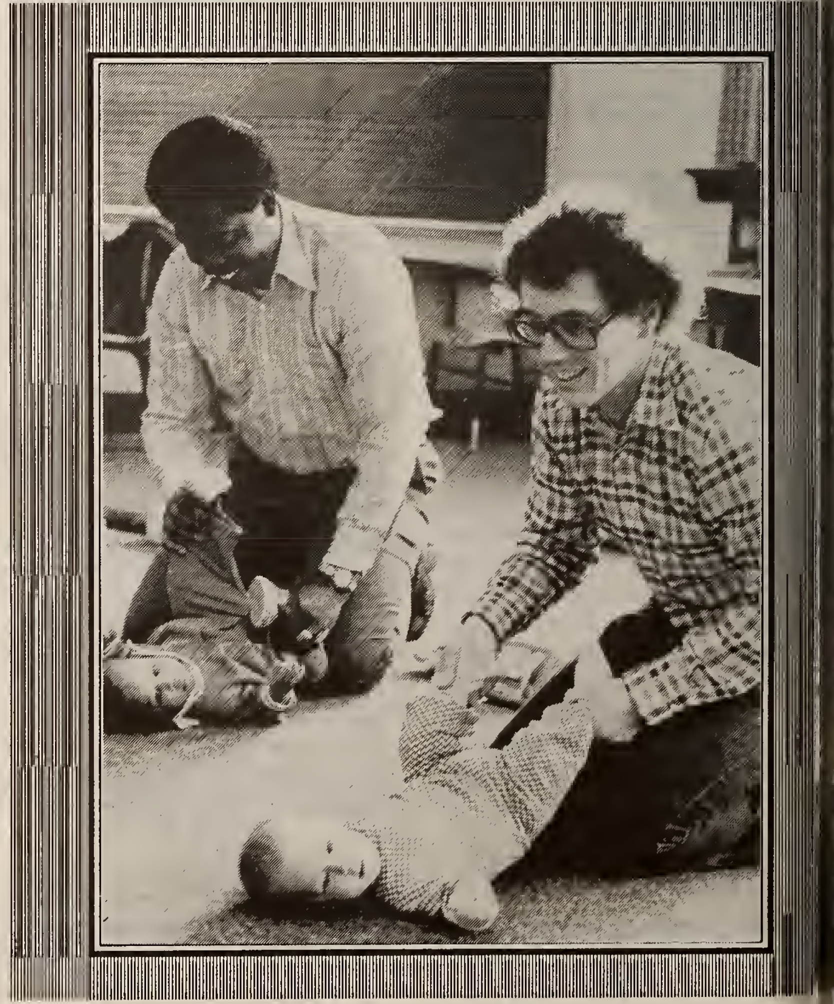
Still, we must give what we ha
What we have that is best, I'm convin
is our time, our presence, ourselves.

We need to give children lots of att
tion and affection because that is w
they need most from us. They sim
want to know we love them, that we
in there trying and that we will stan
them.

Ultimately, we give our children
stuff that went into changing us fr
boys into men. Some of it was pretty
but a lot of it was rich and good and w
derfully life giving. And so it can be
them as well.

(Parent is executive director of
National Conference of Diocesan Di
tors of Religious Education in Wash
ton, D.C.)

CNS photo by Tom



FOOD FOR THOUGHT

One mind-boggling reality parents contend with is the fact that each child is different from every other child — not just different from other people's children, but different in important ways from one's other children.

It sounds wonderful, all this uniqueness. And of course it is a wonderful result of God's creation. But it also helps to reveal why there is no completely satisfactory map of the highways and byways of parenthood.

This is a key reason why parenthood is a complicated vocation. The commitment to love and accept each child is not conditioned on his or her growing up just like another child in the family, on his or her fitting into a mold.

All of which suggests that a parent is unlikely to succeed in the vocation of guiding children and fostering positive goals within them unless some real communication takes place with each one over a period of time.

Each child needs to be listened to — understood as an individual with unique, God-given gifts, and guided within the context of that uniqueness.

I think this is a major responsibility of parenthood. But I don't think it is easy.

David Gibson, Editor, Faith Alive!

Fatherly priorities

By Leif Kehrwald
Catholic News Service

I'm lucky. Over the years, my family as said things that encourage me in my thering role. It's a good thing I have is bank of encouragement to draw om, because fathering today is no small b.

Not taking anything away from moth-hood, today's fathers are also greatly allenged. As a Christian father, I feel ree specific challenges.

I am challenged to make my family a iority.

The workplace atmosphere says all o loudly and clearly that everything t work should be secondary. Career ust be "Numero uno" in your life. And family finances tighten, it is all the sier to get sucked into this message.

Yet we know that for their sakes and r own, family members must occupy e No. 1 slot. This challenge calls for any little choices each day, for example, membering to call home, making it to e school program during lunch.

■ ■ ■

And it occasionally calls for a major oice, perhaps forgoing a job promotion avoid relocation or choosing Catholic hools over a health-club membership.

Second, as a Christian dad I am chal-nged to be a belonger as well as a be-ver.

Over the generations, many of us have ted out of the religious practice of the mily. We've said, "Oh, I believe in God, t going to church just isn't for me. My ith is different, perhaps even deeper. I need to find God in my own way."

With this approach, our children can't wait to grow up and "search" for God the way daddy does.

Someone once said, "You may not get to heaven based on the stuff you do, but you might make it based on who you hang out with." Our faith calls all of us, even dads, to hang out with other believers.

Finally, I feel challenged to make the faith formation of my children a priority equal with their athletic and recreation formation.

■ ■ ■

Our children love to play soccer and other sports, and thanks to their loving, talented and generous father, they have learned how to kick, catch, bat and throw. Yet, is it only the mom's job to worry about faith and religion for the children?

If I take time to share my athletic prowess with my offspring, what about giving them something of my spiritual well-being? (Of course, this presumes I occasionally visit my own spirituality.)

If I volunteer as soccer coach this season, what about considering the role of catechist next year? If I'm committed to delivering a child to every practice and every game, how committed am I to each confirmation class?

I'm lucky because I have a few father-friends trying to respond to the same challenges. We may not share as deeply as a group of mothers would about their issues, but there is a "knowing" between us, and we draw strength from that.

One friend sees his children only on weekends. Staying connected is doubly hard for him, but he is determined to succeed. It's worth the effort to get to know some other Christian dads.

I'm lucky because my wife and children support me in these challenges. They convict me when I'm falling short: "Didn't you promise not to travel overnight more than once a month?" And they affirm me for my efforts, however feeble.

A little affirmation goes a long way. Try it with the father in your life.

(Kehrwald is director of Family Life for the Archdiocese of Portland, Ore.)

"If I take the time to share my athletic prowess with my offspring, what about giving them something of my spiritual well-being?"

FURTHER NOURISHMENT

The Father of the Family, A Christian Perspective, by Clayton C. Barbeau, is an introspective book about what a father can be — with chapters on the father as creator, lover, Christ, priest, teacher, breadwinner and saint. On the father as breadwinner, Barbeau states: "It does not take much insight to see that if the responsibility of the father is only to contribute to the material welfare of his family, then the father of a family could easily be replaced by a bank account or a trust fund. But Christ has warned us that it is not by bread alone that people live." (Our Sunday Visitor Inc., Huntington, Ind. 46750. 1990. Paperback, $5.95.)

What fathers in biblical times were like

By Father John J. Castelot
Catholic News Service

n biblical times a man was defined is fatherhood, just as a woman was ned by motherhood. The patriarch aham's greatness was indicated by name, interpreted as "father of a titude."

his was more than a banal ute to his sexuality, however. nderscored his power as an tanding figure in society.

o be a father in biblical times to exercise authority. In the y days a father's authority extended to power over the and death of family members. ely did anyone carry things to extreme, however, and as time t on the power was strictly ted by law.

hat the father did redounded e glory or shame of the whole sehold. This social reality could and ead to abuses, with people blaming r father for situations of their own ing.

or all his authority, a father in bib- times was not a petty tyrant. He a human being, bound to his chil- by love. He was an anxious provider, a nourisher, sincerely concerned with his family's well-being.

In his teaching on prayer, Jesus could allude to this paternal trait as a pale example of God's response to his children when they turned to him for help.

"What father among you would hand his son a snake when he asks for a fish?... If you, then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him?" (Luke 11:11-13).

One heart-wrenching passage in Scripture tells of David's anguished cry when he heard of his son Absalom's death: "He said as he wept, 'My son Absalom! My son, my son Absalom! If only I had died instead of you, Absalom, my son, my son!'" (2 Samuel 19:1).

And Absalom was in open rebellion against David!

Mark tells of a synagogue official whose little daughter was critically ill. The official came to Jesus.

Now, there was no love lost between Jesus and the religious authorities, but this distraught official humiliated himself publicly to seek healing for his child. He may have been a big man in the community, but he was first of all a father (Mark 5:22-23).

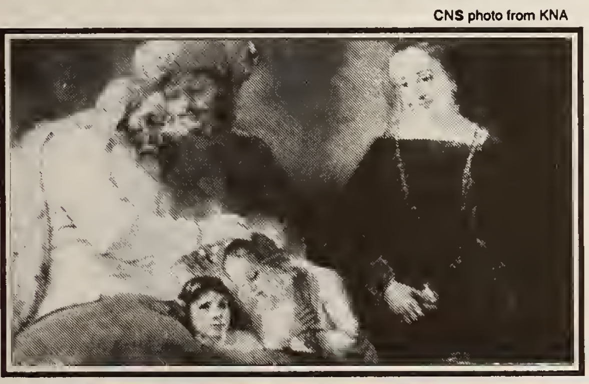
Fathers were strong characters, but were secure in their strength. They did not feel the need to protect their image by hiding their tenderness. Strong men do cry.

It is significant that one of the most common metaphors for God was "Father" and that Jesus' unique relationship to God was expressed in his sonship.

For Jesus God was uniquely "abba," not just father but papa. Jesus urged his followers to consider God precisely as "our Father."

(Father Castelot is a Scripture scholar, author and lecturer.)

CNS photo from KNA



FAITH IN THE MARKETPLACE

What is the greatest challenge in being a father today?

"It's the same as always. It's being compassionate and forgiving — wiping the slate clean of grudges and hurts at the beginning of each day." — Ron Novotny, Clearwater, Fla.

"The biggest challenge is getting them to be 18 because there is so much out there in the world that is really dangerous. The children don't know how to protect themselves. They run headlong into things. I try to do a lot of talking with my children, especially about drugs and alcohol." — Frank Lavinder, Toston, Mont.

"Gaining the respect of your children. In previous generations, that came more easily than it does now. Today there are so many more things for parents to do that they don't have the time to follow up with their children." — Joe Beranek, Elmhurst, Ill.

"Assuming responsibility. With so many problems — drugs, gangs, alcohol — fathers really have to be there for their children." — Francis Hairy Chin, Rapid City, S.D.

"Putting aside enough time to be there for the children. Being able to slow down and pay attention to the little things your children need." — Ben Mokry, Jackson, Miss.

An upcoming edition asks: How has God aided an important decision you made? What form did God's support take? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

Benefit Fashion Show Provides Surprises, Aids Women's Shelter

By MARION CARDOZA

MONROE — Surprises were the order of the day at a combination fashion show and shower at Our Lady of Lourdes Church in Monroe on a recent Sunday afternoon. The event was planned by the Community Life Commission to benefit Turning Point, a Monroe shelter for battered women and their children.

With Eunice McLendon acting as "mistress of ceremony," the show opened with parishioner Sean Pueschel dressed as a dilapidated Christmas tree, depicting Christmas past leading to spring.

A spring coat, fashioned and modeled by Sandy Francis, literally had springs attached to it. Next to take the stage was Elizabeth Jablonski, wearing her interpretation of a slip-over sweater, a slip worn over a sweater. A tea gown by Dee Wesley was covered with tea bags and accessorized with a 10-carrot necklace. Yes, you geussed it. The necklace had 10 carrots of the variety usually found in soups or salads.

A new uniform for a Candy Striper, a hospital volunteer, worn by Dot Emerson was a dress covered with candy canes. Not to be outdone, Sarah Dalley came up with a permanent press ensemble, a dress covered by permanent scorch marks made by an iron.

Edith Myers presented baggies, pants with food storage bags attached to them. A sack dress by Joanne Jablonski was replete with canvas sacks and shopping bags. A flower dress by Melissa Brown was covered with silk flowers, and a coffee coat by Irene Patrus had coffee bags. Patrus topped off her outfit with a hat that resembled a coffee mug.

A stunning bush jacket and bell bottoms was a benefit favorite. The outfit, fashioned and worn by Linda DeRoneris, sported foliage attached to her jacket and tinkling bells on the bottom of her trousers.

The inspiration of Mary Onisick was an ensemble that included a checked skirt with capped sleeves made of cancelled checks and baseballs caps and a T-shirt made of golf tees.

A cotton dress modeled by Lynda Brown was covered with cotton balls. And last but not least was a print dress worn by Pat Goss. Her Victorian styled outfit was an elaborately layered dress with matching shoes and parasol, all covered with newsprint.

To close the show, Sean Pueschel made a second appearance, portraying Christmas '92. He was decked out as a freshly cut tree adorned with ornaments commemorating the parish's jubilee anniversary, which takes place this year.

In keeping with the veneer of the occasion, Rosemarie Miller won the "door" prize, a pair of cabinet doors.

"It was a joy!" exclaimed Spiritan Father Ed Vilkauskas, pastor of Our Lady of Lourdes. "It was a wonderful expression of the wider community coming together." About 100 people from the parish and community attended the benefit. Admission was 50 cents and a wrapped household gift. Some people gave monetary donations. The gifts and a check for $80 were given to Turning Point.

Father Vilkauskas also expressed amazement at a huge number of gifts received at the benefit, which he and Community Life Chairperson Amelia Tade later delivered in a van to the shelter. "It was just wonderful," he said. "Everyone had fun while doing a good work at the same time."

The event was planned to provide a fun afternnon while gathering much needed gifts for the shelter, said Tade. "The women (seeking shelter) often arrive with only the clothes on their backs," she said.

Refreshments were served by husbands of the ladies who created and modeled their outfits.

Marion Cardoza is a parishioner of Our Lady of Lourdes in Monroe.

Cancer Center To Expand Care

ASHEVILLE — St. Joseph's Hospital, St. Joseph's Regional Cancer Center and Duke University Medical Center have announced an affiliation to expand services to Western North Carolina cancer patients.

Under the agreement, cancer specialists from Duke Medical Center will be available as needed to consult with patients and staff at the Asheville facilities.

"This professional partnership will give the St. Joseph's Regional Cancer Center immediate access to the abilities of a leading national research and treatment institution," said John Coli, president and chief operating officer of St. Joseph's Health Services Corp. "The Duke Cancer Center is one of a select few institutions in the nation designated by the federal government as a comprehensive cancer center."

St. Joseph's Regional Cancer Center is a division of St. Joseph's Health Services Corp.

Scripture

Readings For The Week Of February 9 - February 15

Sunday: Isaiah 6:1-2,3-8; 1 Corinthians 15:1-11; Luke 5:1-11.

Monday: 1 Kings 8:1-7, 9-13; Mark 6:53-56.

Tuesday: 1 Kings 8:22-23,27-30; Mark 7:1-13.

Wednesday: 1 Kings 10:1-10; Mark 7:14-23.

Thursday: 1 Kings 11:4-13; Mark 7:24-30.

Friday: 1 Kings 11:29-32, 12:19; Mark 7:31-37.

Saturday: 1Kings 12:26-32, 13:33-34; Mark 8:1-10.

People In The News

More Than A Dozen U.S. Bishops Could Retire This Year

WASHINGTON (CNS) — When Bishop Albert H. Ottenweller retired Jan. 28 as bishop of Steubenville, Ohio, it was the first of what could be up to 15 resignations for reasons of age by U.S. bishops in 1992. Under church law a bishop is asked to submit his resignation to the pope when he reaches his 75th birthday. The pope is not required to accept it immediately, but he usually does so then or within the next few months. As 1992 began, among active American bishops of the Latin rite there were two who were already 75 and eight facing their 75th birthday before the end of the year. One bishop who turns 75 next year has said he hopes to retire this year.

New San Bernardino Auxiliary Is 21st U.S. Hispanic Bishop

WASHINGTON (CNS) — The Jan. 28 appointment of Msgr. Gerald R. Barnes as auxiliary bishop of San Bernardino, Calif., brings the number of U.S. Hispanic bishops to 21 and the number in California to five. The 46-year-old bishop-designate was born in Phoenix and raised in Los Angeles but has been a priest of the San Antonio Archdiocese since his ordination in 1975. In 1987 he became the first Hispanic rector of Assumption-St. John's Seminary in San Antonio, which is the most Hispanic Catholic theology school in the country and is devoted to training priests for bilingual, bicultural ministry. Although Bishop-designate Barnes is U.S.-born, he traces his roots immediately back to Mexico on both sides of the family. His parents and grandparents all were born in Mexico.

Bishops Named In Ohio, California

WASHINGTON (CNS) — Pope John Paul II accepted the resignation of Bishop Albert H. Ottenweller of Steubenville, Ohio, and made three U.S. episcopal appointments Jan. 28. He named Auxiliary Bishop Gilbert I. Sheldon of Cleveland to succeed Bishop Ottenweller, appointed Auxiliary Bishop Sylvester D. Ryan of Los Angeles as bishop of Monterey, Calif., and named Msgr. Gerald R. Barnes of San Antonio as auxiliary bishop of San Ber nardino, Calif. The changes were an nounced in Washington by Archbisho Agostino Cacciavillan, papal pro-nun cio to the United States.

Christian Brother, President Of La Salle, Named To Head CUA

WASHINGTON (CNS) — Chris tian Brother F. Patrick Ellis, presiden of La Salle University in Philadelphi since 1977, has been named president o The Catholic University of America i Washington. He will replace Jesuit Fa ther William J. Byron in June. Fathe Byron, who will be 65 in May, an nounced last spring he would resig after 10 years as head of the U.S. bish ops' national university. Brother Ellis 63, serves at the pleasure of the Catholi University board of trustees. Bishop make up about half of the 42-membe board.

Father Fox Rejects Return To Dominican Province; Dismissal Looms

CHICAGO (CNS) — Controver sial theologian Father Matthew Fox di not return to his Dominican order's pro vincial headquarters in Chicago by Jan. 25 deadline imposed by his provin cial, Father Donald Goergen. Fathe Goergen told Catholic News Service i a Jan. 28 telephone interview that Fathe Fox's case would come before a Jan. 31 Feb. 2 meeting of the provincial board "We would be making some decision at that time" about Father Fox's futur in the order, he said. Father Goerge added he had received a letter fro Father Fox Jan. 27 in which "he indi cated he wouldn't be returning and tha he would appeal any request for dis missal to the master of the order" i Rome.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

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Love One Another As Christ Loved His Church

tudents from St. Ann's School in Charlotte show off their boat built for Catholic Schools eek. It also will be featured at the Knights of Columbus state convention in May.
Photo by JOANN KEANE

oat Drops Anchor At St. Ann To ark Catholic Schools Week

By JOANN KEANE
Associate Editor

CHARLOTTE — A ship has ropped anchor on the lawn of St. Ann chool in Charlotte, miles away from e nearest boat landing.

However, the 24-foot wooden craft hardly sea-worthy. Built of plywood, has been designed to depict a 15th ntury sailing vessel, much like the ips navigated by Christopher Colums as he sailed across the ocean in 492.

"We wanted to show the whole comunity it was Catholic Schools Week," id Saint Joseph Sister Helene Nagel, hool principal and boat instigator. ince the theme for schools week was iscovery, and the discovery ship ties to the theme for diocesan fifth centeary celebrations, the construction of a olumbus-motif craft was a natural.

"We were going to dock a real boat n the lawn," said Sister Helene. "Thinkg it over, we did not want to assume at responsibility." Thus, the idea of uilding a boat came up. "We got the idea to ask the Boy Scouts and their dads." St. Ann's Boy Scout Troop #162 was happy to oblige.

Armed with tools, the scouts and their dads took to the parish parking lot, spending a couple of weekends sawing and hammering, painting and putting together a project for the school. The boat is painted to resemble a wooden-plank ship, decorated with the coats of arms that graced the Santa Maria in 1492.

Prominantly displayed on the front lawn of the school, the boat is causing drivers to do a double-take as they drive down Hillside Avenue. In open view, one concern for Sister Helene was potential vandelism. The closest the school has come to damage was the driver looking at the craft and not the road. The driver ended up on the sidewalk, stopping short of ramming the boat.

Other passers-by have stopped for a better look, and Sister Helene says a number of people have returned with their cameras.

Sister Helene's concern about what to do with the boat after Catholic Schools Week has been alleviated as well.

The Knights of Columbus will resurrect the vessel for their upcoming state convention in Charlotte. They will reconstruct the boat at the convention site in May.

THE ORATORY

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SECRETARY'S DAY
Thursday March 5, 1992
9:30 a.m. - 2:30 p.m.

A day of prayer, reflection and sharing. A gift to parish secretaries from the Oratory. Lunch include.

THE 12TH ANNUAL CARDINAL NEWMAN LECTURE
Saturday March 14, 1992
10:00 a.m. - 4:00 p.m.
DR. SANDRA SCHNEIDERS, IHM

The Oratory is happy to present Sandra Schneiders, Ph.D., for the Newman Lecture. She is professor of New Testament and Spirituality for the Jesuit School of Theology at Berkeley and the Graduate Theological Union.

All are welcome as guests of the Oratory. Beverages will be provided for those who wish to bring a bag lunch.

MARY AND MARTHA
8:00 p.m. Friday March 27 - 5:00 p.m. Saturday March 28, 1992
Fr. Conrad Hoover, C.O.

The home of Mary and Martha was a place of hospitality for Jesus. The Gospel of John tells us how much Jesus loved these sisters and their brother, Lazarus. They were family for him, and he shared with them experiences common to life - prayer and activity, faith and pain, life and death. On this Lenten retreat we will look into these experiences with these friends so bonded by love.

$40.00 Pre-register by March 13
$15,00 for commuters

Tina Spurrier volunteers in the business office at Frances Warde Health Service in Rosman.
Photo by FRANK ARTHEN

Warde (From Page 3)

shrieked," she says. She had to be reminded that during hunting season, this was a normal occurrence. She says wryly, "If someone walks around with a gun in Philadelphia, it's for a different reason."

McAvoy says that young girls who come into the facility don't know what to make of her in her crisp white uniform. They ask, "Are you a nun?" McAvoy tells them, "No, but I am a Catholic." Their next question is, "But if you're a Catholic, you can't marry, can you?" McAvoy runs her hands through her thick, brown hair. "I try to explain it all to them."

The girls receive only a small stipend and live very simply. On weekends they relax, do laundry and read. Or, as Spurrier says, "We rent a lot of movies!" When family or their boyfriends visit, they explore the region. Both girls are impressed with the friendly nature of the people and the beauty of the area. The experience, they say, has definitely opened their eyes, and they are eager "to see what else is out there."

The name Frances Warde honors one of the first Sisters of Mercy who came from Ireland to the United States.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members are not identified.

In my work at Catholic Social Services, gratefully, only occasionally do I have to touch on the topic of suicide. At times I borrow from an experience I had where I used to live and work, and try to bring forward some of the elements of it.

A member of our church and a good acquaintance of mine was always so friendly and active, busy with her family and her job as a physical therapist. She seemed so very self-confident. Then, one day, her world fell apart when her teenage daughter committed suicide.

Suddenly nothing meant anything to Lynn anymore. She kept working, but hardly talked to anyone, refusing all social invitations, keeping her phone disconnected and just generally withdrawing from life. In brief encounters, she told us she could not talk about it, and we, her friends within our church, kept her in our daily prayers.

Then, another teenager in our town killed himself and Lynn felt within herself a real desire to reach out to the hurting parents, and she did. This opened her heart and a lot of love came forth that had been so bottled up and stored under layers of guilt and self questioning.

Shortly after this, she went to our pastor and with his help started a group for bereaved parents. Suddenly, she could talk about her daughter and about her trust in God's saving love for her and for herself as a sorrowing mother.

The small group spread to another church and another, until it was a city-wide program. By helping so many families face and deal with their grief, Lynn grew closer to her daughter again, she told me, and regained faith in the ongoing purpose of her life.

K OF C

Please pray for the following deceased priests during the month of February.
Rev. Lawrence Hill, 1985
Rev. Edward Beatty, 1990
Rev. George A. Watkins, 1948
Rev. Richard E. Barrett, 1959
Rev. Francis K. Brennan, 1962
Rev. Clarence F. Hill, 1966
Rev. James W. Kennedy, 1970
Rev. Vincent J. Mahoney, 1977
Rev. Francis J. Tait, 1988
Rev. Melchoir Reichert, OSB, 1940
Rev. William Regnat, OSB, 1953

Comunidad Hispana
Comuniquémonos

Grupo de Sacerdotes Diocesano en la catedral de San Patricio. Primer plano Sr. Rafael Torres. Foto por RODOLFO EZQUIVEL

Hay que Evangelizar con el Ejemplo

(III Encuentro Nacional Hispano
de Pastoral - Miami)

La Iglesia es la continuación de la misión de Jesús. Nosotros podremos realizar mejor nuestra misión cuanto mejor comprendamos la de Jesús. "Evangelizar significa llevar la Buena Nueva a todos los ambientes de la humanidad y con su influjo trasformar desde dentro, renovar la misma humanidad. La Evangelización abarca todo: la vida familiar, la vida comunitaria, la sociedad, la vida internacional, la paz, la justicia, el desarrollo etc".

Miremos a nuestro alrededor; cómo es la realidad que nos rodea? en la familia, en la escuela, en la política, en las diversiones, en la economía, en lo social, en los medios de comunicación y en cada una de estas fases, evangelicemos con el ejemplo. Solo basta saber actuar bien y las buenas acciones arrastran. Cuál fue y cómo realizó Jesús su misión? En primer lugar Jesús anuncia el reino de Dios diciendo que hay que convertirse y creer en la Buena Noticia. En segundo lugar Jesús predica el Reino de Dios diciendo que el Espiritu de Dios lo ha enviado a traer la Buena Nueva a los pobres a anunciar la libertad a los cautivos, a curar a los enfermos etc. En tercer lugar Jesús es el reino de Dios presente entre nosotros. En los Evangelios los milagros de Jesús son signos que prueban que el Reino de Dios ya está presente en el mundo. El lo hace presente en el amor, en el perdón, en la misericordia de Dios. El es el Hijo enviado por el Padre que a la vez nos envía a nosotros a continuar su misma misión, dando ejemplo a los demás en todo momento y en toda circunstancia como lo hizo Jesús.

Noticias Breves

El Papa señalará el quingentésimo aniversario de las Américas, orando por la paz.

Ciudad del Vaticano (CNS) - El Papa Juan Pablo II dijo que él señalaría el quingentésimo aniversario del descubrimiento de las Américas orando por la justicia y la paz para la América Latina y el resto del mundo.

El papa durante una bendición al medio día, hora del angelus, en el Vaticano el 5 de enero, dijo que él deseaba hacer una "peregrinación espiritual" durante sus charlas semanales a la hora del angelus, recordando a las iglesias y los santuarios más importantes del nuevo mundo.

El Papa dijo que la Iglesia se proponía celebrar el quingentésimo aniversario del viaje de exploración de Cristobal Colón a las Américas, porque el mismo trajo el cristianismo al nuevo mundo.

El Vaticano publica documentos papales que reflejan al cristianismo en el nuevo mundo

Ciudad del Vaticano (CNS) - El Vaticano ha publicado dos volúmenes de documentos papales que trazan la historia temprana del cristianismo en el nuevo mundo.

Los documentos abarcan a los 100 años posteriores al viaje de Colón en 1492 al nuevo mundo y arrojan luz histórica sobre los cursos de acción papales referentes a los indígenas y a la colonización.

Los documentos redactados por 13 papas, hacen énfasis sobre la evnagelización y reflejan las tentativas de los pontífices de separar a la actividad eclesiástica de los cursos de acción coloniales de España y Portugal.

La publicación de 1.528 páginas y dos volúmenes fué editada por el Padre Josef Metzler, prefecto de los archivos secretos del Vaticano. Los docuemntos abarcan desde 1493 a 1592 y están casi todos en latín, su idioma original.

Locales

Museo Mint de Charlotte

Desde el 1 de febrero al 26 de abril, estará abierta al público la gran exposición "Explendores del Nuevo Mundo", en el museo Mint de la ciudad de Charlotte, con piezas de arte, producidas durante cuatro siglos en el Virreinato del Perú, colonia muy apreciada por España. Estas obras de arte expresan la cultura que nació del encuentro de las civilizaciones de Europa con las de América. Esta exhibición será con el fin de participar en la celebración del V Centenario del descubrimiento de América. Para más información al respecto, comuníquese con este teléfono: 704-337-2000.

Sobre el Bautismo

La celebración del Bautismo para los niños, será el tercer domingo de cada mes en la catedral de San Patricio, durante la misa en español a las 7 de la noche. Habrá dos charlas de preparación antes de la ceremonia del Bautismo, la primera y segunda semana de cada mes. Para más informaciones comuníquese con Edwin Rodriguez al teléfono: 563-6916.

Ser Tu Mismo

Por CLARA INES JARAMILLO

Mucha gente trata de manipularnos a su manera de pensar, restringiendo nuestra libertad de actuar. La concepción de uno mismo, quien soy, la adquirimos principalmente en la familia y en la escuela.

Ser uno mismo es dejar de imponer a los demás y de imponerle tu sistema de valores. Ser uno mismo es ser auténticos, actuar con espontaneidad, lo más duro en la vida es algo que no eres. Ser uno mismo es mirarse con sinceridad, sin mentirse, sin ponerse un rótulo para toda la vida. Ser uno mismo es descubrir el propio yo, quienes somos y para donde vamos.

Ser uno mismo es darnos cuenta que estamos rodeados de personas de las que podemos aprender mucho, pero por un egoismo que nos come día a día, nos impide acercarnos a esas personas y aprender de ellas. Ser uno mismo es no exigir de nadie que haga algo. Podemos guiar, asesorar o aconsejar pero nunca ordenar. Ser uno mismo es decirle al otro: "Lo hiciste bien", saludarlo, tocarlo, quererlo y sobretodo tolerar su modo de ser y de pensar.

Ser uno mismo es tener responsabilidad de trabajar con ganas, con ánimo el nuevo día y ante todo reflexionar en el interior; cómo lo hicimos? para así mejorarlo. Ser uno mismo es tener pensamientos positivos para así crecer en armonía con uno mismo y tener metas y valores en grande, para cosechar frutos grandes.

Ser uno mismo es reconocer que tenemos a alguien superior a uno, pero este es un Dios en quien creer y es Uno para cada uno aunque seamos diferentes. Ser uno mismo es madurar día a día con los fracasos que tuvimos en el día anterior o las dichas para así ser alguien en la vida. Ser uno mismo es encontrar la paz interior, pero esta paz no se encuentra en la vuelta de la casa, sino que tenemos que construirla, día a día.

Y recordemos: El ser uno mismo, se encuentra en uno mismo.

Nuestra Iglesia
I - Es Santa

Por PADRE SILL RUEDA

La santidad de la Iglesia viene de su fundador. Jesucristo, Hijo de Dios, es santo porque El mismo es Dios, uno entre todos, que al venir al mundo se hizo semejante a nosotros en todo, menos en el pecado, para enseñarnos en que consiste la santidad. Si nosotros somos la Iglesia porque hemos recibido el bautismo, entonces también estamos llamados a la santidad, aunque muchos sigan caminos diferentes.

Las doctrinas que la Iglesia enseña son santas y de ahi su caracter de santidad. Ella enseña a sus miembros lo que es necesario para llevar una vida santa, cosa que no se encuentra en muchas otras creencias o sectas. Hemos comprobado a través de la historia que con estas enseñanzas y métodos de la Iglesia, muchos hombres y mujeres de diferentes razas, en diferentes tiempos y lugares, de todo género de vida han llegado a ser santos y hoy son reconocidos por todo el mundo.

La santidad de la Iglesia consiste, pues, en la unión directa de todos sus miembros con Jesucristo. Cuando los Apóstoles le preguntan al Señor: "Qué debemos hacer para trabajar en las obras de Dios?", El responde: "La obra de Dios es que creáis en aquél que El ha enviado" y el ceer conlleva a seguirle. Esto produce los efectos de la santidad y hay que saberlos discernir en Nuestra Iglesia.

La Iglesia tiene el aspecto de unidad como ya lo habiamos explicado en el capítulo anterior, pero a la vez de movilidad, porque en ella está simbolizado el cuerpo móvil de Cristo que está vivo y resucitado y sigue creciendo sin cesar. En todos estos aspectos, la santidad es indispensable porque es el factor sobre el cual esta fundamentada nuestra fe y nuestra herencia eterna.

"La misión de la Iglesia nos invita a contemplar la huella de Cristo a través de los siglos: verdadera trayectoria que crea la historia; la historia con su sentido y el valor que comunica a la historia humana, que en otro caso no sabe dónde buscarlos o dónde encontrarlos" Esto quiere decir como dice el autor de la frase, buscar la santidad de la Iglesia a través de Jesucristo, el único santo sobre todos los santos.

Asi pues, el misterio de la Iglesia consiste en poder captar las dos identidades de Jesús, su naturaleza humana y su naturaleza divina. Comprobar que Jesucristo y la Iglesia son una misma cosa, una misma identidad. La persona de Jesucristo es la misma persona de Dios, pero El la ha revestido de una naturaleza humana para que pueda obrar y comunicarse con los hombres directamente y a la vez enseñarles fácilmente el misterio de la santidad.

(continua)

usan Blanchard served up some of her popular eggplant parmesan to Dave Hazinski at t. Joan of Arc Church's International Dinner. Parish members prepared foods reflecting ieir ethnic heritage and the recipes will be used in a church cookbook.

Photo by TIM REID

International Dinner Draws Rave Reviews At St. Joan Of Arc

By TIM REID

ASHEVILLE — Members of St. Joan of Arc in Asheville shared their ethnic backgrounds and their cooking skills at the church's recent International Dinner.

The former school gym was filled with balloons and travel posters after Saturday evening Mass as church families streamed in with their favorite foods hande down through generations.

Each family was invited to prepare foods reflecting their ethnic background, and the variety was impressive and tantalizing. There were plenty of Irish and Italian dishes, of course, but many other countries were represented.

Tom Wood made a big hit with his authentic English trifle, a rich dessert containing a zillion calories and worth every one of them. Susan Blanchard's eggplant parmesan had six or seven kinds of cheese and drew raves even from people who thought they didn't like eggplant.

Tom and Nancy Sparacino, along with Tom's sister, Lynda Webb, showcased their Italian heritage with a big pan of mouth-watering spaghetti made from scratch.

Father Morris Boyd prepared a stick-to-your-ribs turkey noodle casserole that had some ladies of the parish asking for the recipe.

In addition to the foreign foods, there was a lot of "good old Southern cooking," said Mary Lee Eby, who brought corned beef and cabbage reflecting her Irish heritage. Some families thoughtfully provided their recipes to be shared in the cookbook which the parish is preparing.

"It took some work decorating the gym and seeing that everone had beverages and utensils, but it was worth it," said Eby, who is chairman of the Family Life Commission, sponsors of the supper.

Working on the project with Eby were her husband, Phillip, Tom and Nancy Sparacino, Lynda Webb and Maureen Cook. Cook's daughters, Jennifer and Melissa, made posters that said "hello" and "goodbye" in various foreign languages.

The Family Life Commission sponsors such get-togethers in order for parish members to mingle and get to know each other, Eby said. "Such contact makes the worship experience even more meaningful," she said.

"I know we moved down here from Long Island, N.Y., in February, and getting to know the people of the parish has filled a real need for my husband and me," she said. "St. Joan of Arc is such a warm church, the people are so friendly. It's a welcome change from our church up north, where they said 13 Masses on a Sunday."

Father Wahl Re-elected Provost At The Oratory

ROCK HILL, S.C. — Oratorian ather Joseph A. Wahl was re-elected an. 31 to another three-year term as rovost (president) of the congregation t the Rock Hill Oratory.

Deputies elected at the congregaonal meeting were Father David altierra, Father William Pentis, Father ohn Giuliani and Brother David Boone. ather Pentis also was elected vicar vice president) of the congregation.

Each Oratorian congregation is an utonomous house. There are no provnces or central government. Members oin a congregation with the intention of pending their lives in the community which they have joined.

The Rock Hill Oratory, which was established in York County in 1934, provides for the spiritual needs of people in the area. Members staff three parishes and serve Winthrop College, local hospitals and nursing homes, prisons and other institutions.

The Oratory serves the Diocese of Charleston, the Diocese of Charlotte and surrounding areas by conducting a Center for Spirituality which provides retreats, spiritual direction, institutes on the Bible, theology, spiritual direction and lay ministry.

The Oratory also provides space for meetings of various parish and diocesan organizations and agencies in the area.

Father Wahl, 62, is a native of Jersey City, N.J. He entered the Rock Hill Oratory in 1947 and was ordained to the priesthood in 1956. He earned a doctorate in sacred theology from The Catholic University of America in 1958. .

Over the years, he has served the Oratory in a number of positions, including director of vocations, formation and planning and as provost from 1966-77. He also has served as pastor of St. Anne in Rock Hill and St. Catherine in Lancaster, S.C.

Other Oratorian congregations in the United States are located in Pittsburgh; Monterey, Calif.; Pharr, Texas; and Brooklyn, N.Y. New congregations are being formed in Plainville, Ct., and Philadelphia.

The Confederation of the Oratories of St. Philip Neri was founded in Rome in 1575.

DESCUBRE La Fe

11. ¿CUÁL ES EL PAPEL DE LOS SANTOS EN LA IGLESIA?

Los santos son miembros sobresalientes de nuestra familia cristiana. A través de su fidelidad a la voluntad de Dios, ellos disfrutan ahora de la vida eterna con Él en el cielo.

A los santos no se les adora. Solo Dios es adorado. Los santos son venerados como modelos que nos inspiran a imitar su santidad. Acudimos a ellos como amigos que se interesan en nosotros y en el Reino de Jesús. Les pedimos a los santos que oren por nosotros. María, la Madre de Jesús, es la santa por excelencia, siempre dispuesta a interceder por cualquiera de nosotros que se lo pida.

Al reflexionar sobre la vida de los santos, en particular nuestro patrón de bautismo o confirmación, aprendemos a imitar a Jesús. En nuestras devociones, recibimos su patrocinio para nuestra jornada en esta vida.

Los santos nos recuerdan la llamada universal a la santidad, "...Todos en la Iglesia, ya pertenezcan a la jerarquía o estén bajo su cuidado, están llamados a la santidad, según los Apóstoles que dicen: "La voluntad de Dios es que se hagan santos." (I Tesalonicenses 4:3; cf Efesios 1:4) (*Constitución Dogmática Sobre la Iglesia*, 39, Concilio Vaticano II)

Mediante las imágenes, las pinturas y las estampas, mantenemos vivos en nuestras mentes y en nuestros corazones a estos héroes seguidores de Cristo.

Miller (From Page 2)

Years ago, Miller would receive three to four referrals a week from social service agencies. Now, he gets 10 to 15 calls a day, doing what he can for people who fall through the cracks.

His budget for the St. Vincent de Paul Society is about $2,000 a month. "Somehow the money comes out of the sky," says Miller. "We've been very fortunate, and never made an appeal for money."

Parishes donate money and some funding comes from foundations. As a careful steward, Miller checks out every request and personally delivers payments to utility companies.

Good policy, says Miller. "People give us money and assume we use it for a good cause."

Operations shut down for two weeks every year at Christmas while Miller, a 30-year Greensboro resident, returns to his old stomping grounds in the Bronx. His North Carolina friends welcome the respite. But Miller is as busy as ever, visiting his son in Buffalo, daughter and sister on Long Island, unforgotten friends, and reuniting for song and festivities with his old glee club at a parish in the Bronx.

Then, it's back to Greensboro to deliver food to a couple expecting a baby with no money to buy groceries, visiting a woman using snow for cooking water and going to the water company to pay for her hook-up, or calling a service station to say he's sending a family that needs gas for their car. He'll be down to pay as soon as he finishes writing a thank you letter.

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H. DALE GROCE - ST. JOAN OF ARC PARISH
JOHN M. PROCK - ST. LAWRENCE PARISH

Diocesan News Briefs

Calling St. Michael's School Alumni

GASTONIA — St. Michael's School in Gastonia is celebrating its 50th anniversary during 1992.

Part of the celebration will include a reunion of alumni and former teachers the weekend of June 26.

Anyone who attended St. Michael's or is a former teacher is asked to send their name and address to: Liz Elkin, 1919 Bershire Dr., Gastonia, NC 28052.

Calix Society Meeting

CHARLOTTE — The Calix Society is made up of members of Alcoholics Anoymous and other 12 Step programs deepening their recovery by exploring Catholic traditions.

The Calix Society meets every second Sunday for a 4 p.m. Mass at St. Matthew. A covered dish dinner and discussion follows. On Feb. 9, the meeting will consider Scriptural meditations on the Steps.

For more information, contact Brian, (704) 344-9228, or Doug, (704) 375-7231.

Parvuli Dei Awards

GREENSBORO — Our Lady of Grace awarded four Cub Scouts the Parvuli Dei, the Catholic religious emblem, at a ceremony during Mass on Feb. 2.

Ryan Brown, Cornelius Short, Joey Carley, and Michael Mode are Cub Scouts in Pack 111 at Our Lady of Grace, and attend Our Lady of Grace School.

Ukrainian Egg Class

WINSTON SALEM — The third annual Lenten craft retreat of Our Lady of Mercy Parish will be held on Tuesday nights in the Newman Center from March 10 through April 17. Classes will be held from 7 p.m. until 9 p.m.

A $20 fee covers materials and instruction. Registration deadline is Feb. 16.

For more information, contact Ann Michele, (919) 766-1435, or after 6:00 p.m., (919) 766-8843.

Rich In Mercy

CHARLOTTE — A video presentation on the Divine Mercy Devotion, and a teaching/discussion on the Holy Father's Encyclical, *Rich in Mercy*, sponsored by Catholics United for the Faith, will be held on Feb. 21 at the Catholic Center, 1524 E. Morehead St.

A business meeting will begin at 7:30 p.m., followed by the Rosary, and the program will begin at 8:30 p.m.

For more information, call (704) 364-9568.

Handicapped Center Visit

SWANNANOA — St. Margaret Mary parishioners will visit the Marjorie McCune Handicapped Center on Feb. 16 at 2 p.m.

The parishioners will visit with and assist patients with the serving of punch and cookies.

Marjorie McCune Handicapped Center is located in Black Mountain, and is sponsored by the Lions Club.

For more information, contact St. Margaret Mary, (704) 686-3243.

Knight Funds Raised

CHARLOTTE — The Knights of Columbus Councils of North Carolina received donations of $551,752 during their 1991 "Operation Lamb" drive. It brings the total raised in the state to $4,452,195.

Approximately 85 percent of net funds raised are returned to local Knights of Columbus Councils for distribution to local charities.

St. Margaret Elects 1st Parish Council

MAGGIE VALLEY — The first elected parish council of St. Margaret Church in Maggie Valley assumed office Jan. 25, inducted by Father William Evans.

Named to the council were: Dick Donahue, chairman; Maxine Martin, vice chariman; Jo Ann Woodall, secretary; and Ron Van Dyke, Tom Quirk, Theresa Sowa, Helen Tabacek, Jim O'Neill, and Frank Parisi.

During its 17-year history, St. Margaret's council has been appointed, since too few parishioners made an election impossible.

There were 32 nominations, of which the 18 with the most nominations were put on a ballot.

The recently elected members spent a day with Franciscan Sister Jean Linder, learning their duties, attending Mass together, and holding their first meeting and the election of officers.

Parish Dance

HICKORY — St. Aloysius will hold its annual parish dance on Feb. 29 at Performance Place in Hickory at 7:30 p.m. Tickets are $5 per person.

Volunteers are still being sought, and can offer services by calling Bev Killian, (704) 322-4223.

Adventures in Learning

GREENSBORO—The Shepherd's Center of Greensboro will host the winter session of Adventures in Learning, on Thursdays, until Feb. 27. Programs will be held at First Baptist Church, and open to all seniors 60 and older.

A $6 registration fee covers the session. For more information, contact St. Paul the Apostle, (919) 294-4696.

Marriage Encounter

HICKORY — "Give your spouse and yourself a special valentine this year."

The next Marriage Encounter weekend will be held Feb. 14-16 at the Catholic Conference Center in Hickory.

For reservations, call (919) 274-4424.

Reverse Raffle Dance

GREENSBORO—A reverse raffle dinner dance benefiting St. Pius X School will be held March 7, from 7 p.m. until midnight at Bryan Park Enrichment Center.

First prize is an all expense paid trip for two to Hawaii plus $1,000 spending money. Other prizes will be awarded during the event.

Raffle tickets are $100 each and include one dinner. Additional dinner tickets are $25 each.

For more inforamtion, contact Mary Virginia Lazorchick, (919) 275-6273, or Carole Kihm, (919) 288-3024.

Valentine Fun

CHARLOTTE—A Valentine party for members of the Charlotte Vicariat 50 years plus, will be held on Feb. 1 from 11 a.m. to 3 p.m. at the Knights Columbus hall.

The party is sponsored by the Cha lotte Vicariate Council on Aging. F more information, contact Rache Greene, (704) 331-1720.

Oratory Religion Camp

ROCK HILL, S.C. — The Orator Religion Camp, a one-week reside experience, is taking applications f the summer sessions. Two sessions wi be held, July 12-18, and July 19-25. Th camp is located at Camp York in King Mountain State Park.

The camp is open to girls and boy under 13 years of age, in grades 2-7.

The camp is $75 per camper, and deposit of $25 is required upon applica tion, with the balance due at check in.

For more information, conta Oratorian Father William Pentis, (803 327-3236.

Calling OLA Alumni

CHARLOTTE - The end of th school year will close a page in histor for Our Lady of Assumption School o Shennandoah Avenue. The new scho on Shamrock Drive will open in the fa

Alumni are planning a ceremony t mark the closing of the school, and a searching for old memorabilia to com pile in a historical display at the ne school site.

Any former students of OLA wit old yearbooks, trophies, pictures, an other memorabilia are asked to ca Terisita Staub, (704) 545-4206.

Early Adolescent Institute

CHARLOTTE — The diocesa Offices of Youth Ministry and Rel gious Education have teamed up t present the Early Adolescent Ministr Institute, Feb. 21-22.

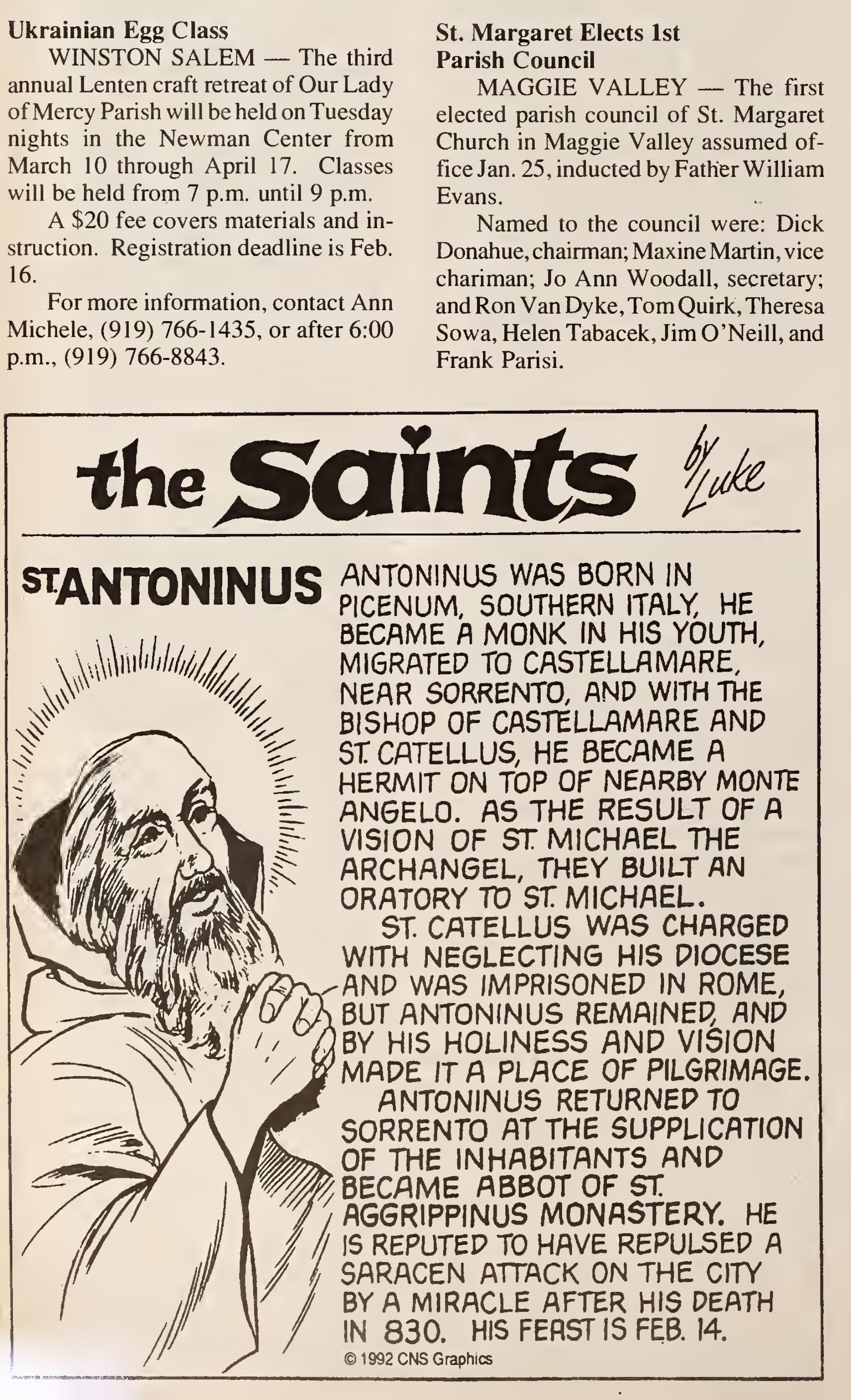
The workshop will allow parish an school leaders to improve their ministr effectiveness with early adolescents, an to assist parish and school leaders i developing more responsive early ado lescent programming.

For more information, contact th Office of Youth Ministry, (704) 331 1717.

The Catholic News & Herald we comes parish news for the diocesan new briefs. Submit releases 10 days befo publication.

Working For Habitat...

A group of retirees from St. Eugene's Men's Club in Asheville is working two days a mont to help Habitat for Humanity build homes for low income families. Habitat currently ha six homes under construction in the Asheville area.Members of the group from St. Eugen are (front, l-r) Jack Witzel, Chuck Kilcoyne, Jim Coughlin and Dan White; (rear, l-r Deacon Lou Rinkus, George Durner, Carl Zenisek and Jim Utterback. Not present for th picture were Father James Solari, pastor of St. Eugene, Nick Giliberti, Paul Junger and Lo Numann.



the Saints by Luke

ST. ANTONINUS

ANTONINUS WAS BORN IN PICENUM, SOUTHERN ITALY, HE BECAME A MONK IN HIS YOUTH, MIGRATED TO CASTELLAMARE, NEAR SORRENTO, AND WITH THE BISHOP OF CASTELLAMARE AND ST. CATELLUS, HE BECAME A HERMIT ON TOP OF NEARBY MONTE ANGELO. AS THE RESULT OF A VISION OF ST. MICHAEL THE ARCHANGEL, THEY BUILT AN ORATORY TO ST. MICHAEL.

ST. CATELLUS WAS CHARGED WITH NEGLECTING HIS DIOCESE AND WAS IMPRISONED IN ROME, BUT ANTONINUS REMAINED, AND BY HIS HOLINESS AND VISION MADE IT A PLACE OF PILGRIMAGE.

ANTONINUS RETURNED TO SORRENTO AT THE SUPPLICATION OF THE INHABITANTS AND BECAME ABBOT OF ST. AGGRIPPINUS MONASTERY. HE IS REPUTED TO HAVE REPULSED A SARACEN ATTACK ON THE CITY BY A MIRACLE AFTER HIS DEATH IN 830. HIS FEAST IS FEB. 14.

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World and National Briefs

Bush Proposals Called Too Little, Wrong Direction

WASHINGTON (CNS) — President Bush was criticized for not going far enough in his proposals for health care reform, tax credits for children and funding for Head Start by spokesmen for the Catholic Health Association and Children's Defense Fund. John E. Curley r., president and chief executive officer of the Catholic Health Association, said Bush "seems content with the status quo by continuing to rely on the use of the marketplace to improve the system." In his Jan. 28 State of the Union address, Bush proposed a health insurance tax credit of up to $3,750 for low-income amilies and said he would announce ater a plan to reform the health insurance market.

Boys Town To Open Center For Troubled Children In Capital

WASHINGTON (CNS) — Unlike other agencies that come to Washington with a political agenda, Boys Town is moving to the nation's capital with little o say but a lot to do, according to its executive director. "Most come to Washngton to get something said," said Faher Val J. Peter. But "talk is cheap. Needs are real. We are trench fighters. We do more healing than hollering." Father Peter said his non-profit organization was coming to Washington with he objective of saving children — a tall order in a city with growing crime and violence.

Group Contends Cardinal Erred n Georgetown Status Ruling

WASHINGTON (CNS) — A group hat had asked Cardinal James A. Hickey of Washington to revoke the Catholic tatus of Georgetown University said he erred in saying that canonical reasons prevented him from ruling on the group's original request. In an appeal to Cardinal Hickey dated Jan. 14, the Georgetown Ignatian Society said he was "incorrect" in concluding that the original petition was "flawed." The group of Georgetown students, faculty and alumni originally asked Cardinal Hickey to revoke Georgetown's status after university officials last February decided to recognize GU Choice, a campus abortion-rights group, granting it access to funding provided by student fees and to other university benefits.

Haitians Held At U.S. Base Said To Be Well-fed But Overcrowded

PALM BEACH, Fla. (CNS) — Two Florida church officials allowed to visit the U.S. naval base at Guantanamo Bay, Cuba, said Haitian boat people held there were well-clothed and well-fed but housed in overcrowded tents and lacking legal representation. Phyllis Jepson, chairwoman of Pax Christi Florida, and Father Frank O'Loughlin, director of Migration and Refugee Services for the Diocese of Palm Beach, were part of a 30-member group that visited the base Dec. 31 to report on humanitarian conditions facing Haitians held there. "The two messages we clearly heard from the refugees were that they were fleeing for fear of their lives, and that they wanted to return to their homeland if (Haitian) President (Father Jean-Bertrand) Aristide were brought back," Mrs. Jepson said.

Senate Slams Doors On Private School Choice Plans

WASHINGTON (CNS) — In separate votes Jan. 23 the U.S. Senate twice shut the door on proposals to include private schools in federally funded plans to improve U.S. education. In a 96-0 vote it rejected an amendment to permit private and parochial schools to participate in President Bush's proposal to create new, experimental schools around the country. On a separate amendment it voted 57-36 after an hour's heated debate against a proposal by Sen. Orrin Hatch, R-Utah, to let existing private and parochial schools take part in a three-year, $30 million program establishing six experimental demonstration projects to give poor parents more educational choice for their children.

Archbishop Roach Urges U.S. Recognition Of Croatia, Slovenia

WASHINGTON (CNS) — The head of the U.S. bishops' International Policy Committee has urged the U.S. government to "join the growing international consensus" by recognizing Croatia and Slovenia as independent republics. The Jan. 17 letter from Archbishop John R. Roach of St. Paul-Minneapolis to U.S. Secretary of State James A. Baker was released Jan. 23 in Washington. On Jan. 13, the Vatican recognized Croatia and Slovenia and told Yugoslavian authorities they should not view recognition of the breakaway republics as an act of hostility toward their government.

Japanese Media Gave Religion More Coverage in 1991

TOKYO (CNS) — Religion in Japan produced some widely read stories and occupied more news columns than usual during 1991, and most of the coverage dealt with controversy. One story that captured public interest and riled the authorities involved a Catholic program for distributing food to Tokyo inner-city homeless. The parishioners — Japanese and foreign — of a Tokyo parish caused a stir by using imported American rice in the hot meals they provided to the impoverished Tokyo residents. American rice is cheaper than the Japanese-grown crop, but rice imports are also severely restricted by the government in a bid to protect and preserve Japanese farms.

Anglicans Preparing Final Stage of Debate On Women's Ordination

LONDON (CNS) — The Church of England is preparing to launch into the final stage of its deliberations on whether to ordain women. The issue is on the agenda for the church's Feb. 18-19 general synod meeting. At that meeting, church leaders are expected to give some final touches to draft legislation proposing to allow ordination of women. Leaders are also expected to debate a report voted on in the church's 44 dioceses, all but six of which approved the draft. It is expected that advocates of women's ordination will argue that the results of the diocesan balloting show there is sufficient support for their position. Opponents are expected to say the voting shows a fundamental division on the issue.

Pope Says Christians Should Use Media To Proclaim Faith

VATICAN CITY (CNS) — Pope John Paul II said Christians should take advantage of new mass media technologies to better proclaim their faith. "We have Christ's message — and it is our joy to share it with every man and woman of good will who is prepared to listen," the pope said. This means making use of new communications instruments and adopting a language that is "intelligible to the worldwide media-conditioned culture," he said. The pope made the comments in a message marking World Communications Day, celebrated May 31. The English-language message was released at the Vatican Jan. 24.

Two Salvadoran Officers Get 30-year Sentences For Jesuit Murders

SAN SALVADOR (CNS) — Two military officers convicted of the November 1989 murders of six Jesuit priests have been sentenced to 30-year prison terms, a court official said. Col. Guillermo Benavides and Lt. Yusshy Rene Mendoza received the maximum, 30-year sentences. A court official said three other officers implicated in the crime, which drew worldwide protests, received three-year suspended sentences. The sentences were announced Jan. 24, less than 24 hours after the Salvadoran legislature passed an amnesty law that left the door open for prosecution of the worst human rights abuses committed during El Salvador's 12-year civil war.

Croatian Catholics, Serbian Orthodox Oppose Violence

VATICAN CITY (CNS) — Representatives of the Croatian Catholic and Serbian Orthodox churches have opposed violence as a way to settle differences between their people. The current fighting "is not a religious war nor a conflict between two churches as such," said a joint communique issued Jan. 23 after three days of talks in St. Gallen, Switzerland. Vatican Radio published the text of the communique. The delegations included Catholic and Orthodox bishops and laity. The representatives agreed to meet again, but no date was set.

DISCOVER the faith

11. WHAT IS THE ROLE OF THE SAINTS IN THE CHURCH?

Saints are the outstanding members of our Christian family. Through their faithfulness to God's will, they now enjoy eternal life with Him in heaven.

Saints are not worshipped or adored. Only God is adored. But saints are venerated as models inspiring us to imitate their holiness. We turn to saints as to caring friends, interested in us and in the Kingdom of Jesus. We ask the saints to pray for us. Mary, the Mother of Jesus, is a saint par excellence--powerful in her position, her example and her readiness to intercede for anyone who turns to her.

By reflecting on the lives of the saints, in particular our own patron saints from Baptism and Confirmation, we learn how to imitate Jesus. In our devotions, we receive their patronage for our journey through this life.

The saints are helpful reminders to us of the universal call to holiness. "...All in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the Apostles' saying: 'It is God's will that you grow in holiness.'" (I Thessalonians 4:3; cf. Ephesians 1:4) (Vatican Council II, Dogmatic Constitution on the Church, 39)

Through statues, paintings and holy cards we keep alive in our minds and hearts these heroes of the followers of Christ.

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Designed to explore the use of dreamwork in our ongoing spiritual journey, the workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoreticval input,. dream sharing, prayer experience and for private dreamwork.
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Hornets Score Big With Special Olympic Athletes

Charlotte Hornets guard Muggsy Bogues helps Special Olympics athletes during the Hornets annual SpecialOlympics Basketball Clinic. Photo by JOANN KEANE

Hornet guard/forward Dell Curry lifts Trey up for the dunk. Trey is a resident of Holy Ange in Belmont. Photo by JOANN KEAN

By JOANN KEANE
Associate Editor

CHARLOTTE — The Charlotte Hornets may have been nursing an overtime sting from the previous night's loss, but you'd never know it.

Less than 12 hours after their loss to the Detroit Pistons on Jan. 28, the Hornets were back on the court, this time sharing their skills and time with Special Olympic Athletes.

Special Olympians from Mecklenburg and four surrounding counties turned out for the Hornets' second annual Special Olympics basketball clinic. This year's clinic expanded to include members of Great Adventures, a group sponsored by Holy Angels for those with and without disabilities.

The coalition from Great Adventures came with a couple of Holy Angels residents. Together, 130 special athletes spent several hours honing their basketball skills with members of the Hornets.

The Olympians squealed with approval as Hugo the Hornet, mascot for the Charlotte NBA team, did backflips a few feet from their seats.

Amidst the roar of excitement from the Special Olympians, the Hornets entered the areana. As Hornets were announced player by player, the Olympians would call out to the players. "Yeah, Larry," they chanted as 6-7 forward Larry Johnson bounded onto the court.

Assistant Coach Bill Hanzlik directed the Special Olympians into a dozen smaller drill groups, dubbing each group with a name of a NBA team. Spurs, Hawks, Bulls, and Lakers, were among the team names quickly adopted by the athletes as they prepared to meet each of the Hornet players.

The Miami Heat, a.k.a. Great Adventures, were beaming with excitement as they rotated through each of the stations. Each group had the opportunity to spend time with different Hornet players, learning techniques and receiving pointers from the professionals.

A particular hit was Hornets guard, 5-3 Muggsy Bogues. The smallest NBA player delighted the Olympians with quick passing drills. As the basketball went from Bogues to Olympian, and back, the enthusiam of the Special Olympic particpants mounted.

"It's been really fun for the kids to see the excitement on their faces and to see the Hornets interact with all the kids," said Mercy Sister Nancy Nance, community relations director for Holy Angels and coordinator of the Great Adventures group.

Every rotation brought a different aspect of the game into play. They dribbled, they shot hoops. Their attention never waned.

"It's fun to watch them take a shot and light up like it's Christmas," said 6-8 forward Kenny Gattison. Working with Special Olympic kids is nothing new to Gattison. "It's something I've been doing since I was in college." Working with the Special Olympians, he says, "gets our minds off the serious side of basketball, and its good for you."

Head Coach Allan Bristow agrees. "It makes you appreciate not everything is hung on winning or losing in this world. Sometimes I think we get caught up on winning or losing in this world ... when you come out and appreciate the special kids that participated, it makes you feel good to see the smiles on their faces to see Muggsy Bogues or Larry Johnson, Kendall Gill, Rex Chapman, J.R. Reid and those guys (Hornet players) get involved."

All 14 players, 12 from the active roster and two from the injured lis participated in the second annual Spe cial Olympics clinic. But it wasn't ju the players. Coaches were joined b player support personnel in rolling o the red carpet for their special guests.

Hornets trainer, Terry Kofler, gav all groups an inside look at the locke areas. "The nice thing is, this is an are a lot of people never get to see. It' usually restricted to players, staff an media, so this gives them a good idea what goes on behind the scenes." sai Kofler.

Even as they took a tour of th locker rooms, their attention was fixe Their eyes opened wide with surpris "This is the locker room? It's awe some," exclaimed one Great Adventur participant.

"It's a great opportunity for the kid to come out and be part of the commu nity and to have the opportunity to allo these kids who have never been to th Coliseum or seen a Hornet to be in volved in a basketball clinic," said Spe cial Olympic volunteer, Bob Bowle "It really builds their self esteem an confidence. They really had a goo time."

"The kids were terrific," sai Bristow.

Charlotte Catholic Wins 3 Of 4 Games

CHARLOTTE — Charlotte Catholic High School's basketball teams had three wins out of four games last week.

The boys' team won 70-60 in a Jan. 28 game over Piedmont High School. Chuck Wittman was Charlotte Catholic's high scorer with 29 points. Jeff Brookman had 15 points.

The girls' team lost 54-51 to Piedmont. Jenny Holst was the high scorer with 19 points. Jennifer Simms had 12 points.

Both teams had wins Jan. 31 over West Stanly High School. The girls won 59-53 with Erin Ryan scoring 22 points and Holst, 13 points. The boys won 76-60. Wittman scored 29 points. Brian Munn and Brookman each had 11 points.

Back To Work...

Father Ed Sheridan confers with project supervisor Randy Hawkins as work resumes on the new parish center at St. Gabriel in Charlotte (Story on Page 1)
Photo by JOANN KEANE

Food (From Page 6)

sionaries of all denominations to hel alleviate the suffering of the poor.

Since it was founded, Food for th Poor has sent more than $100 million i food, clothing, medical and educationa supplies, building materials, job trair ing equipment and agricultural tools t the Third World, primarily in the Carit bean.

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CATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 23 • February 14, 1992

his Bud's For You...

entines Day means lots of flowers and extra hours for florists. Elizabeth Pelone arranges a dozen long n beauties at Elfrieda's Florists in Charlotte. Pelone is a parishioner at St. Patrick Cathedral.
Photo by JOANN KEANE

mnesty Activists Renew Fight o End Human Rights Violations

By CAROL HAZARD
Associate Editor

CHARLOTTE — Confronting human nts violations in this century of "unakable horrors" requires unwavering ilance and commitment, said Goler tcher, an Amnesty International board mber, at a conference here this past ekend.

Butcher, a law professor of Howard iversity Law School in Washington, ivered an impassioned speech Feb. 8 to k off the Southern Regional Conference Amnesty International USA. Some 200 mbers from 11 Southern states gathered earn more about human rights violations l rededicate themselves to the cause.

Amnesty International is a worldwide nan rights movement with 1 million mbers working impartially toward the ease of all prisoners of conscience, fair prompt trials for political prisoners and nd to torture and executions. U.S. membship is 400,000, up from 120,000 in the l '80s, with more than 50,000 in the th.

The majority of conference participants e young adults, reflecting a surge in nesty International membership in this group as the result of several rock efit concerts in the last couple of years.

n the opening speech, Butcher appealed articipants to carry forth the torch in their rts to abolish human rights violations make oppressive governments accountfor their actions.

The battle for human rights has not been ; it is only just begun," said Butcher. nan rights are violated every day, and sive violations in both this and other ntries are tolerated by too many people, said.

lassacres, tortures and man-made famines in parts of the world underscore the severity of the problem, she said. "As long as food is used as a weapon, human rights hasn't reached very far."

In the United States, people are denied basic human rights to education, employment and healthcare, she said. It spends a "pittance" on education and a bundle on military weapons.

In addition, the land of the free has "shamefully" turned back refugees to countries they have fled, said Butcher. "The millions of people fleeing from deportation are treated like flotsam of humanity."

Particularly troublesome here and abroad is the undermining of women and children, and the dignity robbing practices that have kept women "at the bottom of the heap," she said.

"Like the fire breathers of old, human rights suppressors have many heads," said Butcher. It would take more than a "magician to conjure up" a course of action to fight these violations, she said. "Yet, we are not without a compass."

Butcher called on her listeners to "leave no stone unturned and go after jailers of prisoners of consciences like a bulldog ... This human rights movement can survive and go forth to transform the world."

Introductory speeches were followed by workshops on such topics as "U.S. Training of Foreign Military Police," "Race and the Death Penalty" and "Human Rights Concerns in Haiti and Peru."

The conference, which concluded Sunday with a performance by the monks of the Drepung Monastery, was coordinated by Gerald Bone of the Charlotte Chapter.

See **Human Rights**, Page6

Judge Files Case To Supreme Court

By JOANN KEANE
Associate Editor

CHARLOTTE — North Carolina District Court Judge William Constangy is taking his case to the Supreme Court.

Attorneys for Constangy filed a Petition For Writ of Certiorari on Jan. 21 asking for the Supreme Court's consideration in reviewing the case.

Constangy is asking the Supreme Court to review the decision handed down by the U.S. Fourth Circuit Court of Appeals in Richmond, Va. On Oct. 24, 1991, the U. S. Fourth Circuit Court of Appeals upheld a lower court ruling against Constangy, barring his prayer at the start of his daily court session.

Jay Sekulow, an attorney for Christian Advocates Serving Evangelism, explains, "Constangy opens court with a brief, non-sectarian invocation. That exact practice is as old as our Nation. In doing so, Judge Constangy sets the tone and atmosphere for his court, preserves the tradition of opening courts with prayer and expresses reverence for God.

Although the ACLU claims great regard for constitutional freedoms, its North Carolina chapter sued the judge to suppress his right to express himself in prayer. The North Carolina Civil Liberties Union (NCCLU) filed suit even though the Judge compelled no one to agree with him or even to be present to hear him."

"We are asking the Court to reverse this obvious intolerance, to reject the NCCLU's willingness to trample on both the long-standing tradition of courtroom invocations and on the Judge's civil and religious liberties," said Sekulow.

Constangy's Petition to the Supreme Court, filed against the North Carolina Civil Liberties Union Legal Foundation, poses two questions to the Supreme Court.

"Does an 'offended observer' of an alleged violation of the Establishment Clause of the First Amendment have standing under Article III to challenge that alleged violation?"

And, "Does the custom of a state district judge to open each daily courtroom session with a nonsectarian invocation violate the Establishment Clause of the First Amendment?"

"There are two separate issues before the court, with different significance," said Walter Weber, associate counsel for Free Speech Advocates. "The standing question asks who is entitled to challenge the establishment clause."

"What we hope to do in the first question is establish (that) what you need to bring in an establishment case is more than just being offended." A lot of people are offended by things they think are unconstitutional, Weber says. "Someone will object and make a reasonable argument."

The impact of the second part, Weber asks, "Is it unconstitutional for a public official to invoke God?" Weber feels this is important not because every judge wants to start with a prayer like Judge Constangys, but dealing with the broader principle of trying to put limits on the growing trend to root out historical reverence to God.

"There's no escaping religion in western or any society, said Weber. "The attempt to do so is always going to enforce secularism that is hostile."

"It is 1992 because Jesus was born in a certain year," Weber says. The calendar of time used by civilized man began one thousand nine hundred and ninety two years ago, with the birth of Christ.

"I think the case presents important and interesting questions," said Weber.

The North Carolina Civil Liberties Union Legal Foundation has 30 days to respond to the Supreme Court, then Constangy has time to file a reply to that response. After the case is considered in conference, the Supreme Court makes the decision whether to take the case or not.

See **Supreme**, Page 3

Happy Valentine's Day!

HAPPY VALENTINE'S DAY! Rachel Myatt, a first grader at St. Ann School delivers hearts and flowers for Valentines Day.
Photo by JOANN KEANE

Eunice Guld shares a light moment. Photo by JOANN KEANE

Heart of Guld

Regional Director Sparks Enthusiasm

By CAROL HAZARD
Associate Editor

LEWISVILLE — Her life is a series of meetings. Sound humdrum? Not if they're convened by Eunice Guld of Lewisville, northern regional director for the Office of Religious Education.

Guld has been known to bring squirt guns to inject a little fun into meetings. Or, blow bubbles. Or, come decked out in outrageous clothes, like a chicken outfit she apparently wore to her daughter's ballgame before the meeting.

"You never know what to expect," says Mary Sorel, religious education coordinator at St. John Baptist de la Salle in North Wilkesboro. "She's whacky, hilarious."

Fun and games notwithstanding, Guld comes prepared with lots of ideas, handouts and booklets for religious education.

Want to know what to do for a special season? "Eunice will come up with a three-act play that won't require any costumes or very much time, and it's a huge success," says Susan Brady, southern regional director for the Charlotte, Gastonia and Hickory area.

"She knows 1,001 ways to break the ice and get people to work together and appreciate one another," says Brady. "I've never met a person she doesn't like and, consequently, everyone likes her," says Brady.

Guld is the type of person who doesn't take over, says Brady. Rather, she "sparks the meetings, gets them moving, creates the spirit."

As as regional director, Guld covers the area from Ashboro to Blowing Rock. She puts 1,000 miles on her car every month, visiting the 15 parishes in the diocese's northern parts and meeting with 27 religious education directors and coordinators. She attends regional meetings, diocesan meetings and, on occasion, national meetings

"I have a wonderful time," says Gu
"What strikes me the most is the enthusias
and dedication of the people. I'm stunned
their dedication, especially since they're
volunteers."

Guld recalls how one CRE, who wor
the night shift, attended a morning meetir
Another came to a meeting, despite an i
jury.

On one particularly beautiful Saturd
she had a good turnout for a certificati
workshop. "I'm sure all these people cou

"She knows 1,001 ways t
break the ice and get people t
work together and
appreciate one another."

have been somewhere else," says Guld.
though the workshop concluded at 1 p.
the group was still talking at 2:30 p.m.

"This is what catechesis is all about," s
Guld. "It's about sharing your faith."

The reason Guld can zip about the nor
ern part of the diocese is because she ha
"wonderful, supportive husband" who ta
charge and cares for their 10-year-old dau
ter while she's on the road. "He's the w
beneath my wings," she says of her husba
Tony.

Guld served for one year as element
school consultant for the diocese before
appointment two years ago as regional dir
tor. Prior to that, she was a CRE at H
Family in Clemmons and then the DRE
Immaculate Heart of Mary in High Poir

What Is Canon Law?

Order, Harmony and Discipline

By Mercy Sister
Jeanne-Margaret McNally

Starting this week, the Tribunal of the Diocese of Charlotte will provide weekly educational articles on canon law. You may hesitate to find this of interest but try it, you might like it!

It will not be a question and answer column. Canon law requires the canon lawyer study each case and situation as a unique and individual case. It is difficult to make generalizations, perhaps not possible. Certain generalizations could be an injustice to a particular person or situation.

The rules or norms of the Catholic Church are called canons. The Catholic Church, a universal and ancient church, has acquired many rules over the centuries. These norms or canons are directed to the governance of the external life of the church. Church laws or canons have to do with order, harmony and discipline.

Canon law is a very complicated document. It is composed of doctrinal statements, theological opinions, statements covering the devotional life of the church, philosophical ideas, constitutive laws, procedural laws and disciplinary laws.

The functions of law are: To aid a society in the achievement of its goals, facilitating the common good; to afford stability to society by providing good order and reliable procedures; to protect and provide protections for personal rights, and to educate the community in values.

The law tells you what value to choose and then you make your choice because you are a free person. Do we need laws if we are mature persons? Yes, even without original sin, we would still need laws. Even spirits bump into each other!

The revised 1983 Code of Canon Law is divided into seven sections called books. The Code contains 1,752 canons. It does not contain all the norms or laws of the church but all the laws of the church are in accord with the Code of Canon Law.

For example, the Code does not regulate liturgical matters which are found in other books and documents. Special agreements with individual nations, called concordats are not found in the Code. Some particular laws or rules, such as diocesan rules, and constitutions of religious institutes are not in the Code but are always in keeping with the Code.

The Code applies only to the Latin or Western Church. The Eastern or Oriental Church in union with Rome have their own Code of Canon Law. Incidentally, the revised Eastern Code has been in effect since Oct. 1, 1991, having received the approval of the Holy See one year prior to the date of promulgation.

The books of the Code are:

— "General Norms;" these canons define terms and powers. They are basic concepts drawn mostly from canonical tradition and Roman law.

— "The People of God;" this section contains the constitution of the Church, the rights of members, the ordained ministry, hierarchy, parishes, pastors and religious institutes. It is the largest section of the Code.

— "The Teaching Function" speaks of Catholic schools, missionary activities, catechesis and preaching.

— "The Sanctifying Function" contains the sacraments and acts of divine workshop.

"Temporal Goods of the Church" contains rules for the church's monies, lands and buildings, and rules concerning wills and bequests.

— "Sanctions in the Church" provides for appropriate punishments for crimes in the church.

— "Procedures" contains the judicial processes for trials in church courts and special administrative procedures.

The purpose of the Code of Canon Law was described by Pope John Paul II, when he promulgated the Code in 1983:

"The purpose of the Code is not to substitute for faith, grace, charisms, and especially charity in the life of the Church or of the Christian faithful. On the contrary, its very purpose is to create an order in the ecclesial society, so that, while giving priority to love, grace and charism, their ordered development is facilitated in the life of the ecclesial society as well as in the lives of the individuals who belong to it."

Next week's article will be about the history of canon law followed by the interpretation of canon law.

Sister Jeanne-Margaret McNally has a master's degree in nursing, a doctorate in psychology and a license in canon law. She is a Judge and the Defender of the Bond in the Tribunal of the Diocese of Charlotte. She teaches canon law courses and is a canonical consultant.

Parish Takes Journey Through The Sacrament

By MARION CARDOZA

MONROE—Has anyone ever asked you if you've been "born again?"

The question was posed to more than 200 parishioners at Our Lady of Lourdes parish in Monroe by Father Michael Sullivan, O.S.A., of the Augustinian Preaching Apostolate at Villanova University, Villanova, Pa.

Beginning with this thought provoking question, Father Sullivan led the parishioners through "A Journey Through The Sacraments," a five-day renewal program Feb. 2-6.

The experience of being "born again" is for all Christians, not just Protestants as some might believe, said Father Sullivan.

A person is not born again by ritual, but by a conscious deliberate decision, said Father Sullivan. "Each individual must make an informed decision, as an adult, to follow Jesus."

Father Sullivan asked if anyone remembered their baptisms. Very few did. Chances are "you were baptized against your will; you were baptized into someone else's faith. You didn't walk into the chruch; you were carried in. Your parents were told to keep the light of Christ in your life until you were old enough to decide for yourself."

Moving on to the sacrament of Confirmation, Father Sullivan referred to the Book of Acts, encouraging those who had not read it to do so.

"When the day of the first Pentecost arrived, the disciples were locked in a room," he said. "They were afraid. But when the Holy Spirit came upon them with power, they went out and began to preach and tell everybody the good news about Jesus.
eryone understood them because they w
speaking the language of love. God i
community of love."

Until people learn to accept God's love
them and come to love and accept th
selves as God does, they won't be abl
share that love with others, said Fat
Sullivan.

"Does everyone here have a relations
with Jesus?" he asked. "When did you
tell someone? We're afraid. We're cl
Christians. We're closet Catholics. W
into religion. We're practicing Cathol
Stop practicing and start doing. Stop thi
ing you're not worthy. No one is wor
We're all sinners. That's who the churc
for."

Most people cheer for their favorite sp
team, but few get excited over Jesus,
Father Sullivan, challenging the congre
tion to share their faith. "Jesus rose up fi
the dead, conquered sin and became
savior of the world. Isn't that somethin
get excited about?"

Closing the first night's service, Fa
Sullivan invited parishioners to renew t
Baptismal vows and be anointed with o
receive the Holy Spirit in renewed Confir
tion.

The sacrament of healing and anoin
the sick was the subject for the second ni

"It takes a great sinner to make a g
lover," said Father Sullivan. "The first
son Jesus appeared to after His resurrec

See **Journey**, Pa

Fiery Peace And Justice Activist To Teach In Russia

By CAROL HAZARD
Associate Editor

NORTH WILKESBORO — At an age when most people kick back and settle into an unharried life style, Helen Latour is crossing cultural divides to teach in the Soviet Union.

The retired Appalachian State University professor left last week for North Ossitian University in Vladikavkav, about 1,000 miles south of Moscow.

Latour, a parishioner at St. John Baptist de la Salle in North Wilkesboro, will spend at least the next six months there, teaching English to Russian English teachers.

She has a Ph.D. in comparative literature from Emmanuel College in Boston, a master's in English from Boston College and a master's in religious education from St. John's University in Collegeville, Minn.

"They want to learn what America is really like," Latour told *The Catholic News & Herald* two days before her departure. "They think we live in never never land, paradise on earth. I'd like to disillusion them."

The soon-to-be 67-year-old is not likely to sugar coat information about life in America. Rather, she's more likely to tell her curious listeners about the U.S. recession, a growing disparity between the rich and the poor and an inordinately high illiteracy rate.

A social activist, Latour "fights for justice and everybody's rights," said Father Frank Cintula, pastor of St. John Baptist de la Salle. "And she steps on a few toes doing it."

Latour doesn't try to offend people, she said. However, she is outspoken about certain issues. Close to her heart is the right to an education, and injustices in this area make her "bristle," she said.

Yet, Latour marches onward, even with two artificial hips. She recently started a literacy program for Wilkes County, teaching adults to read. "I pestered people and stomped on some toes," said Latour. She received a $1,000 grant from St. John Neumann parish in Charlotte to buy books and get the program off the ground. Some 50 volunteer are on staff, tutoring one on one.

Before retiring from Appalachian State a year and a half ago, Latour started a literacy program in Watauga County. She would like to expand the program to other counties, she said.

First, however, is her tour in Russia. Latour packed her woolies, some Garrison Keillor novels and a few English Bibles. "It's beautiful country with beautiful people," said Latour, who visited as a tourist several years ago. She described the region as a combination of the Blue Ridge Mountains and the green parts of the Rockies.

As the first member of a university exchange program, the former Latin and French professor is entering new territory. She's almost certain no other Americans are there, she said.

Latour speaks very little Russian. Nor does she know what her living arrangements will be, although she's requested a first-floor, one-bedroom apartment near the university. The uncertainity, however, doesn't seem to bother her.

"Like a mountain climber, I'm going because the mountain is there," said Latour.

"Nothing stops Helen," said Jesuit Father Vincent Alagia of Chapel of the Redeemer, a Hot Springs mission. Her courage stems from her spirituality, he said. "She is deeply in love with the Scriptures ... and feels very called to go to Russia."

Her nature is to do things for other people, and it flows from a "genuine relationship with the Lord," said Father Alagia. She is unafraid and willing to take risks. And yet, she is realistic, he said.

"Her head is in the clouds and her feet are on the ground," said Father Alagia.

Although it's difficult for her to get around, Latour takes action and puts her heart into everything she does, whether it's for the community or the church, said Father Alagia.

"Sometimes she can grate on people because she's so upfront," he said. "She's totally honest and not afraid to challenge anyone ... I have nothing but praise for that little diamond in the rough."

> "Some of us say she is a prophet... She stirs things up, gets things going and stands back."

Latour worked until last summer for the diocese as a regional religious education director.

Ever active, however, she helped set up an adult education program at St. John Baptist de la Salle.

"She steered me in the right direction," said Marty Kellner, the parish's former religious education coordinator. Kellner recalled how a strange woman showed up at the first meeting he called for catechists. The woman had apparently heard about the meeting while attending Mass at the parish before moving to the area and joining the parish.

"I am Helen Latour," the stranger announced. "What I would like to do is help people upgrade religious education."

"Some of us say she is a prophet," said Kellner. "She stirs things up, gets things going and stands back." She pricks peoples' consciousness, makes them uncomfortable and prompts them into action.

elen Latour teaches an adult education class at John Baptist de la Salle before leaving for issia. Photo by MARTIN KELLNER

incoln Had Faith, listorians Say

SPRINGFIELD, Ill. (CNS) — Abraham ncoln may never have joined a church ficially, but he appears to have grown in his lief and understanding of God during his esidency, historians said.

William Herndon, a biographer and one-ne law partner of Lincoln, wrote that ncoln's first law partner, John Stuart, had scribed the future 16th president as "an owed and open infidel."

Another 19th-century biography, by Ward ll Lamon, said Lincoln was not a church ember "nor did he believe in the divinity of rist, or the inspiration of the Scriptures."

Lincoln's birthday is observed nation-de Feb. 12.

Until his presidency, Lincoln's language out God was murky, and in an 1846 ngressional race, preacher Peter Cartwright cused him of being an infidel. A handbill ncoln issued after his election confirmed t he was not a member of any particular urch, but did little else to clarify his reli-ous views.

But scholars today say the tragedy of the vil War and personal setbacks in his White use years apparently moved Lincoln to re religious reflection, and his references God and Scripture grew more frequent.

The Bible was one of the few books ilable to Lincoln in the small Spencer unty, Ind., settlement where he grew up m age 7 to 21, and he read it several times as he did with any other books he could g.

D. Elton Trueblood, author of several rks on Lincoln's religion, says Lincoln's ents were Baptists and he was once a rden at a church in Indiana, but he prob-y was not baptized.

There were several claims, none proven, t Lincoln was secretly baptized.

Thomas Schwartz, Lincoln curator at the nois State Historical Society in Spring-d, said Lincoln attended services at First sbyterian Church in Springfield and paid nnual pew rental at a Presbyterian church Washington. "He didn't mind attending rch" but never formally joined one, he d.

According to Schwartz, Lincoln "knew re was something beyond ourselves," but n not sure he knew what it was."

The president reportedly once told a congressman that he had reservations about joining churches "with long and complicated confessions of faith."

In "Theologian of American Anguish," Trueblood writes that Lincoln regularly attended weekly prayer meetings at the Presbyterian church and had an active prayer life.

However unclear Lincoln's religious beliefs may have been before his presidency, they appear to have matured during his White House years.

"He realized something, a superior being, a God, made it possible for him to make decisions forced upon him by the war," said James Hickey, a noted Lincoln scholar from Elkhart, Ill.

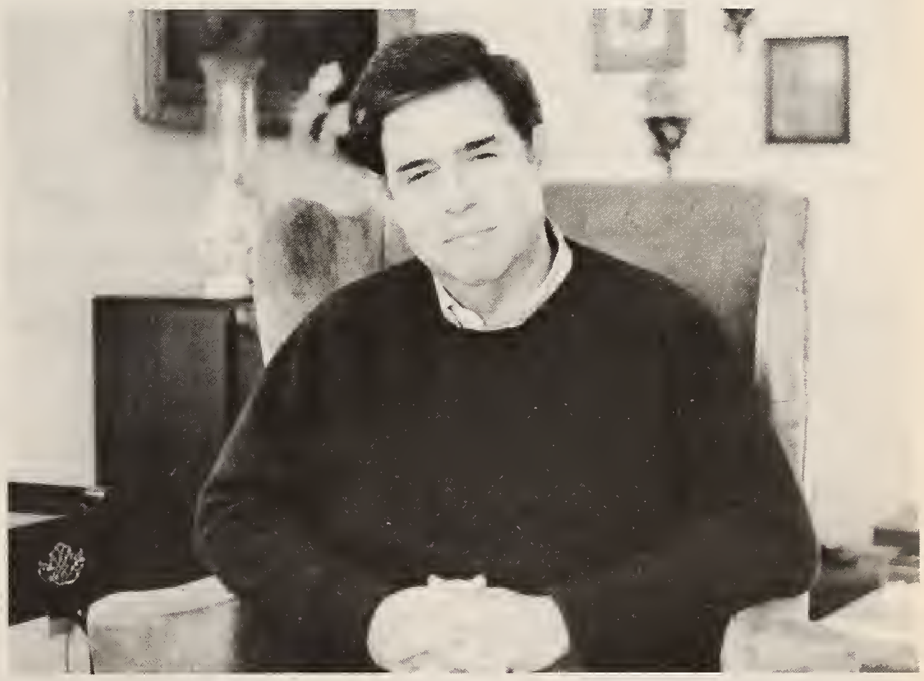
"There was some kind of change in his spiritual life at that time," Hickey added. "My feeling is, if you read (Lincoln's) works and letters during his presidency, you see a change."

Lincoln is quoted as having told a group of visitors in 1863, "Amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance in God, knowing that all would go well and that he would decide for the right."

Shortly after the Battle of Gettysburg, Lincoln told Gen. Daniel Sickles that when he learned of it "I went to my room and got down on my knees in prayer. Never before had I prayed with as much earnestness."

Schwartz said that Lincoln may not have been what his wife, Mary Todd Lincoln, termed "a technical Christian," but he exemplified many Christian principles.

"What's great about Lincoln is that he has the elements and characteristics of being a sublime Christian model, yet he never claimed it or boasted about it," Schwartz said.



North Carolina District Court Judge William Constangy Photo by JOANN KEANE

Supreme (From Page 1)

Each year, the Supreme Court publishes a summary of the previous years work. The incoming caseload in 1990-91 showed a total of 6,319 cases docketed. One-hundred twenty-five of those were argued and submitted.

The Supreme Court's decision whether or not to review Judge Constangy's case is not expected before March.

Civil rights and religious liberties attorneys defending Constangy before the high Court is headed by Jay Sekulow, of Christian Advocates Serving Evangelism (C.A.S.E.); Charles Rice, Notre Dame Law School professor of constitutional Law; Thomas Monaghan and Walter Weber of Free Speech Advocates; and Jordan Lorence of Concerned Women for America.

"We have an excellent coalition of lawyers," said Constangy. "A different team of lawyers, that is experienced in this type of case with experience going before the Supreme Court."

Editorial

Challenging Religious Freedom

"We the People of the United States, in order to form a more perfect Union ..."

Since the Constitution of the United States was signed in 1787, it has been challenged. Slowly, groups and individuals have tried — successfully and in vain — to chip away at the very foundation on which this country was formed.

It is, after all, our constitutional right to challenge the very document that defines our freedom to do so.

The ratified constitution, on behalf of the people of this nation, instigated passage of the first ten amendments — the Bill Of Rights — the keys to the continuing protection of American liberties.

The First Amendment guarantees religious freedom. Laws cannot be passed to stop people from following their own religion. Under the same amendment, Congress cannot make laws that stop people from speaking and writing what they wish.

Unless, that is, you are a Catholic Judge in the deep South.

District Court Judge William Constangy has filed his case to the Supreme Court, asking for review of lower court decisions banning the 67-word, non-sectarian prayer that once opened his daily courtroom. Courtroom participants were free to come and go — and talk — at any time before or during the invocation.

The judicial system is heavily rooted in religion. The ten commandments are etched in marble on the wall of the Supreme Court. The bailiff crys "God Save this Honorable Court."

Some claim religious phrases such as "God save this honorable court" are nothing more than formalities, that the words have been repeated so often and for so many years that their religious significance has long been lost.

Our religious freedoms are challenged every day. Any religious symbolism is subject to a court case, because, inevitably, it will offend someone.

In this day and age, if something offends you, the knee-jerk response is to take it to court.

Such was the case with Constangy. A coalition of North Carolina Civil Liberties Union attorneys, took issue with the Judge's courtroom prayer, claiming it violated their constitutional rights. They were upheld in the fourth district court.

Constangy now exercises *his* constitutional rights with the opportunity to challenge the lower court decision in the higher court.

We hope the Supreme Court will give Constangy his day in court. It will be interesting to see how the Supreme Justices in their commandment-etched court, as the bailiff calls out 'God save this honorable Court, will judge a fellow lawyer.

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News & Herald

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The Pope Speaks

VATICAN CITY (CNS)—Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Feb. 5.

Dear Brothers and Sisters,

From the beginning the church was present as a communion in the small group of disciples who, after the Ascension, returned to Jerusalem at the Lord's command in order to await the coming of the Holy Spirit. After Pentecost, this communion was strengthened and made manifest in the life of the community as its members "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). As St. Luke tells us, "the company of those who believed were of one heart and soul" (Acts 4:32).

The heart of this communion was prayer, both in the Temple and in the Eucharist which the first Christians c ebrated together in their homes (cf. Acts 2:46). The sense fellowship in the early church was so strong that the believ held everything in common and thus provided for the need the poor (cf. Acts 4:32-34). At the center of the life of community was Christ himself, to whom the apostles b witness by their preaching, teaching and example.

Communion with Christ in the mystery of his passi death and resurrection gives rise in every age to the commun of believers in the body of Christ which is the church. T sharing of spiritual and material goods remains the sign of t fellowship and, by the working of the Holy Spirit, contribu to its further growth. From Christ, through Christ and in Chr by the power of the Spirit of Life, the church is built up as a bo through the proper functioning of each of its members (cf. E 4:16).

I extend a warm welcome to all the English-speak pilgrims and visitors present at today's audience. My spe greeting also goes to the pilgrims from Thailand. I a welcome the students groups from the United States America, including the professors and students from Rome center of Loyola University in Chicago. Upon all of y I cordially invoke the grace and peace of our Lord Jesus Chr

Letter Policy: *We welcome letters on current issues Letters must be signed originals of 250 words or less an must include the address and daytime telephone numbe of the writer. Letters are subject to edition for brevity style and taste and must not contain personal attacks o any person. Opinions expressed in letters or in gues columns do not necessarily reflect the views of thi newspaper or its publisher.*

GUEST COMMENTARY

The following editorial appeared in the Jan. 24 issue of The Southern Nebraska Register, *newspaper of the Dioc of Lincoln.*

Style Over Substance

Each year, Time magazine traditionally names its "Person of the Year," the person the editors judge to have affected the world most significantly in the year just past. The task must have been particularly difficult this year, given the monumental historical events that crowded the days of 1991. These include the Persian Gulf War; the forging of Germany into a single nation once more; the failed Soviet coup attempt; the end of the Cold War; the final death of the Soviet Union; the mortal wounding of apartheid in South Africa; the release of hostages in the Middle East; the beginning of peace talks between Israel and its Arab neighbors; and many more we have not room to list.

Indeed, the task must have been so difficult, the editors' brains were addled. Out of all the great figures of 1991, Time picked, of all people, Ted Turner as Man of the Year.

Now, we understand Time's argument. Mr. Turner owns the Cable News Network, which in 1991 assumed the mantle of the world's best known and most followed news source. CNN made its breakthrough in the popular mind early this year when it provided nearly blow-by-blow coverage of the war against Iraq. No other news source could cover events in so striking and compelling a manner.

Millions found themselves watching CNN's coverage throughout the day. It was a vast contrast with the 10 minutes or so on the evening news that characterized American television's coverage of the Vietnam War, a conflict that at the time was the most heavily covered war in history.

But as remarkable as the coverage was, both then and in the great historical events that followed, it hardly warrants Time's judgment of Mr. Turner as the person who most affected the world in 1991. For all of CNN's news style, it remains just a television network. Mr. Turner can hardly be raised to the ranks of great public figures merely by own it. It seems to us it would have been far more appropriat have recognized one of the people involved in the g events of the year rather than a man whose network me followed them.

Someone, of course, will say that we simply do not Ted Turner. To be sure his style leaves much to be desi Mr. Turner is not the best person we can imagine to h control over a major news organization. It is not simply we disagree with his positions on important issues, but he has never been able to detach his opinions from various networks' reporting on issues. To mention just important issue, Mr. Turner has produced and broad several stridently pro-abortion propaganda pieces ur the disguise of reporting the news, without ever giving other side equal time; and when pro-life leaders objecte this process, Mr. Turner referred to all pro-life peopl "Bozos."

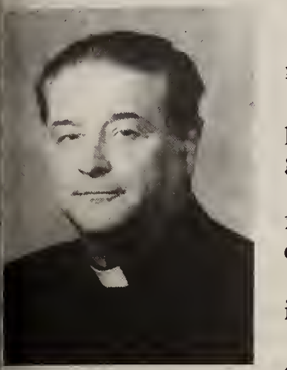
This is not the temperament that makes for good n reporting. But Time's Person of the Year selection is ba on how much a person has affected the world, not whether that effect was good or bad, so our opinion of Turner's ideas is irrelevant. The broader problem is tha selecting Mr. Turner, Time has given in to the elevatio style over substance. America's largest news magazine accepted the notion that those who produce the image events are more important than those who produce events themselves. The greatest historical events that world has seen crammed into a single year for per centuries are subordinated to the owner of the network told people what was happening. A popular athlete has some time been hawking goods with the slogan, "Sty everything." Apparently he is right.

Does Divorce Sin Against the Sixth Commandment?

By FATHER JOHN DIETZEN

. I am a high school CCD teacher and have a question based on our text. The teacher's guide on the Sixth Commandment lists divorce and unreasonable denial of rital rights among the main sins against this commandment.

don't understand this. I thought divorced people sinned only if they engage in sexual activity with other people or remarry. We would appreciate your clarification. (New York)



A. I've received several letters along this same line recently, and I share your concern.

First, the basic moral questions to be asked in contemplating a divorce are: What are the real reasons? Is there a genuinely honest cause for what I'm doing?

Sincerely responding to these questions is a long way from: "I'm just not interested anymore. I simply want to get out."

If you want more detail and depth about what this involves, think about the following.

It needs to be said clearly once again: The church does not consider getting a divorce automatically a sin of any kind. We'll discuss this more in a moment.

ontrary to what numerous people, Catholic and otherwise, still believe, divorced people not excommunicated from the Catholic Church. They are not separated from the aments, including penance and the Eucharist; and they are not dismissed to the fringes e church.

owever, since the church takes very seriously the sacred obligations of fidelity and nanence that are promised in marriage, we need to address more directly your question ut divorce being a sin against the Sixth Commandment.

very priest with even a few years of parish experience is only too familiar with the oughly inadequate manner in which many couples, some Catholics included, prepare nselves for marriage.

or this and other reasons, everyone, priests included, is aware today that numerous riages have over the years become radically dysfunctional. They manifest serious sical or emotional abuse, totally impossible expectations on the part of one or both ners and other evidences of a badly diseased relationship.

f course, this type of condition may exist from the very beginning of a marriage, which here annulments come into the picture.

these violent circumstances a legal divorce may not only be allowed. It sometimes mes an outright obligation on the part of the innocent party in order to protect the tional, spiritual and even physical health of one or both partners and perhaps also of the dren.

ursuing a divorce in this kind of situation, which is not nearly as rare as most couples in e stable marriages suppose, is understandably not sinful.

his is not to say, of course, that some grave sinfulness, at least objective sinfulness, is not st always involved in what leads up to the divorce.

hat sinfulness may have little to do with the Sixth Commandment or sex. The tragic ructiveness I mention above has much more to do with charity, personal respect and trust, ity to promises and plain caring.

is violation of these virtues by one or both spouses, not the legal action at the courthouse, constitutes the major part of any "sin" involved in divorce.

Catholic doctrine and law, marriage is a personal covenant commitment between a man a woman, establishing between them a partnership, a community of the whole of life. hose are awesome words. We need to consider them seriously when we speak of these ers, and not reduce them, and possible sins involving them, only to external omissions. nsofar as they relate to Christian marriage, this applies to the Ten Commandments as well.

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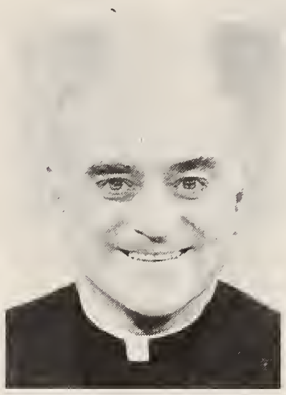
(The Editors Notebook will return next week.)

Light One Candle

By FATHER JOHN CATOIR

Abraham Lincoln was a courageous visionary. His principles were rooted in the belief that human dignity must be upheld at all costs, and he was ready to fight for his principles. In his annual message to Congress Dec. 1, 1862, Lincoln revealed his greatest fear; that he would fail in his duty. "Fellow citizens, we cannot escape history ... The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation."



The slavery issue was dividing America. He envisioned a future where people of all races would live as equals under the law. Many people called him a fool for thinking as he did.

The word "visionary" according to Webster has two meanings. It can refer to a person who is inspired; one having the power to see prophetically into the future. Or, it can imply a weakness in character, describing someone who relies or tends to rely on visions or impractical ideas. In this latter sense, a visionary is a fanciful utopian. Many people of his time thought Lincoln to be an impractical dreamer.

Though he would never have called himself a prophet, Lincoln did assume a prophetic role. He had the wisdom to see that life is consequential. He knew that what we do today will have a profound effect on future generations. He was determined that this "nation, conceived in liberty and dedicated to the proposition that all men (and women) are created equal, (would) never perish from the earth." Because of Lincoln, we have remained one nation under God, and slavery is past.

In my years of doctoral study at Catholic University in Washington, I often went downtown to stand in reverent silence before that majestic national shrine, the Lincoln Memorial. I believe Lincoln is one of the great heroes of all times. Every country reveres their national heroes, but few can boast of a man like Lincoln. His courage validated the ideals contained in the Bill of Rights. The foundation of the Constitution of the United States was at stake in the conflict we now call the Civil War, and Lincoln prevailed in his determination to save the union.

Now, having said all of the above, permit me to raise some uncomfortable questions. In light of our contemporary debate on the just war theory, and considering the horrible devastation of the Civil War, the slaughter of hundreds of thousands of soldiers, the destruction of cities and vast areas of the South, was Lincoln right to press on for a military victory? Should the North have capitulated and allowed the South to continue its support of slavery? Was it a just war? Most Americans would say yes.

In the abstract we can say, "war never again," and mean it. After all, we are a peace loving people. But if the Civil War had not been fought, we would probably still have the institution of slavery.

In my opinion, Lincoln was not a war monger. He was a genuine hero who gave up his life so that America could begin the long, difficult process of living up to its ideals.

(For a free copy of the Christopher News Note, "We Hold These Truths," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

People Enriched Through Stewardship; The Giving of Time, Talent and Treasure

The Diocese of Charlotte is committed to stewardship, encouraging and assisting ple to use their gifts of time, talent and treasure. Efforts to communicate this message ved from the 1987 Diocesan Synod, with the hope that people may be more spiritually lled.

Stewardship efforts from this diocese rank favorably across the country, and have won national recognition for awareness and program materials.

With this edition, The Catholic News & Herald *begins a bi-monthly column by Jim Kelley,diocesan director of development. He will address specific questions on stewardship.*

What is Stewardship?

Could stewardship mean different things to different people? Perhaps so, in the way that it is lived out. Yet stewardship in its truest sense is based on the spiritual principles of the Old Testament and the teachings of Jesus; and where it has been implemented, both givers and receivers lives have been changed. Stewardship is a way of life. A way of thanking God for all His blessings by returning a portion of the , talent and treasure allotted to us.

The giving of time and talent may be exercised through involvement in church and munity activities, as well as time devoted to God in prayer. For some, the giving of time talent to the church might be exercised in areas such as being on the financial council, if that is an area of expertise, or as a cantor if one is gifted with a pleasant voice.

Often people will exclaim that they really don't have any talents of gifts, yet when it comes to serving God and His people, this measure of giftedness is far different than the way in which we might otherwise measure such things. Each of us possesses the ability to offer ourselves in service to others, and an honest and prayerful self inventory would surely reveal those opportunities.

Our treasure commitments also provide an opportunity to share our blessings, and may be made to support worthwhile church and that this means they should tithe 10 percent of their income. It is true that some people choose this Biblical norm as a stewardship of treasure commitment. Others might start their giving at three or four percent and work upward. Yet more important than how much we give is "how" we give. Scripture says it clearly, "The Lord loves a cheerful giver." So the key is to give prayerful consideration to what we can give, then make that commitment in gratitude to God for what we have been given.

Stewardship involves intentional, planned and proportionate giving of time, talent and treasure. In order for our giving to be most meaningful, it is deserving of deliberation and planning. We begin by assessing our talents and financial resources and the opportunities that exist to use them. Then as we plan to put those talents and resources to work, we begin to understand and live stewardship as a way of life.

A life committed to stewardship engenders a spirituality that deepens our relationship with the Lord. Those who practice stewardship embody that spirituality in their everyday lives. As more and more parishioners across the diocese are introduced to stewardship as a way of life, our diocese will continue to be enriched.

Goler Butcher, Amnesty International board member, chats with Gerald Bone, St. Peter parishioner and coordinator for the Charlotte Chapter of Amnesty International, at a regional conference for the human rights organization. Photo by CAROL HAZARD

Human Rights (From Page 1)

Bone, a parishioner at St. Peter parish in Charlotte, said his interest in Amnesty International was sparked by his belief in the sanctity of life. Although the human rights movement is non-dedominational, it espouses concerns of many Christians and Catholics in particular, he said.

If the 30-year-old organization had been in existence at the time of Christ, "we would have written thousands of letters on his behalf," said Bone.

Amnesty International members apply pressure on government officials by writing letters on behalf of prisoners of conscience. It also sends observers into regions suspected of human rights violations to monitor and record the extent of the violations.

Journey (From Page 2)

was Mary Magdalene, a reformed prostitute. She loved much because she had been forgiven much."

Father Sullivan stressed the need for love and forgiveness, referring to Jesus' commandment to love God and your neighbor.

"How can we love God if we don't love all people? It's not easy. It wasn't easy for Jesus either. Love and forgiveness are acts of the intellect, acts of the will. Feelings have nothing to do with it. By not forgiving others, you harm yourself with negative energy. Sin is anything that gets in the way of relationships with both God and man."

Father Sullivan led the congregation in prayer for the healing of memories to close the second night.

The topic for the next evening revolved around the sacrament of marriage and ordination as symbols of the relationship of the church as the bride of Christ.

"There can be no priesthood without the sacrament of holy matrimony," said Father Sullivan. "Priests are the product of the marriage union."

"Marriage is an example of how Christ loves us through good times and bad times; a reminder of how we give ourselves to Jesus without reservation ... If a man makes his wife queen, he will be her king."

The presence of Jesus in the Eucharist was the subject of the closing talk given by Father Sullivan.

"Many find the virgin birth unbelievable. Yet, this is what we believe. We also believe that what appears to be bread and wine is Jesus present sacramentally. It's not easy. Yet, we believe it. Others don't. Faith to believe is a gift from God. What we find hard to believe is what is easier to believe ... We will only recognize Jesus to the degree that we recognize Jesus in one another."

Using the analogy of families celebrating special occasions together, Father Sullivan talked about the church as an extended family. "What do families do when they get together?" he asked. "They eat, drink and talk ... These are the same three things Catholics do when they come together in church. They eat and drink in the receiving of communion, and they talk to God through prayer."

At the close of this, his final service, Father Sullivan received a standing ovation from the congregation.

Commenting on the program, Father Ed Vilkauskas, pastor of Our Lady of Lourdes, said, "The Lord raises us up through one another. We know it's within us. Let's keep it going."

The fifth service was centered on the Quincentenary Cross, marking the 500th anniversary of the arrival of Christianity in the Americas. The cross was presented to Father Vilkauskas by John Kelly, Grand Knight of Council 10615 of the Knights of Columbus.

The cross, which stayed in the church overnight, will be returned to the parish for the first week of Lent. It is a replica of the cross planted 500 years ago by the first Christian missionaries to the Americas.

Father Vilkauskas and Father John McAndrew, associate pastor of the parish, led the congregation through a special service of dedication in the sharing of faith.

"We have all been renewed and refreshed in who Jesus is for us," said Father Vilkauskas. "Now, we must consider how we will share the faith ... how we will love it out. The Lord has given us a gift. Don't be the person who says, 'Not me, Lord. I'm too busy. Not me Lord. I try to keep the faith separate from the rest of my life. Not me Lord. I didn't shout for your crucifixion. I don't shout for much of anything. Not until others shout will I take a stand'."

In closing, Father Vilkauskas said, "Jesus calls us to take a stand in the workplace, the marketplace, in our hearts and in our homes."

Marion Cardoza is a parishioner at Our Lady of Lourdes.

Haley 'Like A Christ Figure,' Says Archbishop Lyke

By Sister Mary Ann Walsh

WASHINGTON (CNS)—Pulitzer Prize-winning author Alex Haley was "like a Christ-figure," Archbishop James P. Lyke of Atlanta said after the death of the author famous for "Roots: The Saga of an American Family."

"A spirit of self-esteem and liberation was at fever-pitch in the bones of our people," said Archbishop Lyke as he recalled Haley's 1976 epic work and the 12-hour TV miniseries based on it. The miniseries ran eight nights on ABC in 1977 and attracted millions of viewers.

"It is amazing what God accomplished through the gift of one man named Alex," said Archbishop Lyke, one of 11 active black Catholic bishops in the United States. "He (Haley) is a cherished and unforgettable memory, and his work follows him into eternity."

Beverly Carroll, director of the National Conference of Catholic Bishops' Secretariat for Black Catholics, said Haley "raised the consciousness of many African-Americans about the importance of the voyage from Africa to America."

Haley, 70, who also wrote "The Autobiography of Malcolm X," died of cardi arrest in a hospital in Seattle, the day befc he had been slated to speak at Bangor Nav Submarine Base, 15 miles away.

His fame from "Roots" was not withc blemish, however. Two copyright infring ment suits were filed against him. One w dismissed, but a second, brought by Harc Courtlander, who claimed Haley lifted brief passage from a Courtlander novel, w settled out of court. Haley contended t passage came from "something somebo had given me."

The blemish, however, could not ov shadow the impact of the book nor the e TV series and its sequel, "Roots: The Ne Generations."

The part-fact, part-fiction story told Hale own family story and began in 1750 with t birth of Kunta Kinte, who at 17 was taken a slave to America. It ended with the death Haley's father.

Haley, a Protestant, spent 12 years searching his genealogy and during a 19 press conference in Detroit announced had found Irish-Catholic roots in his fam tree.

Scripture

Readings For The Week Of February 16 - February 22

Sunday: Jeremiah 17:5-8; 1 Corinthians 15, 12:16-20; Luke 6, 17: 20-26.

Monday: James 1: 1-11; Mark 8: 11-13

Tuesday: James 1: 12-18; Mark 8: 14-21.

Wednesday: James 1: 19-27; Mark 8: 22-26.

Thursday: James 2: 1-9; Mark 8: 27-33.

Friday: James 2: 14-24,26; Mark 8: 34-9, 1.

Saturday: 1 Peter 5: 1-5; Matthew 16: 13-19.

Father Michael Sullivan (l) shares a laugh with Father Ed Vilkauskas in Fellowship Hall after servi Our Lady of Lourdes in Monroe. Photo by MARION CARD

ᵓope Urges U.S. Cadets To ᴐonsider Challenges They Face

VATICAN CITY (CNS) — Sailing ast across the Atlantic 500 years after 'hristopher Columbus sailed west hould be an occasion for young Ameriins to think of the challenges their eneration faces in the new world, the ope said.

During a Feb. 3 Vatican audience, ope John Paul II met more than 200 idets, faculty and staff members of the lassachusetts Maritime Academy in uzzards Bay, Mass.

The group, on a training cruise board the Patriot State, set sail from uzzards Bay Jan. 10. Its first stop was ie Italian port of Genoa, birthplace of olumbus. They visited Rome after ocking in Naples, Italy, and were sched-'ed to visit Barcelona, Spain, and isbon, Portugal, before returning to e academy Feb. 25.

Most of the cadets are studying for lerchant Marine licenses.

Pope John Paul said the commemotion of Columbus' voyage "offers you i opportunity to reflect on the new challenges which your generation will face in a rapidly changing world."

"In the end," he said, "the effectiveness with which you meet those challenges will depend not only on the knowledge and technical skills you have mastered, but also on your personal maturity and discipline, your moral integrity and your commitment to working generously with others in pursuit of the common good."

He said the cadets probably have seen the importance of all of those qualities, which are the same ones needed for the team effort of running a ship.

Another value of the training cruise, he said, is the opportunity it has given the cadets to meet other people and see other cultures.

"Whatever your eventual plans, I encourage you to be sensitive always to the needs of others, to place their good above your personal interests and to show genuine concern for those less fortunate than yourselves," he said.

Video Reviews

NEW YORK (CNS) — The followg are home videocassette reviews from e U.S. Catholic Conference Office for lm and Broadcasting.

Each videocassette is available on HS format. Theatrical movies on video ive a U.S. Catholic Conference classi-:ation and Motion Picture Associa-ɔn of America rating.

ᴐaptains Courageous" (1937)

Spencer Tracy won an Oscar for his rformance as Manuel, the simple Porguese fisherman in Rudyard Kipling's ory of a spoiled rich boy (Freddie irtholomew) rescued at sea and turned to a good shipmate by the kind-hearted teran sailor. Director Victor Fleming vides a gruff but appealing picture of e aboard the fishing boat backed by unsentimental transformation of the uth's character under Manuel's influce. Youngsters may get teary-eyed at anuel's death but all is emotionally solved in the lad's homecoming. **The S. Catholic Conference classificaon is A-I — general patronage. Not ted by the Motion Picture Associan of America.** (MGM/UA, $19.98)

low the West Was Won" (1962)

Sprawling Cinerama epic tracing way West from the mountain men mes Stewart and Henry Fonda) to the tlers coming by river boat (Karl alden and Agnes Moorehead), wagon in (Debbie Reynolds and Gregory ck) and railroad (Richard Widmark l George Peppard), with a Civil War pover at Shiloh (John Wayne and nry Morgan). Mostly directed by nry Hathaway, with John Ford diting the Civil War sequences and orge Marshall the railroad segment, result is picturesque entertainment, reotyped history and bloated meloma. Some tense but stylized viotce. **The U.S. Catholic Conference ssification is A-I — general panage. Not rated by the Motion Pice Association of America.** (MGM/ , $29.98)

he Miracle" (1991)

A motherless teen-ager (Niall rne) in Bray, an Irish seaside resort town, finds himself strongly attracted to a visiting U.S. actress (Beverly D'Angelo) old enough to be his mother, despite the vehement objections of his alcoholic father (Donal McCann). Irish-born writer-director Neil Jordan's inconclusive melodrama toys with incest and is overwhelmed by the story's drawn-out predictability, though the setting and some nice performances provide marginal interest. Brief sexual encounter, occasional rough language and minor violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.** (LIVE, $89.98)

"The Rocketeer" (1991)

Nitwit story set in 1938 Los Angeles where a gangster (Paul Sorvino) and a movie star-turned-Nazi (Timothy Dalton) conspire to recover a stolen rocket-powered backpack from a daredevil pilot (Bill Campbell) by kidnapping his girlfriend (Jennifer Connelly). Director Joe Johnston's lively but cornball adventure features amusing special effects which help offset the hero's colorless personality. Sporadic comic-book violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Disney, $94.95)

"Shane" (1953)

Classic Western about a former gunfighter (Alan Ladd) who is befriended by a farm family (Van Heflin, Jean Arthur and young Brandon De Wilde) and saves them from being run off their land by a rancher's hired gun (Jack Palance). Directed by George Stevens, it's an epic tale of the conflict over land rights pitting the cattlemen's six-shooters against the homesteaders' moral fortitude and family roots. Stylized frontier violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.** (Paramount, $14.95)

"The Sting" (1973)

Robert Redford and Paul Newman team as Chicago con men who concoct an elaborate scheme involving a phony betting parlor to get revenge on a New York gangster (Robert Shaw) while turning a handsome profit. Director George Roy Hill's action comedy is solid entertainment, though some may find it more than a little contrived. The Depression-era setting includes a house of prostitution. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.** (MCA/Universal, $19.95)

"Treasure Island" (1950)

Disney version of the Robert Louis Stevenson adventure classic stars Robert Newton as a scenery-chewing Long John Silver, with little Bobby Driscoll as a suitably serious Jim Hawkins. Directed by Byron Haskin, the action gets fairly intense at times but the kids will love it. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.** (Disney, $19.99)

NJ
&
BROOK TROUT
PERFECT
TOGETHER

Happy eighth graders from Our Lady of the Lake School in Mt. Arlington, N.J., show off a T-shirt which was part of their succesful four-year campaign to have the brook trout declared New Jersey's state fish. (CNS photo by Tom Lynch, *The Beacon*.)

Students Succeed In Four-Year Campaign To Name State Fish

MOUNT ARLINGTON, N.J. (CNS) — To be a good fisherman, it takes patience and perseverance.

Eighth-grade students at Our Lady of the Lake School in Mount Arlington utilized those qualities in their four-year campaign to have the state legislature declare the brook trout, native to New Jersey lakes and streams, as the state fish.

In January, the students finally reeled in the big one, when New Jersey Gov. Jim Florio came to Hopatcong, near the school, to sign a bill making brook trout the official state fish.

The governor's visit ended a long and arduous process that began when the students were fourth-graders involved in the study of New Jersey as part of their social studies curriculum.

"We noticed the other state standards, like the state animal (horse), state insect (honey bee) and state tree (red oak), were selected through the efforts of schoolchildren," said Patrice Kopec, one of the students involved in the campaign.

"We thought we could do it and bring recognition to our school," she said. "We decided to concentrate on finding a state fish since we live so close to Lake Hopatcong."

The students wrote to then-Gov. Tom Kean recommending the trout as the state fish, "and he wrote back and suggested zeroing in on the brook trout," said student Nicole Young.

The next step, according to student Richard Barnes, "was to get busy and write all 120 members of the state Assembly and Senate to find a sponsor for a bill to make the brook trout the state fish."

Said Frank Tracey about his fellow students, "We all took the project really seriously. We really thought that our choice was perfect for New Jersey."

The students' hopes were raised when a state senator and an assemblyman agreed to sponsor the legislation in their respective houses. Students at the Rev. George Brown School in Sparta, N.J., joined the letter-writing campaign.

The Our Lady of the Lake students visited the state hatchery to learn more about the brook trout and went to Trenton, the capital of New Jersey, to promote their campaign. They came home thinking the brook trout was on its way to being named the state fish as the Assembly version of the bill passed. "We thought it would be easy from there," said Miss Kopec.

But, said Tracey, "there was a lot of pressure for other fish, like the snubnose sturgeon. Some legislators told us the brook trout was too common to be named the state fish."

While the students kept writing to legislators in Trenton regularly as they advanced from grade to grade, the bill foundered in legislative committee. Maryellen Soriano, the fourth-grade teacher who helped initiate the project and named her students the "Trout Shouters," went to teach at Hopatcong Middle School and got students there interested in helping in the campaign.

"We learned the legislative process can take many twists and turns," said Miss Young. "But we also learned to be patient and keep at it."

Felician Sister Julienne Marie Kruper, principal of Our Lady of the Lake School, described the campaign as "a great experience for our students and our school."

"They showed you can make a difference if you try hard enough and don't give up," she said.

Tracey agreed. "To think students at a small school like ours can be famous, that's great," he said. "It sends a good message to other students — we did it so can you."

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FAITH alive!

What is a strong family really like?

By Father David K. O'Rourke, OP
Catholic News Service

Several years ago the American bishops' commission on marriage and family life decided to make a major statement in support of families.

Several meetings produced a preliminary sketch, many notes and a lot of good ideas on what the statement should say, along with the conclusion that it was time for a writer to pull it all together. That's where I came in.

> **"Back in the last century when most Americans lived on the farm, families made it because they had to. Families had to educate their children, nurse the sick, control the wayward, provide work and income and, at the end, bury their dead. Now we have institutions that do all this."**

All these papers ended up on my desk: "Turn this into a text we can circulate for comments, rewriting and final action."

So I spent the summer at my computer thinking and writing about families and what makes them work. It was enjoyable, for as I worked I was able to ask questions and get answers from bright people in the area of family studies.

■ ■ ■

For me the summer was a crash course in why some families prosper and others do not.

The American family has been studied, analyzed and measured from just about every point of view in the years since World War II. It is possible to describe what it is that makes families work.

Back in the last century when most Americans lived on the farm, families made it because they had to. Families had to educate their children, nurse the sick, control the wayward, provide work and income and, at the end, bury their dead.

Now we have institutions that do all this.

Schools care for kids from the earliest years on, even from the earliest hours of the day as both parents go off to work.

Hospitals nurse the sick, the police control the unruly and nearly everyone works outside the home.

The roles our society now reserves to the family are very limited. We can think of family roles in leisure time and recreation, or coordinating services others provide.

So the need for families to survive in order to assure the survival of society has diminished to a lower point than ever been before.

I mention this because what we are looking at here is strong families, especially what it is that makes families strong.

The first characteristic of the strong family, put simply, is that the family members do not buy into our American system of treating the family almost as a convenience. Families develop their strengths because they choose to do so and work at it.

What does this mean? Let me give an example.

During the past Christmas holidays I visited with friends who made the celebration of Christmas both a major event and a family event. Like many families they gathered to open presents, attend Mass and then, later on, have a big family dinner.

In my friends' case it is not easy for all the youngsters, some with fiancees, to make it home for Christmas but everyone makes the effort to be there.

An elderly neighbor couple was invited to dinner as a way of making kindness concrete. And with the large number of people in the house it was not easy to turn the day into a memorable family celebration, but everyone pitched in to make it festive.

In their city there are an almost unlimited number of diversions on the holidays, but they all stayed together for the day. The message was clear to everyone: In all our eyes, this family counts.

So the first characteristic of a strong family is that it takes its own sense of family seriously, much more seriously than our society needs or expects.

A second characteristic of the strong family, connected to the first, is that it sees the family as more than the sum of its parts.

My friends make the effort they because they see family life as a good itself. Their Catholic faith has two co crete points of focus: their family a their parish. In some way, each of the is a place where the entire chur touches down.

The third characteristic of the stro family is its willingness to take ba some of the delegation of its roles to oth institutions that marks our generati

■ ■ ■

Earlier I mentioned how we ha turned over what were once family fu tions, like education and care of the si to specialized institutions. I am not su gesting that we turn the clock back schools and hospitals are great inve tions. But I am saying that the use family makes of these institutio should be decided by the family.

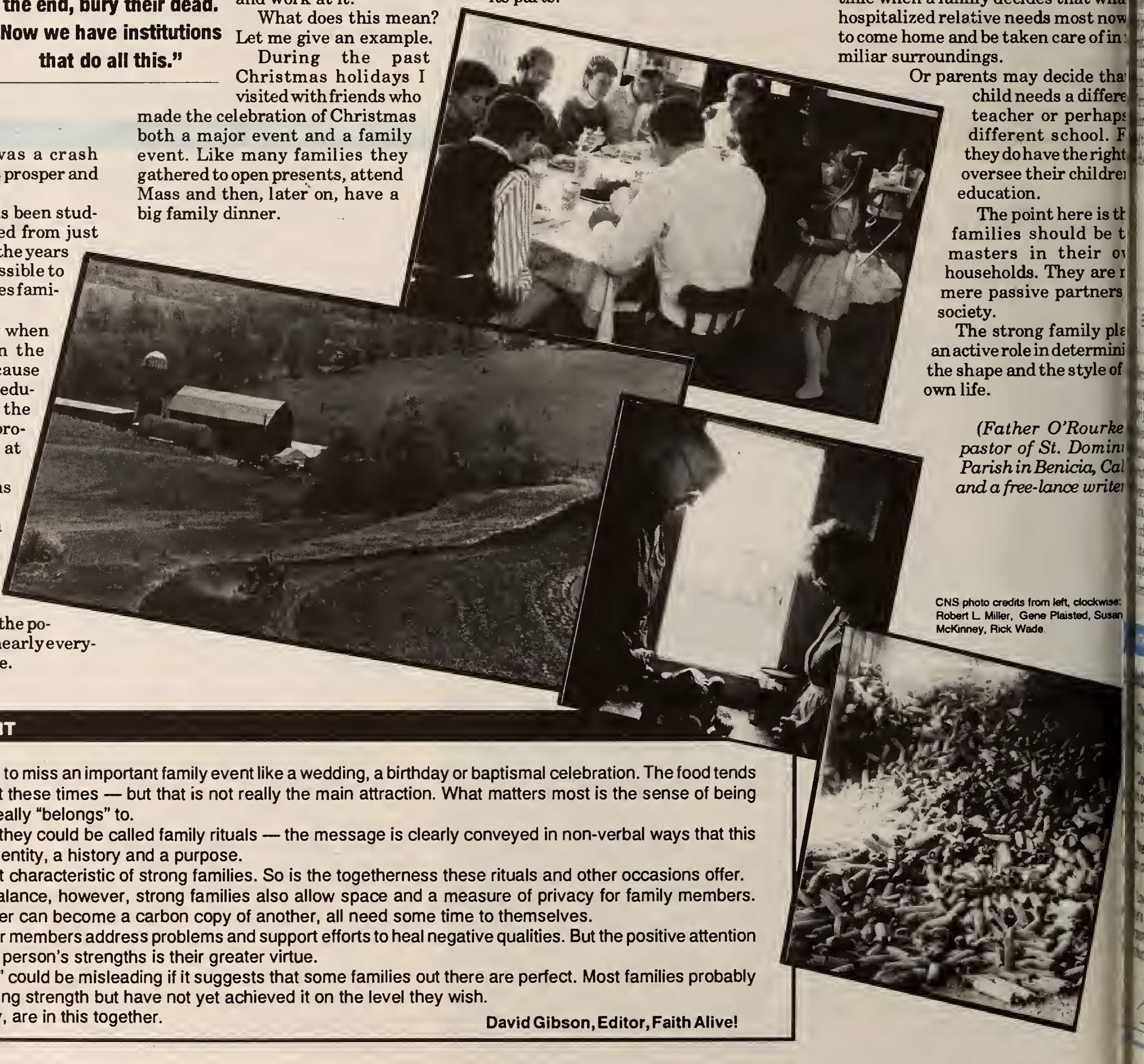
For example, there may well come time when a family decides that wha hospitalized relative needs most now to come home and be taken care of in miliar surroundings.

Or parents may decide tha child needs a differe teacher or perhaps different school. F they do have the right oversee their childre education.

The point here is th families should be t masters in their o households. They are mere passive partners society.

The strong family pla an active role in determini the shape and the style of own life.

(Father O'Rourke pastor of St. Domini Parish in Benicia, Cal and a free-lance write



CNS photo credits from left, clockwise: Robert L. Miller, Gene Plaisted, Susan McKinney, Rick Wade.

FOOD FOR THOUGHT

People usually don't like to miss an important family event like a wedding, a birthday or baptismal celebration. The food tends to be good and plentiful at these times — but that is not really the main attraction. What matters most is the sense of being together with those one really "belongs" to.

On these occasions — they could be called family rituals — the message is clearly conveyed in non-verbal ways that this particular family has an identity, a history and a purpose.

Rituals are an important characteristic of strong families. So is the togetherness these rituals and other occasions offer.

To provide a needed balance, however, strong families also allow space and a measure of privacy for family members. Because no family member can become a carbon copy of another, all need some time to themselves.

Strong families help their members address problems and support efforts to heal negative qualities. But the positive attention strong families offer each person's strengths is their greater virtue.

The term "strong family" could be misleading if it suggests that some families out there are perfect. Most families probably would say they are pursuing strength but have not yet achieved it on the level they wish.

7 Families, you might say, are in this together.

David Gibson, Editor, Faith Alive!

Surfacing family strengths

By David M. Thomas
Catholic News Service

'or more than a century a powerful spiracy convinced most of us that we flawed human beings.

'm not claiming that this negative roach toward ourselves was inten-ially created. But it ex-ssed for the most part the nion of those psychological orists and therapists who t reminding us of our lack erfection.

The result of this focus on aknesses and liabilities s that we became more ne to "negative thinking" ut ourselves. Most of us tle off a whole litany of rtcomings before we begin ame our strengths — if we r get that far.

What's particularly bother-e about this approach is t we may develop an ane-personal self-esteem. Fur-, we can begin to feel disempowered eal with life's challenges. Most na-al surveys underscore this lack of sonal power felt by many citizens.

While I am not blaming the profes-al psychological establishment for situation, particularly because y professionals in the field attempt eate exactly the opposite effect, I am e and more convinced that we have misled.

Turning to family life, we confront a ilar situation. When families are ed to name their gifts or good quali-, they often respond in silence.

"Every family, even the so-called dysfunctional ones, carries with it through life a bag of strengths and survival skills.... Strengths are the rock foundation for building the home, the life of the family."

Yet every family, even the so-called dysfunctional ones, carries with it through life a bag of strengths and survival skills.

This was the conclusion of a massive and pioneering study carried out at the University of Nebraska. The results of the study have been brought to the public's attention by a series of conferences and training programs which are known under the title "Building Family Strengths."

The importance of this emphasis on the positive is that we deal with everyday challenges from our strengths. Our strengths alone are able to assist us.

Good therapists bring personal and family strengths to the surface so that they can use them effectively in dealing with whatever problem there might be.

Strengths are the rock foundation for building the home, the life of the family.

So how do you know what your family strengths are? Here are some key questions and strategies to get you going on composing your list.

Think about a recent family problem. How did you solve it? Did you talk it over? Maybe one of your strengths is the ability to communicate.

Did you work it out together? Maybe a strength of your family is collaboration.

Did you laugh about it? Humor can be a wonderful strength.

Ask a friend to tell you about your family. Sometimes we are the last to know of our good points and it is often our friends who give us the good word. In fact, don't stop with one friend. Ask many because everyone has his or her own little piece of the puzzle.

Identify good qualities of your family of origin. These are often passed on from family to family. Go back as many generations as you can.

Name those families you admire. Often we see qualities in others that we also possess, and that's why we're attracted to them.

Try to observe your family from the outside. Look at family pictures and calmly reflect on what you see as good in that family — which happens to be your own.

Finally, raise this issue within your own family and talk about it.

I often am surprised by the wisdom of our own children. Maybe you will be surprised by the wisdom of your children too.

And is that also a strength? I suspect it is.

(Dr. Thomas is director of the Graduate Center for Community Leadership, Regis University, Denver, Colo.)

FURTHER NOURISHMENT

Clinical psychologist Dr. Ray Guarendi's *Back to the Family, How to Encourage Traditional Values in Complicated Times*, focuses on the day-to-day practices and attitudes which make a happy family. This book is the result of visits and interviews with 100 families throughout all 50 states who were cited by award-winning teachers as being exceptional. Some parents surveyed note: "For most parents, uncertainty peaks somewhere in the teen years.... During adolescence you are sometimes forced to plead ignorance and hope the kids have mercy. Never, but never, though, give up your status as a parent, the one who expects certain behavior, as the one who makes the rules." (Villard Books, a division of Random House, Inc., 201 E. 50th St., N.Y., N.Y. 10022. 1990. Hardback, $18.95.)

Family ingredients: love, adaptation, compromise

By Father John J. Castelot
Catholic News Service

family in any culture is a network of rpersonal relationships.

arly on in the Bible, the usual chal-es of family life were complicated by custom of a man's having not only a but a concubine. This led to inevi-e tensions.

braham and Sarah were devoted to other. When they were forced to shelter in Egypt, where she might ubjected to harassment, he devised heme to protect her. When the scheme worked and they were together again, they confronted the matter of her childlessness.

Following the laws of the day, he asked her if he could have her maid as a sort of surrogate mother. She consented, but when Hagar, the maid, had a child, Sarah regretted her decision.

The maid used her now superior status to make life miserable for Sarah. Then, when Sarah had her own child, Isaac, there was trouble between the two boys.

Furious at what she perceived as the mistreatment of Isaac by Ishmael, Sarah demanded that Abraham get rid of both "the brat" and his mother. As much as it broke his heart, Abraham agreed.

Sometimes one must make hard decisions, compromise, if the basic family relationship is to be safeguarded.

Love, adaptation, compromise: These are necessary ingredients in any family relationship.

Jacob fell in love with Rachel but, thanks to the craftiness of his uncle, Laban, Jacob ended up with the less favored Leah as his wife. His temporarily frustrated love led him to work seven more years for Laban to win Rachel's hand.

■■■

Still he was faithful to both. Leah gave him 10 sons and Rachel two. They were a rowdy bunch of boys and gave Jacob not a few headaches.

Understandably, Jacob had a special love for Rachel's two boys and made the mistake of openly favoring Joseph. The others were livid at this favoritism — so much so that they sold Joseph as a slave to an Egypt-bound caravan.

Fierce sibling rivalry, violence, deceit, heartbreak: enough to tear any family to shreds.

Still, after Joseph rose to prominence in Egypt and his brothers went there looking for food, he was not vindictive. He sent them back for their father. A tearful reunion followed.

Forgiveness, too, is essential for family integrity.

The family of Jesus is honored as the holy family. This family obviously was pious and devout, but "holy" really means "whole, integral, authentic."

Mary and Joseph were devoted to each other and to Jesus. But they had difficult moments, too. Their son baffled them, and his career seems to have embarrassed them (Mark 3:21).

Yet they remained a loving, whole, integral family with strong interrelationships.

Biblical families were not always role models, but they are instructive object lessons. They were reassuringly human.

(Father Castelot is a Scripture scholar, author and lecturer.)

ITH IN THE MARKETPLACE

entify two characteristics of a healthy family.

"The family has to be close — both religiously and just in terms of knowing each ıer. A healthy family spends a lot of time together doing fun things — things the ıole family can do together." — Juda Beldina, Huttonsville, W.Va.

"Communication is everything. When you communicate, you stay together and rk out your problems together. It is also important to have faith in each other and to ep trying to work things out." — Jim Ratterman, Louisville, Ky.

"We try to honor each other and honor God. We try to pick each other up and bear ch other's burdens." — John Fritsch, Vermillion, S.D.

"Love and understanding of each other. We talk to each other and respect each ıer's views. We listen carefully to each other. The parents also have to care enough spend time with and discipline respectfully their children." — Millie Wenner, mhurst, Ill.

An upcoming edition asks: When a problem seems beyond your control and you ask God to take over, are you freed of further responsibility? Why or why not? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

Father Eric Albertson, associate pastor of St. Lawrence Parish in Alexandria, Va., stands on the shore of a small lake in Alexandria where he rescued a man and dog who fell through thin ice. (CNS photo by Ann M. Augherton, *Arlington Catholic Herald*.)

Virginia Priest Saves Man, Dog From Lake After Fall Through Ice

ALEXANDRIA, Va. (CNS)—"I've never saved a life before," said Father Eric Albertson, associate pastor of St. Lawrence Parish in Alexandria, a Washington suburb.

But that's what he did late Jan. 27 by pulling a near-drowning man who had fallen through the thin ice of a nearby lake.

"I was really at the right place at the right time," Father Albertson said. "I feel very privileged to have been there. I didn't think much of it. I just kind of responded to the situation."

Father Albertson, 32, told the *Arlington Catholic Herald*, diocesan newspaper, that he was returning to his temporary home — the rectory was being renovated — near midnight. As he was getting out of his truck he heard someone yelling at a dog.

He originally thought someone had been mugged in the nearby woods. He entered the woods and heard the voice again. Following the voice a half-mile into the woods, he then heard it clearly say, "I've fallen through the ice."

Father Albertson looked over a ridge and saw a man in the middle of the lake who was unable to get out. "I shouted, 'Don't worry. No problem getting you out.' I lied," he said.

When the man, Dana Moro, said he had been in the water 45 minutes and was weakening quickly, Father Albertson said he made a split-second decision to help the man rather than go for help. Paramedics later told the priest Moro would have survived only two or three more minutes in the water.

Father Albertson took off his jacket, sweatshirt and scarf and left them on the shore. Wearing only a T-shirt and slacks, he pulled a small dead tree from the ground and inched his way out onto the ice on his stomach.

Moro was unable to grasp the tree because of the cold. "I really got scared," Father Albertson said. He inched closer.

"I talked to him to keep him calm. I told him he had to work with me," said Father Albertson, an Eagle Scout in his youth. "I grabbed him under his arm and kept talking to him. The ice was making all kinds of noise."

Father Albertson was able to pull the 220-pound Moro out of the water and onto the ice. He slowly edged himself back and pulled Moro behind him across the ice to the shore. He didn't realize at the time the whole process had taken 30 minutes.

"The cold didn't affect me," he said. "I had a little sweat going."

Father Albertson put his sweatshirt around Moro's legs, the jacket around his body and the scarf around his face, which had been cut by the ice.

"I thought it would be faster for me to get help than to carry him back myself," the priest said, but Moro got upset that his dog was still stranded in the water. It was Moro's attempt to save his dog which had stranded him.

Father Albertson told Moro to talk to the dog to "keep him busy," while he ran for help. The priest got blankets and a flashlight from neighbors, who called for the rescue squad.

The priest tried twice to save the dog but the ice, weakened from Moro's rescue, began to crack all around Father Albertson. By then the paramedics arrived and told him to get off the ice. Before leaving, he slid the tree toward the hole where the dog was. The dog was able to climb up on it, straddle it to rest and pull itself out of the water.

Moro had a body temperature of 90 degrees when reached by paramedics. Although being treated for hypothermia, he was expected to make a full recovery.

Father Albertson caught a cold during the episode. He also overslept the next morning and missed the early-morning Mass he was to celebrate.

Pro-Life Ad Raises Controversy

The Rev. Robert Lewis, pastor of one of Arkansas' largest fundamentalist congregations, said a pro-life television commercial which he produced was intended to rivet people's attention to the "issue of life."

The commercial showed a screen split in quarters featuring an American Indian elder, a black man with a noose around his neck, a group of men in Nazi POW fatigues and a 10-week-old fetus.

The commercial said each group had been considered "less than human."

Mr. Lewis, who heads Fellowship Bible Church in Little Rock, said the national Right To Life committee "has asked about rights to the commercial."

Jack Ragan, NRLC state organization coordinator, told Catholic News Service that the ad had a lot of potential.

People In The News

Mother Teresa Visits Pope As She Resumes Globe Trotting

VATICAN CITY (CNS) — Less than two months after emergency heart treatment, 81-year-old Mother Teresa of Calcutta resumed her globe-trotting career on behalf of the poor by traveling to Rome for a private meeting with Pope John Paul II. The 1979 Nobel Peace Prize winner arrived Feb. 4 and was received by the pope the following day. The Vatican announced the meeting but did not say what was discussed. Mother Teresa stopped in Rome before continuing to her headquarters in Calcutta, India.

Bush Backs School Choice To Benefit Catholic Schools, Quayle Says

WASHINGTON (CNS) — Vice President Dan Quayle said President Bush backs letting choice-in-education programs benefit non-public school students and denied the issue got short shrift in the State of the Union address. "I don't think that there was so little emphasis" on choice, Quayle said in answer to questions from Catholic News Service after he met with Catholic schools representatives Jan. 31. "I think that the president is strongly committed to choice and anybody who doesn't believe that he's strongly committed to choice doesn't know the president like I do," Quayle said.

Bishop Maurice Dingman Dies; Was Social Justice Leader

DES MOINES, Iowa (CNS) — Retired Bishop Maurice J. Dingman of Des Moines died of pneumonia Feb. 1 at Mercy Hospital Medical Center in Des Moines. He was 78 years old. His funeral Mass was Feb. 5 at St. Ambrose Cathedral in Des Moines, with Archbishop Daniel W. Kucera of Dubuque and Bishop William H. Bullock of Des Moines as chief concelebrants. As head of the Des Moines Diocese from 1968 to 1986, Bishop Dingman was an outspoken advocate of rural American values, social justice and peace.

Cardinal Asks Bush To Order New Immigration Hearing For Doherty

NEW YORK (CNS) — Cardinal John J. O'Connor of New York has asked President Bush to order a new hearing for Joseph Doherty, the Irish Republican Army member who is seeking political asylum to avoid extradition to Great Britain and imprisonment there for a murder conviction. "Consigning any individual to return, without a hearing, to a country where persecutors may be waiting is antithetical to the principles that we as citizens of the Unit States revere," the cardinal said in letter dated Jan. 28.

Judge Says He Aimed To Give H tians Chance To Show Why Th Fled

PALM BEACH GARDENS, F (CNS) — The U.S. district judge w succeeded temporarily in blocking U. attempts to return Haitian boat peo said his aim was to allow those flee Haiti the chance to show "they did r leave for economic reasons." Judge Clyde Atkins, 77, told an audience Fe 2 at the Cathedral of St. Ignatius Loy in Palm Beach Gardens that his rulin "centered solely on whether they we able to make that presentation." Atki an active Catholic in Miami, was t Florida judge whose rulings three tim blocked federal government attempts forcibly repatriate Haitian boat peo intercepted by the U.S. Coast Gua His first ruling came Nov. 19, a day af the U.S. State Department announce would begin sending Haitian boat peo home.

Jesuit Becomes Acting Head of Pub College

NEW YORK (CNS) -- Jesuit Fat James N. Loughran took office Feb. 3 acting president of Brooklyn Colle Father Loughran, 51, is former preside of Jesuit-run Loyola Marymount U versity in Los Angeles. He repla Robert Hess, president for 13 yea who died in January. He is expected stay in the post for the rest of the sch year.

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Love One Another As Christ Loved His Church

;ush's Health Plan 'Fundamentally lawed,' Catholic Official Says

ST. LOUIS (CNS)—President Bush's posal for health care reform "is fundantally flawed, sidesteps major problems l is, therefore, inadequate," according to head of the Catholic Health Association.

John E. Curley Jr., president and chief cutive officer of the St. Louis-based ociation, said the plan outlined by Bush Cleveland Feb. 6 and in other appeares around the country will not solve the ion's health care crisis.

"Unfortunately, the president's health e plan doesn't begin to address the real blems facing the 90 million Americans o have no health insurance or who have iculty paying for it," Curley said.

Bush's plan includes a system of tax dits and vouchers to help the working or and moderate-income Americans pay health insurance and tax deductions for se in higher income brackets. It would be nced primarily by limiting growth of the eral Medicare and Medicaid programs.

Tax credits will not "help the poor, the income or the unemployed afford the y high up-front cost of private health urance," Curley said. "It won't help them now that the check — in this case a tax dit or voucher — will be in the mail r."

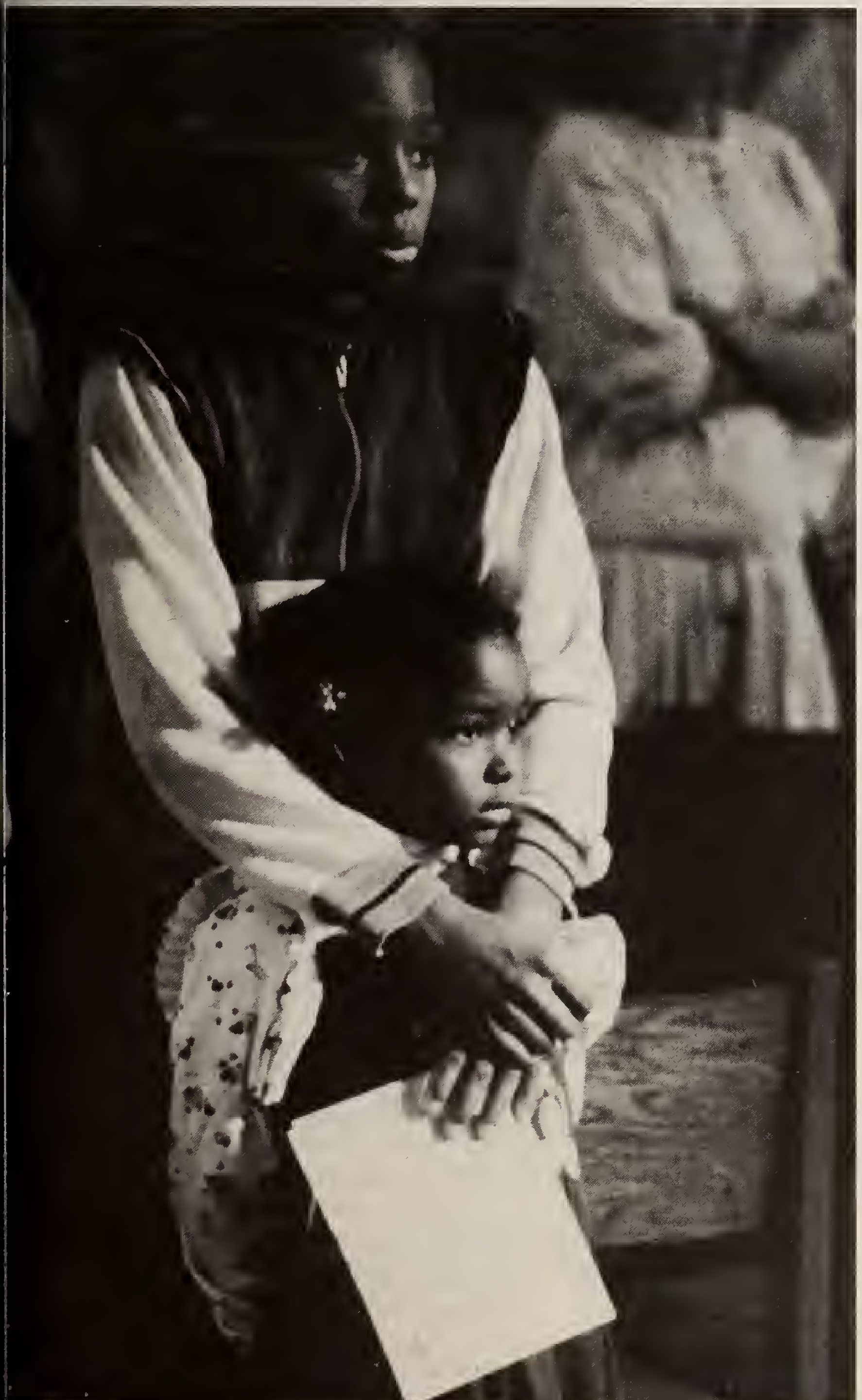
The plan also does not address the blems of "the uninsured who already e an illness and can't obtain insurance," said.

The CHA president said "election-year politics" have made it "nearly impossible" for Bush "to develop a health care reform program that is both coherent and credible."

"The U.S. health care system is in need of fundamental reform but the devil is very much in the details," he said. "If the president suggests a larger role for government or higher taxes, he'll take it on the chin in New Hampshire and other Republican primaries. If he proposes to finance his reforms by holding down spending in existing health programs, the beneficiaries of those programs won't vote for him. And if his plan contains none of the above, no one else will take it seriously."

The Catholic Health Association, through a 20-member Leadership Task Force on National Health Policy Reform, is working to produce its own plan for reforming the U.S. health care system. The task force hopes to present its final proposal to the CHA board this spring.

The CHA plan, now the subject of regional meetings throughout the country, foresees establishment of a national health board, independent from the legislative and executive branches ofgovernment; state health organizations to assess community needs and distribute resources; and "integrated delivery networks" of physicians, hospitals, nurses and social workers to provide care.



is photograph of 16-year-old Akeen Burney with his arms around his 6-year-old sister, Callie Mae, ing a Mass at St. Joseph Parish in St. Petersburg, Fla., won a prize for Sister Mary Felix Mushel. vas one of 100 winners in a "Let Freedom Ring" photography contest co-sponsored by Parade gazine and Eastman Kodak Co. (CNS photo by Sister Mary Felix Mushel)

CORDS OF PRAYER - Diane Pelligrini (l), Lenore Rischer and Priscilla Andonie of the New Orleans group, Mary's Children, knot rosaries out of cord. The group of about 60 sells the rosaries to raise funds for trips to Medjugorje, the Yugoslavian village where Mary reportedly has appeared. CNS Photo by FRANK METHE

New Orleans Women Send Cord Rosaries Around The World

NEW ORLEANS (CNS) — The first thing you ask yourself is: Who are these women and what are they doing twisting string? Is this some kind of therapy?

Not exactly. Diane Pelligrini, Priscilla Andonie and Leonore Fischer are among the 60-plus members of a group that calls itself Mary's Children. And the string they're twisting and knotting is destined to become a cord rosary.

Members of Mary's Children have made thousands of cord rosaries since two New Orleans women first met Buck Weaver, an ex-Marine drill sergeant who is now a deacon in Texas, in Medjugorje, Yugoslavia. He told them about how he made cord rosaries to spread devotion to the rosary.

The women, Seton Jenkins and Teresa Shank, brought the idea back home as a way to raise funds to send young people to Medjugorje, where Mary has been reported to appear since 1981.

In the past few years, through cord rosary sales, Mary's Children has paid for trips to Medjugorje by some 400 young people whose parents wouldn't have been able to afford such a trip, said Mrs. Andonie.

Mrs. Fischer, president of Mary's Children, said the group's purpose is to "promote prayer by our members and to foster devotion to the rosary through making and distributing cord rosaries."

The fund-raising aspect of the cord rosaries still helps pay for youth trips to Medjugorje, she added, but the group also gives away many rosaries, including a batch of 1,500 rosaries sent to Yugoslavia for distribution among Croatian soldiers.

It is not the first time that the cord rosaries have been to war. They were called to duty during Operation Desert Storm.

"We called them 'Operation Desert Calm,'" said Mrs. Pelligrini.

Father Thomas Kinney, who served overseas as a chaplain during the war, and Father Walter Austin, Mary's Children chaplain who was called up as a Louisiana National Guard chaplain, asked for rosaries for the troops.

"We'd write the soldiers that 'we don't know if you are a Catholic, but if not, you can give the rosary to a Catholic or keep it for yourself if you wish.' We got letters back saying they were glad to have the rosaries even from those who weren't Catholics," Mrs. Pelligrini said.

Franciscan Nun Wins Photography Contest

ST. PETERSBURG, Fla. (CNS) — Franciscan Sister Mary Felix Mushel saw the shot of a lifetime and captured it on film. What she didn't realize was that her eye for photography would win her a prize.

Sister Mushel was chosen as a winner in the "Let Freedom Ring" photography contest co-sponsored by Parade magazine and Kodak. Entrants were challenged to capture a moment expressing the meaning of the Bill of Rights, the first 10 amendments to the Constitution.

The nun's entry shows 16-year-old Akeen Burney holding his 6- year-old sister, Callie Mae. The two appear to be deep in thought during a Mass at St. Joseph Parish in St. Petersburg.

"I was extremely surprised," said Sister Mushel in a phone interview with *The Florida Catholic*.

"The children in the photograph were witnessing the baptism of other children, and I turned around and saw them. I had my camera, so I took their picture. They didn't even notice. "

"So this summer, (a friend) encouraged me to enter the contest. I went through some boxes of photographs and picked this one. I thought to myself, 'Why not? I've got nothing to lose.'"

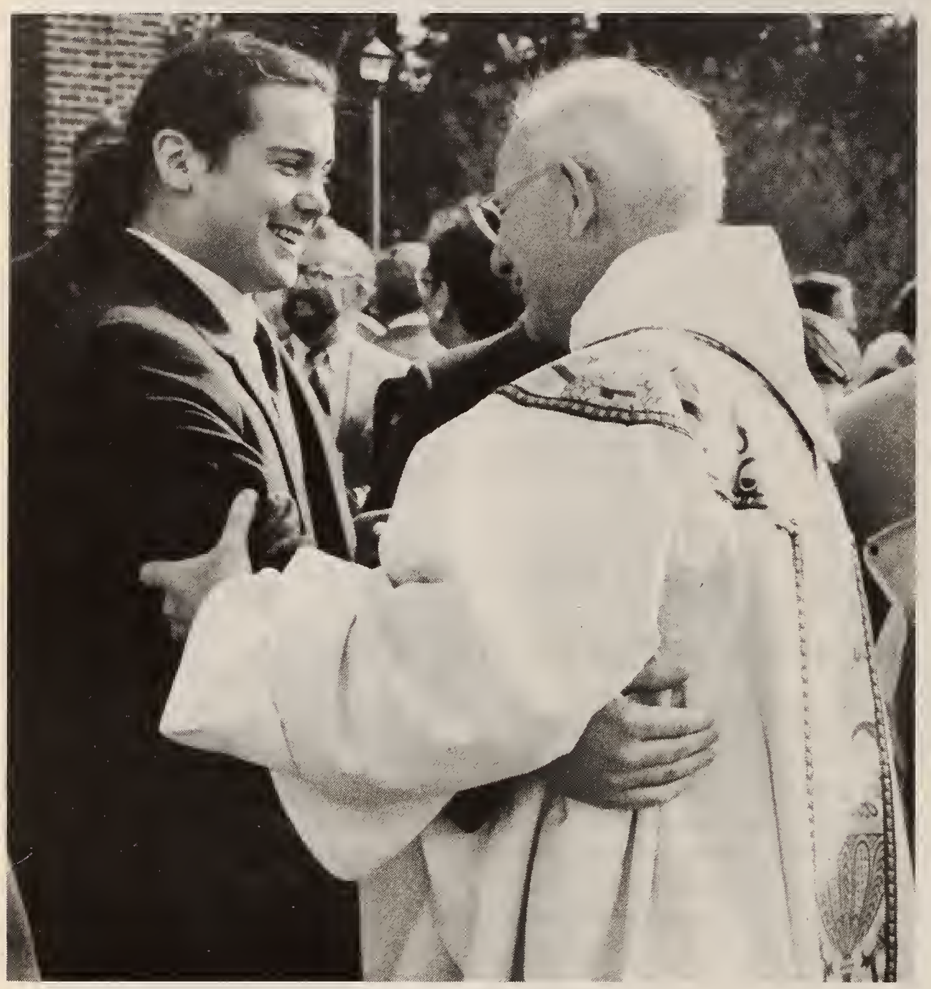
Her picture and 99 other winning photographs from throughout the country were chosen from among more than 200,000 entries.

"When word spread throughout the parish, and the children found out, they were pretty excited about it," she said.

Sister Mushel, a self-described photography hobbyist, was awarded $100 for the picture. She purchased gifts for the children and said she would also like to buy a flash for her camera.

After being exhibited in the American Adventure Pavilion at Walt Disney World's Epcot Center through Jan. 10, the photographs were to travel throughout the country

Comunidad Hispana
Comuniquémonos



El nuevo Abad de la Abadia de Belmont en el día de su instalación
Foto por JOANN KEANE

El Amor todo lo puede

Por PADRE SILL RUEDA

No hay nada más necesario e importante en la vida que el amor. Como dice San Pablo a los Corintios, el amor todo lo puede y todo lo soporta. El amor es el único que puede cambiar a los hombres y a los pueblos, sin necesidad de guerras ni armas. El amor es el que hace trasformar los áridos campos en maravillosos jardines de flores y frutos. El amor es el que cambia los corazones de piedra, en corazones de ternura y sensitivos a todo dolor humano.

No hay nada más grande que el amor. Pasarán los tiempos, se acabarán los reinos, pero el amor seguirá existiendo por toda una eternidad a pesar de los siglos. Qué tiene pues el amor que dura tanto?

Qué tiene el amor que nunca se acaba? Qué tiene el amor que conoce todos los secretos del mundo? San Pablo sigue diciendo que el amor no es egoista, que es servicial, que no es envidioso, que es como una campana que timbra fuerte y da buen sonido. Esto para explicar que el amor verdadero se convierte en acción y en servicio, abnegado y desinteresado a los demás.

No hay que confundir el término ni el significado genuino del amor. Hoy en día cuando nos parece que esta palabra tiene más significado; nos desengañamos sabiendo que su uso es muy superficial y su contenido no llena plenamente las ambiciones del hombre y por lo tanto hallamos desequilibrios y vacios en muchos seres humanos.

El amor tiene que ser en el hombre, la primera palabra de su vida, la claridad que disipe las tinieblas de su alma, la luz que ilumine más fuerte su sendero. Por eso San Juan dice en su Evangelio que Dios es amor y quien vive unido a El, permanece en el amor. El amor es algo tan valioso que no se puede comprar. Algo tan grande que no se puede medir. Quién puede medir a aquel que es capaz de dar la vida por los demás? Quién puede penetrar en el corazón de aquel que solo desea servir a sus hermanos a pesar de las guerras, de los fracasos, de las enfermedades, de los climas mal sanos, de las barreras culturales? Quién puede seguir los pasos de aquellos misioneros, que dejándolo todo, van en busca del pobre en las barriadas de la ciudad, o del indio en las selvas tropicales, para ayudarles y enseñarles, sin recibir ninguna recompensa, solo guiados por la grandeza del amor? Quién puede comprender a una madre o padre de familia que se entregan totalmente de lleno a sus hijos para sacarlos adelante contra toda adversidad en la vida? Este es el verdadero amor del cual nos habla el Evangelio, no aquel superficial y efímero que se acaba en una noche de parranda o que termina en un bar lleno de licor. O aquel que se consigue por dinero o por cualquier otro interés. O aquel que se da a pedazos y nunca se completa.

El amor de Dios al mundo fue tan grande que entregó a su único Hijo Jesucristo para que al padecer en la cruz, muriera por nosotros, para rescatarnos del mal y llevarnos a una vida nueva. Jesús sirvió de borrador de nuestras culpas, para limpiar nuestra imagen caida y deteriorada por el pecado y darle una nueva dimensión y esperanza en el futuro. Todo esto por amor.

Noticas Breves

Nuevo Obispo Auxiliar de San Bernardino es vigesimo-primer Obispo Hispano de los E.U.

Washington (CNS) — El nombramiento el 28 de enero de Monseñor Gerald R. Barnes como Obispo Auxiliar de San Bernardino California, aumenta nuevamente la cantidad de Obispos hispanos en los Estados Unidos a 21 y la cifra de California a cinco.

El Obispo designado de 46 años de edad, nació en Phoenix y fué criado en Los Angeles, pero ha sido Sacerdote de la Arquidiócesis de San Antonio desde su ordenación en 1975. En 1987 llegó a ser el primer rector de origen hispano del Seminario de la Asunción, en San Antonio.

Presidente de CELAM pronostica gesto Papal hacia indígenas y negros.

New York (CNS) — El presidente del consejo episcopal latinoamericano dijo en una entrevista en New York que él pensaba que el Papa Juan Pablo II estaba considerando un gesto especial para los indígenas y afro-americanos cuando inaugure la cuarta asamblea general de Obispos latino-americanos el 1
de octubre próximo.

El Cardenal Nicolás de Jesús Lóp
Rodriguez, de Santo Domingo, dijo q
algunos Obispos latino-american
habían pedido al Papa que adoptara algu
acción especial como señal de
preocupación de la Iglesia por estos d
grupos. El consejo episcopal conoci
por sus iniciales CELAM en español,
reunirá en Santo Domingo, capital de
República Dominicana y sede de
Obispo desde 1511, la diócesis m
antigua del hemisferio occidental.

El Papa se reunirá con Musulmanes visitará antigua casa de esclavos Africa.

Ciudad del Vaticano (CNS) —
Papa Juan Pablo II, durante una visita
una semana de duración al Afri
celebrará tres reuniones con dirigent
musulmanes y visitará a una isla q
alojó a los africanos del oeste de e
continente destinados a las Améric
durante el tráfico de esclavos.

El Vaticano publicó un itinera
completo para el viaje, entre los días
y 26 de febrero, a las nacion
primordialmente musulmanas de Seneg
Gambia y Guinea.

Nuestra Iglesia
II - Es Santa

Por PADRE SILL RUEDA

La santidad de la Iglesia también es universal porque Jesús es uno para todos en su propia divinidad y asi somos santificados en su nombre como dice el "padre nuestro". "Si la Iglesia es una especie de sacramento o de signo de nuestra unión con Dios, por lo tanto es el instrumento santo, establecido por Jesús para unirnos a El como a nuestro Salvador personal". Así dice el Padre Cogan en su Catecismo para adultos. Y realmente es así, porque no hay otra manera más clara de entender este misterio, sino es a través de su fundador Jesucristo.

La Iglesia aparece en su simbolis
como la "esposa de Cristo", porque seg
la constitución la podemos confesar
decir de ella que es una, santa, católi
apostólica y universal y a la cual es
siempre dirigida nuestra mirada de fe.

Ser santo en la Iglesia signifi
continuar a Cristo de alguna manera
nuestras vidas, con nuestras acciones
actitudes para poder extender el reino
Dios entre nosotros. Cristo está vivo
sigue actuando en cada uno de s
miembros y especificamente en l
sacramentos que son el camino m
seguro a la salvación.

Para Jesús comunicarnos su santid
de un modo visible utiliza sign
concretos y accesibles al hombre, sign
que le son familiares a todo momen
como el agua, el aceite y la luz en
bautismo. Como el pan y el vino en
eucaristía. Como los anillos en
matrimonio. Como la palabra y el perd
en la confesión etc. Como todo aque
que indirectamente nos lleva a ponern
en contacto con El. La naturaleza, l
animales y el mismo hombre.

San Juan dice en el Evangelio que
no nos amamos entre nosotros mism
que nos vemos a diario, como podem
amar a Dios a quien no vemos de
modo directo o singular. Y si no h
amor en la Iglesia, tampoco puede ha
santidad. La una y la otra van unidas.
podemos decir que la santidad de la Igle
se mide por el amor de sus miembros.
si la Iglesia es santa es porque a diario
participantes se aman, como Cristo a
a su Iglesia.

El día del amor que celebramos cada año en febrero con tanto entusiasmo, nos tiene que llevar a descubrir el verdadero amor en el mundo que vivimos. Un amor que se convierta en servicio y no simplemente un amor de targetas y regalos bonitos y vanas palabras que no duran mucho.

El día de San Valentin o del amor y la amistad, tiene que nacer en lo más hondo del corazón humano y vivir allí para siempre. Tenemos que regarlo de buenas acciones para que no muera y alimentarlo de sentimientos positivos y generosos para que se llegue alguna vez a parecer al amor de Dios que es maravilloso y sublime y nunca muere. El amor todo lo cambia y todo lo transforma, sin él no tiene sentido nuestra vida.

ENT HOME

Haitian woman in the refugee camp at Guantanmo Bay, Cuba, cries after learning that she is going be sent home. The U.S. Supreme Court recently cleared the way for the forced return toHaiti of ugees already at the camp, a move denounced by Catholic migration officials.

(CNS photo from Reuters)

Thanks to St. Jude

for prayers answered and favors granted.

C.E.M.

12. ¿QUÉ SON LOS SACRAMENTOS? ¿POR QUE SON IMPORTANTES PARA LA SALVACIÓN?

Jesús está siempre presente en Su Iglesia, especialmente por su presencia y poder en el maravilloso don de los sacramentos. Los sacramentos fueron instituidos por Cristo y confiados a la Iglesia como medios para comunicarnos la vida divina. Son acciones sagradas por las que, mediante Cristo y el Espíritu Santo, se expresa, se nutre y se celebra la fe, se rinde culto a Dios y se efectua la santificación del ser humano. Los sacramentos contribuyen en el más alto grado al establecimiento, el fortalecimiento y la manifestación de la comunión de la Iglesia. (*Código Canónico*, Canon 840)

Cuando se recibe a una persona en la Iglesia por el Bautismo, es el mismo Cristo el que bautiza. Por el Sacramento de la Penitencia, Cristo reconcilia a los pecadores con Dios y la Iglesia. En la unción de los enfermos, Cristo alivia a los enfermos.

Debido a que son signos, los sacramentos también instruyen. Son auxilios visibles para enseñarnos los efectos espirituales del sacramento que se está celebrando.

El ministro de la Iglesia garantiza que Jesús está presente en el sacramento que se está celebrando.

Hay siete sacramentos: Bautismo, Confirmación, Penitencia o Reconciliación, Eucaristía, Matrimonio, Órdenes Sagradas y Unción de los Enfermos.

Sacrifices Worth It For School Mom

BY JOANN KEANE
Associate Editor

CHARLOTTE — Shelly and Felix Aispuro's three children ride the bus to school.

That may not seem so unusual, except their mother rides with them. They ride a city bus to Our Lady of the Assumption school, since only one parochial school — St. Patrick's — offers bus service.

Four years ago, when Aispuro applied for kindergarten admission for her oldest daughter, the family lived near the school. When they moved nearly a dozen miles further away, Aispuro opted to keep her children at Our Lady of Assumption instead of switching to schools closer to home.

Their day begins early. They rise at 4:30 a.m. and catch a bus at 6:30 a.m.

Two buses and more than an hour later, they arrive at their destination. The three children scurry off to wait for their friends, and Aispuro heads to work in the school cafeteria.

Aispuro, who doesn't drive, takes the long trek across town in stride. "It doesn't bother me, because this is where I want my kids to be," she says. "I don't care if I had to take three buses to get here, I'd do it," she says.

Her children don't complain about the early hours or the long bus rides. "They know that's what they have to do to come here," Aispuro says.

The foursome uses the bus trip as a time to regroup, to talk about the days activities. "You'd think with me working here, and them in school, there would not be a lot to talk about, but there is," says Aispuro. "It is our time together." Once off the bus and back home, the race is on to get dinner on the table, juggle homework and and squeeze in some household chores.

During the day, Aispuro assures that nearly 200 meals are served each day. In addition, she is involved in as many school activities as time allows.

"Shelly exemplifies the spirit of Assumption," says Patricia Murphy, principal of Our Lady of Assumption. "She believes in a Catholic education, the Gospel values."

Some mornings, Aispuro greets the littlest students as they exit from their carpools. Her warm smile and hello is for the students, welcoming a new school day.

Our Lady of Assumption is a community of caring and family, coupled with support, says Murphy. It is the blending of all our gifts, drawing on the strengths of each other, that make a community, she says.

Aispuro echos Murphy's view of the community bond of the school.

Shelly Aispuro cleans up after the lunch rush in the cafeteria of Our Lady of Assumption.

Photo by JOANN KEANE

"I look forward to coming to work everyday." says Aispuro, "It's more like being with family and friends than work."

"She knows each of the children by name, so when they order lunch, they get a greeting," says Murphy. "She probably can tell you what they order every day," Murphy says of Aispuro.

Off the top of her head, Aispuro can name the children who have food allergies and those who prefer macaroni to tuna casserole.

The students may turn up their noses to certain dishes, but not to Aispuro.

As for Aispuro, the students are what it's all about. They flock to her. They come to her to talk. She's their confidant.

"Being here is like having 100 kids," Aispuro says with pride.

She never seems to tire of talking about her "kids." In her three year tenure, she's watched awkward grade school girls blossom into young teens. When a group graduates, Aispuro suffers from empty nest syndrome.

When Assumption school relocates to its new location next fall, Aispuro and her children will be faced with an increased distance. "It will be a longer ride, but it's worth it," says Aispuro.

"I can't imagine not being here," says Aispuro. "I love it."

Crosswinds

In our efforts to avoid recidivism and to point pregnant teenagers in new directions — since we believe teenage pregnancy relates directly to low self-esteem and the need to be important in someone's eyes — and in light of the enormity of the problem, we have turned to volunteers for answers.

We offer the volunteer structure, training, support and the opportunity to make a difference in someone's life. Then, we sit back and watch, intervening if appropriate.

One 15-year-old, who was referred to our agency regarding her untimely pregnancy, had very low self-esteem and was receiving little help or guidance from her mother. She came from a single-parent home and the mother was distracted by her work at a low paying job.

The young woman, during a home visit, was given information about our program and the opportunity to participate in it. She kept her head down most of the time and spoke in a soft, shy voice. She said she was scared and felt alone. She said she and her mother argued constantly and she felt she would never be able to make her life worthwhile now that she was pregnant.

We started to meet each other on a regular basis until we had a volunteer willing and trained to work with her. Once introduced, the two matched up like "peanut butter and jelly." She and the volunteer met on a weekly basis and I began to see that the young woman felt supported, encouraged and better about life in general.

When the time came for her delivery, the volunteer went with her to the hospital and stayed with her during a very long labor. People at the hospital wondered who this woman was, why she gave so much attention to the young teenager and what relationship did they have. One nurse mustered up her courage and asked flat out: "What is your relationship to this young mother?" The volunteer responded simply, "She is my friend."

A few weeks later, we received a beautiful letter from the young mother thanking us for her new friend and the love and support that all of us gave her in her time of need.

Diocesan News Briefs

Bishop McGuinness Registration

WINSTON SALEM — Bishop McGuinness Memorial High School is currently accepting applications for the 1992-93 school year.

For more information, contact Gerard Carter, (919) 725-4247.

Liturgy and Sacrament Workshop

CLEMMONS — A liturgy and sacrament workshop will be presented at Holy Family on Feb. 21 - 22 by St. Joseph Sister Carol Zinn.

Workshops are sceduled on Feb. 21 from 7 p.m. to 9 p.m. and on Feb. 22 from 9:30 a.m. to 5 p.m.

Pre-registration is required. Call (919) 722-0028 for more information.

Trip The Light Fantastic

HICKORY — St. Aloysius Parish dance will be held Feb. 29 at Performance Place in Hickory from 7:30 p.m. until midnight.

Tickets at $5 per person will be sold after Masses on Feb. 16 and 23, or through the parish office.

Local DJ Rick Reynolds will provide the music. Soft drinks and coffee will be provided, and attendees are asked to bring an hors d'oeuvre to share.

For more information, contact Chris of Bev Killian, (704) 322-4223.

Clowning Around

CHEROKEE — Senior citizens from Our Lady of Gaudalupe are planning a trip to the circus in Asheville on Feb. 22, for the matinee performance.

For more information, contact Father Tom Field, (704) 488-6766.

Stir Fry Fun

THOMASVILLE — A chinese cooking course will be taught by Kathy Laskis on Feb. 26 and 27 in the friendship hall of Our Lady of the Highways, from 7:00 - 9:00 p.m.

Potential gourmets are asked to sign up early. The cost will be determined by the number of attendees. The food purchase costs will be divided by those attended.

For more information, call Our Lady of the Highways, (704) 475-2732.

Separated, Divorced, Remarried

GREENSBORO — Separated, divorced, and remarried Catholics are invited to a St. Valentine's Day potluck dinner and get together on Feb. 15, beginning at 6:30 at the home or Marie Dodd.

Bring a dish to share, your own beverage, and a $1 donation.

For more information, contact Dodd, (919) 292-6597.

Spaghetti Dinner

MOORESVILLE — St. Therese will celebrate Valentine's Day with a spaghetti dinner on Feb. 15 following the 5:30 p.m. Mass.

Tickets are $5 for adults, $2.50 for children 12 and under or $15 for an entire family.

The menu includes spaghetti, meat balls and sausage, Italian bread, salad and pound cake.

For more information, call St. Therese, (704) 664-3992.

Shake Off The Cold

MAGGIE VALLEY — St. Margaret's is planning a winter shindig on Feb. 9 in the parish hall.

Beginning at 6 p.m., the evening festivities include a covered dish dinner, games and surprise entertainment.

For more information, contact Leigh Donahue, (704) 627-9822.

Awakening The Spirit

HICKORY — A charismatic renewal and retreat day will be held at the Catholic Conference Center in Hickory on Feb. 22 from 10 a.m. until 3 p.m.

The cost will be $12, payable at the door, and $4.25 for lunch, or brown bag it.

For more details, contact Hugo or Bobbie May, (704) 327-8692. The Mays are presentors for the workshop.

Calling St. Michael's School Alumni

GASTONIA — St. Michael's School in Gastonia is celebrating its 50th anniversary during 1992.

Part of the celebration will include a reunion of alumni and former teachers the weekend of June 26.

Anyone who attended St. Michaels, or is a former teacher is asked to send their name and address to: Liz Elkin, 1919 Bershire Dr., Gastonia, NC 28052.

Annual Fatima Pilgrimage

CHARLOTTE — The annual pilgrimage to Fatima is planned for July 26 through Aug. 6, 1992.

The cost is $1,299 round-trip from New York to Portugal. All room/board and ground transportation is included.

For more information or to receive a brochure, contact Kathleen Potter, (704) 366-5127.

1992 North Sea Adventure

CHARLOTTE — A summer journey to Ireland, Scotland and Holland will leave on July 13 for a 15-day trip that features visits to the Shrine of Our Lady of Knock, and the World's Fair of Flowers in Amsterdam.

Contact Msgr. Richard Allen at St. Ann Church, or Jean Ponischil, trip secretary, 1614 Dilworth Road, East, Charlotte, NC 28203, (704) 375-2366.

Freelance Writers/Photographers

CHARLOTTE — Put your writing or photo skills to work for the Church.

The Catholic News & Herald is looking for individuals with writing or photographic skills to round out our stringer network.

Writers and photographers are needed in the following areas: Greensboro, Winston Salem, High Point, Boone, Albermarle, Shelby and Hickory.

For a copy of writers guidelines, contact *The Catholic News & Herald* office, (704) 331-1713.

Environmental Tip

Recycling a glass jar saves enough energy to light a 100-watt light bulb for four hours.

Remember, we are stewards of environment. Do your part, recycle

Liturgy Day

CHARLOTTE — The third ann Liturgy Day will be held Feb. 22 at Patrick's Cathedral.

Liturgy Day is designed for all th involved in liturgy, including plann and presiders, musicians and greet lectors and eucharistic ministers.

Also included is a concert on F 21, beginning at 7:30 p.m. in the Cat dral. The cost for the Friday concert Saturday workshops is $20.

For more information and reser tions, contact the Office of Worsh 1621 Dilworth Road, East, Charlo NC 28203, (704) 334-1805 or the O tory, P.O. Box 11586, Rock Hill, 29731, (803) 327-2097.

The Catholic News & Herald w comes parish news for the diocesan ne briefs. Submit releases 10 days bef publication.

Trading Places...

Eighth grader Harmony McClean of Asheville Catholic Community School (cen assumes the role of principal as Mercy Sister Patricia Ann Pepitone (r) looks on. Dur Catholic Schools Week, students "shadowed" teachers to learn leadership. SherylOli and daughter Lauren are at the left.

Photo by MATT DOY

the Saints

by Luke

ST. ROBERT SOUTHWELL

ROBERT WAS BORN IN NORFOLK, ENGLAND IN 1562, THE SON OF A FAVORITE AT THE ROYAL COURT. HE WAS SENT ABROAD TO STUDY AT DOUAI AND THEN PARIS. HE JOINED THE JESUITS AT ROME IN 1578 AND BECAME PREFECT OF STUDIES. HE WAS ORDAINED IN 1584.

ROBERT WAS SENT ON THE ENGLISH MISSION WITH FR. HENRY GARNET IN 1586, BECAME CHAPLAIN TO COUNTESS ANNE OF ARUNDEL IN LONDON IN 1587, AND MINISTERED TO ANNE'S HUSBAND IMPRISONED IN THE TOWER. HE WAS BETRAYED BY ANNE BELLAMY, DAUGHTER OF RICHARD BELLAMY, WHOM HE WAS VISITING AT HARROW. HE WAS REPEATEDLY TORTURED OVER THE NEXT THREE YEARS BEFORE HE WAS BROUGHT TO TRIAL, CONDEMNED TO DEATH FOR BEING A CATHOLIC PRIEST, AND HANGED, DRAWN, AND QUARTERED AT TYBURN ON FEB. 21, 1595, AT AGE 33.

ROBERT WROTE A LARGE NUMBER OF POEMS, MOST OF WHICH WERE PROBABLY WRITTEN IN PRISON TO ENCOURAGE HIS FELLOW CATHOLICS BUT WHICH SOON BECAME VERY POPULAR AMONG BOTH CATHOLICS AND PROTESTANTS. HE WAS CANONIZED IN 1970 BY POPE PAUL VI AS ONE OF THE FORTY MARTYRS OF ENGLAND AND WALES. HIS FEAST IS FEB. 21.

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Upcoming Diocesan Events

Feb. 16 Mini Retreat For First Communion
Holy Cross, Kernersville, 7:30 p.m.
Jean Marie Beckman
(919) 966-5109

Feb. 21 O'Neill's Rockin N Saloon
St. Paul Parish Center, Greensboro
Social: 6:30 - 7:15 p.m.
Dinner: 7:15 - 8:45 p.m.
Beverly McCabe (919) 288-5562

Feb. 21 - 23 Engaged Encounter Weekend
Catholic Conference Center, Hickory
Jane Anklin, (704) 377-6871

Feb. 22 Lay Ministry Training: "Social Train
Living Waters, Maggie Valley
10:00 a.m. - 4:00 p.m.
Mercy Sister Timothy Warren
(704) 334-1805

Feb. 22 Liturgy Day
St. Patrick Cathedral
9:30 a.m. - 4:30 p.m.
Fr. Frank O'Rourke
(704) 334-2283

Feb. 22 Lay Ministry Training:
"Liturgy & Sacraments"
Catholic Conference Cente
10:00 a.m. - 4:00 p.m.
Mercy Sister Timothy War
(704) 334-1805

World and National Briefs

emocratic Governor Urges Party To top Requiring Abortion Support

WASHINGTON (CNS) — Penn- lvania Gov. Robert P. Casey, a life- ng Democrat and abortion opponent, s called on his party to end its "litmus st" on the issue for presidential candi- tes. In a Jan. 27 speech at the National ess Club in Washington, Casey also id Republican economic policies have lapped a mortgage on the American eam for generations to come." The mbination of failed Republican eco- mic policies and the Democratic rty's rigid support of legal abortion ve alienated voters who are attracted the Democrats' social concern but pose its abortion platform, Casey said.

evorkian Arrested For Murder 2 Deaths He Assisted

DETROIT (CNS) — Dr. Jack evorkian, the "suicide doctor'' who ovoked a heated national debate on edical ethics by helping three women ll themselves with machines he de- gned, was arrested Feb. 5 on murder arges in two of the deaths. The Oak- d County prosecutor's office said evorkian was arrested outside his home Royal Oak, Mich., and was to appear court later in the day to enter a plea. If nvicted of murder he could be sent to ison for life. The charges stem from a and jury investigation into the Oct. 23 aths of Sherry Miller, 43, and Marjorie antz, 58, in a secluded cabin in a unty park. Police said the women re connected to suicide machines evorkian designed.

minican Province Asks For ther Fox's Dismissal

CHICAGO (CNS) — The Chicago vince of the Dominicans has for- lly asked for the dismissal of contro- rsial theologian Father Matthew Fox m the order. Dominican Father nald Goergen, provincial, said the quest to seek Father Fox's ouster came during a Jan. 31-Feb. 2 meeting of the provincial council. The request now goes to Dominican Father Damian Byrne, the Rome-based master general of the Dominicans, and his general council.

High Court Ruling On Haitian Repatriation Seen Based On Hysteria

WASHINGTON (CNS) — The U.S. bishops' top migration official said a Supreme Court decision allowing U.S. repatriation of Haitians was based on "hysteria" and what he believes was an unsubstantiated report that some 20,000 U.S.-bound Haitians were poised to exit their homeland. Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' Office of Migration and Refugee Services, in a Feb. 3 interview, said that report and what he called "exaggerated" claims that an unusually high percentage of U.S.-bound Haitian boat people had tested positive for the AIDS virus "fed an alarmist feeling in Washington." He said his office was urging members of Congress to "put on the fast track" a bill to halt the repatriation. Such a bill, if approved, could face a veto by President Bush.

Ukrainian Catholics In U.S. To Update Statutes

PHILADELPHIA (CNS) — Ukrainian-rite Catholics in the United States announced they would begin to update and revise a series of 33-year-old statutes as part of the further refinement of the new Code of Canon Law for Eastern-rite churches. The Eastern-rite code took effect Oct. 1. It calls for each rite under the code to legislate additional canons for its own administrative purposes. The updated statutes are intended to enact laws and regulations of significance for Ukrainian-rite Catholics in the United States today. Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia has asked other U.S. Ukrainian-rite bishops to designate qualified clergy and laity to take part in the first stages of the revision.

Cardinal Hickey Says Catholic Colleges Have Re-evangelization Role

WASHINGTON (CNS) — Catholic colleges and universities have a major role to play in re-evangelization, Cardinal James A. Hickey of Washington said at Madre y Maestra University in Santiago de los Caballeros, Dominican Republic. "I am convinced that Catholic higher education remains a uniquely powerful way of communicating the Gospel in all its fullness to new generations of leaders who will serve both the church and civic society," Cardinal Hickey said Jan. 25. But before re-evangelizing, Catholic colleges must be re-evangelized themselves, he said.

Coalition Seeks To Focus Debate On Re-distributing Tax Dollars

WASHINGTON (CNS) — In a response to the political rhetoric in New Hampshire this winter, more than 150 social and religious organizations have teamed up in an effort to focus attention on domestic issues. The first of 11 such campaigns planned for states with presidential primaries, "Reinvest in New Hampshire" was pulled together by groups as diverse as Network, a Catholic social justice lobby; the New Hampshire Association for the Elderly; SANE/Freeze, a nuclear-freeze advocacy group; and the Catholic Diocese of Manchester, N.H. The New Hampshire report looks at the status of education, health care, housing, environment, children, taxes, military spending and economic conversion and development. Similar materials are being prepared for other key primary states, localized to emphasize how economic and social needs have been affected by political policies.

Poland To Try Two Generals For 1984 Murder Of Activist Priest

WARSAW, Poland (CNS) — Two secret police generals will be charged with masterminding the 1984 murder of Father Jerzy Popieluszko, a pro-Solidarity priest, Poland's Justice Ministry said. The two could face the death penalty if convicted, Justice Ministry spokesman Andrzej Cubalahe said Feb. 5. Gens. Wladyslaw Ciaston and Zenon Platek, who held senior Interior Ministry positions in communist-ruled Poland, were arrested in October 1990 on suspicion of instigating and organizing the priest's abduction and murder.

Vatican Helps Iran Mark Muslim Revolution

VATICAN CITY (CNS) — A Vatican official involved in Catholic-Muslim dialogue traveled to Iran to attend Feb. 11 ceremonies marking the 13th anniversary of the fundamentalist Islamic revolution. The official, Jesuit Father Thomas Michel, was also scheduled to meet Catholic and Muslim officials, said Bishop Michael Fitzgerald, secretary of the Pontifical Council for Interreligious Dialogue. Father Michel is head of the council's Islamic Affairs office. Bishop Fitzgerald confirmed a news report by Irna, the Iranian state news agency, that Father Michel had arrived for the ceremonies and already had begun contacting Muslim leaders.

Murders Boosted Salvador Church Peace Effort, Archbishop Says

SAN SALVADOR (CNS) — Like the Christian martyrs who sowed the seed for future generations of faithful, the deaths of Catholic churchmen in El Salvador's civil war strengthened their colleagues' efforts to rebuild the nation, said the archbishop of San Salvador. Shortly after the signing of the El Salvador peace agreement in Mexico City Jan. 16, Archbishop Rivera Damas told a San Salvador radio station that the killing of clergy forced the Church to take a stand during the 12-year conflict which cost the country 75,000 lives. "The Church has its own casualties," he told the listeners of El Fonografo. "It shows that when people speak the truth that others don't want known there can be a violent reaction culminating in the ending of precious lives."

Australian Court Bars Ordination Of Anglican Women Priests

SYDNEY, Australia (CNS) — Opponents of a plan to ordain Australia's first Anglican women priests had their prayers answered when a court barred an ordination service planned for Feb. 2. But the head of the Anglican Church in Australia, Archbishop Keith Rayner, expressed dismay at the decision and said further legal action was possible. The decision to halt the ceremony "in no way resolves the question of the ordination of women,'' he said.

Amnesty Report Says Church Workers Targeted By Haitian Military

LONDON (CNS) — Church members seen as supporters of Haiti's ousted president, Father Jean-Bertrand Aristide, have been among those targeted by Haiti's armed forces, said a January report by Amnesty International. The report said that shortly after the September coup that ousted Father Aristide, more than 50 Catholic priests went into hiding. Lay workers and members of church-sponsored development groups are at risk, said the report, which also documented arrests and threats against the church workers. "Haiti: The Human Rights Tragedy" documented human rights violations since the coup. It reported killings, torture, arrest and mistreatment of religious, peasants, politicians, students, children, women and human rights monitors.

DISCOVER the faith

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Moving Along...

Construction of All Saints is right on schedule. Construction crews have benefited from mild winter weather. The new elementary school will open in September for the 1992-93 school year.
Photo by JOANN KEANE

Vietnamese Spiritual Renewal Weekend Planned

HOUSTON — Six members of the Vietnamese Catholic community from the Diocese of Charlotte are in Houston for a Cursillo weekend. The team is learning about the spiritual renewal program so they can help bring it to Charlotte.

Redemptorist Father Vang Cong Tran, parochial vicar of St. James parish and St. Joseph mission in Concord, asks for your prayers "so they can be effective in whatever they receive there."

Father Tran, pastor of the diocese's Vietnamese Catholic community, will make presentations during the weekend.

Participants are Nguyen Xuan Long, Do Trong Ky, Nguyen Van Tinh, Le Van Trieu and Nguyen Hieu Tuoi.

The Houston weekend is a precursor for Cursillo weekends that will be offered beginning in June to Vietnamese Catholics in the Diocese of Charlotte. Dates and locations will be announced later.

Bishop Says Some Siberians Have Not Heard About Religious Freedom

MILAN, Italy — In the vast expanses of Siberia and the Russian Far East, some Catholic communities still worship in secret, said the bishop responsible for the area.

Because of their isolation, these communities have yet to learn that religious freedom has been instituted in the country, Bishop Joseph Werth, the 39-year-old apostolic administrator of Siberia and eastern Russia, said. Spreading the news is difficult because "the distances are enormous and communications are difficult."

"It's not something you can do by telephone," Bishop Werth said in a Feb. 9 interview with *Avvenire*, the Milan-based Catholic newspaper.

The bishop, who was appointed last April, met privately Feb. 6 with Pope John Paul II, who gave him a chalice to use in the cathedral he is building in Novosibirsk.

Bishop Werth said he does not know how many Catholics or how many Catholic communities exist in his territory, "because I still have not found them all. One has to look for them, the Catholics."

"Still, every week we discover new communities, not only in the cities, but a little everywhere," he said.

The bishop, who was born to an ethnic German family in Kazakhstan, said most Catholics in his jurisdiction are ethnic Poles and Germans deported to Siberia under Stalin. There are also Ukrainian Catholics and some Russians, "but they are few and come from atheism, not from Orthodoxy, at least it appears to me."

At a time when Catholic-Orthodox relations are tense and the Orthodox have accused Catholics of proselytizing their faithful, Bishop Werth said he and local Orthodox leaders get along fine.

"Frankly, for us the problem does not exist," he said. "We are leaving the catacombs, but they, too, are leaving a very difficult period."

Catholics and Orthodox read about the tensions in the newspapers, he said, but they seem to be "diplomatic" problems, rather than issues with local implications.

He said it is common to be asked by young adults who have mixed Catholic and an Orthodox parentage what faith they should follow. The bishop said he responds, "First, you must know each of them well, then decide for yourself."

"Cases like this are very frequent, but to speak of proselytism is out of place," the bishop said.

Bishop Werth said he has "more urgent things to do" than count the number of Catholics or Catholic communities for which he is responsible.

First, he needs 40 to 50 priests. Then, he must seek "groups of Catholics still living clandestinely." The third task is to establish "a minimum of church bureaucracy" to keep track of things like Catholic baptisms and marriages.

The next item of his list of things to do is train catechists and, finally, to build churches.

"This last one is a long-term problem," he said. "For right now, houses work."

A cathedral and chancery are under construction in Novosibirsk,he said. When building is complete the city, which has more than 1.4 million inhabitants, will have two Catholic churches.

Vatican Recognizes New States; Ukraine, Croatia, Slovenia

VATICAN CITY — The Vatican, responding to the redrawn political map of Eastern Europe, announced it was establishing diplomatic relations with Ukraine, Croatia and Slovenia.

Ukraine, home of an estimated 5 million Catholics, became the first ex-Soviet republic after Russia to be recognized by the Vatican following the breakup of the Soviet Union in December.

The former Yugoslavian republics of Croatia and Slovenia, both predominantly Catholic, were formally recognized as independent by the Vatican in January. They are Europe's newest states.

The Vatican announcement Feb. 8 was expected to be followed in coming weeks by the appointment of papal ambassadors, called nuncios. The presence of nuncios will allow the Vatican to monitor more directly the problems encountered by the churches in all three countries.

In Ukraine, the Catholic Church is a minority of about 10 percent and has been embroiled in property and organizational disputes with the Orthodox in recent years. The Vatican has tried unsuccessfully to mediate the conflict.

Most Ukrainian Catholics belong to the Eastern-rite church, which was suppressed in 1946 but re-emerged under the reform policies of former Soviet President Mikhail Gorbachev.

A Vatican statement noted that relations between Ukraine and Rome began in the year 988, when Prince Vladimir of Kiev converted to Christianity. These relations have never been completely severed, even after the Catholic-Orthodox schism of 1054, the statement said.

It also noted that the Holy See ha
tempted to send a papal legate to Ukrai
1920, but the diplomat had to turn back
the state was overrun in fighting betw
Russia and Poland. Ukraine later bec
part of the Soviet Union.

The Vatican statement said Croatia,
lowing months of bloody warfare with Ser
forces and the federal Yugoslav army,
need of a "new resurrection."

"Founded on a precious treasure of
and history, Croatia now looks toward
future, which one hopes will be marke
peace, prosperity, justice and genuine
menical activity," it said.

The Vatican said about 80 percen
Croatia's population is Catholic, while
thodox make up about 11 percent of the t
The history of the church there and its
tions with Rome go back 13 centuries, it

The Vatican said it hoped Slovenia, w
some 83 percent of the population is Ca
lic, will also enjoy peace and freedom a
independent nation and be able to ma
contribution to European culture.

Slovenia has largely escaped the figh
that has racked Croatia.

The Vatican announced Jan. 13 that it
recognizing Croatia and Slovenia, two
before a similar decision by the Europ
Community. A Yugoslavian official sai
the time that the Vatican move was "di
interference in the internal affairs of Y
slavia."

Last August, the Vatican said it w
recognize the Baltic states of Lithuania, La
and Estonia, which had declared their i
pendence from the Soviet Union.

Olympic Gold Medalist Bonnie Blair A Lifelong Catholic

CHAMPAIGN, Ill. (CNS) — Bonnie Blair, the first woman ever to win the 500-meter speedskating competition in two Olympics, is a lifelong member at St. Matthew Parish in Champaign.

Her training schedule, however, permits her little time to be in Champaign. Ms. Blair's mother, Eleanor, said after training in Wisconsin, Colorado and Alberta, the champion skater spent just two weeks of the past years in Champaign.

Ms. Blair, 27, won the 500-meter race Feb. 10 in Albertville, France, in 40.33 seconds. In the 1988 Winter Olympics in Calgary, Alberta, she set the world record on an indoor oval at 39.10 seconds.

She was expected to compete Feb. 12 in the 1,500-meter race and Feb. 14 in the 1,000-meter race. Ms. Blair also won a bronze medal in the 1,000-meter event in 1988, and placed eighth in the 500-meter race in the 1984 Olympics in Sarajevo, Yugoslavia, maintaining a rigid training schedule upon graduating from high school in 1982.

Mrs. Blair and more than 40 friends and relatives were in Albertville for the Winter Games to see the young girl who used to help her mother serve coffee and doughnuts after Mass.

Bonnie's father, Charles, died on Ch
mas Day 1989, one day after watching
daughter practice one last time.

Since the 1988 Olympics, Ms. Blair
"stayed in skating and done very well,"
mother said. "She has won every
and 1,000-meter event she's been in
year."

The medalist's training schedule also p
havoc with college studies.

Ms. Blair completed two year
Parkland College before the 1988 Olym
majoring in physical education and mino
in mathematics. She has since attended s
classes at Montana State University, b
four-year degree is still on hold.

Before the 1988 Olympic triump
Calgary, Mrs. Blair said her daughter m
eventually work as a flight attendant, bu
fame of Olympic gold could change all
Last July 4 Ms. Blair returned
Champaign to dedicate a monument to Ol
pic athletes at a local park. She has
featured in *Sports Illustrated, People,*
Today and the St. Matthew parish bull
which in 1988, her mother laughed, wis
her good luck in "Calvary."

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Diocese Will Lose Valuable Resource When Center Closes

Pastoral Life Institute Played Key Role In Lay Ministry Training Program

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Diocese of harlotte is losing a valuable resource with e closing this spring of the center for the stitute for Pastoral Life in Kansas City, id Mercy Sister M. Timothy Warren, ocesan director of the Office of Lay Min- try.

The announcement of the closing and ossible relocation to Loyola University in ew Orleans was made last week by the stitute's board of directors.

The center is closing because the insti- te has lost the financial backing of its imary funder, the Catholic Church Exten- on Society. The Chicago-based agency nds home mission work of the Church.

The Institute for Pastoral Life helps ral dioceses develop lay ministry pro- ams. The Diocese of Charlotte, a rela- ely small diocese made up of both urban d rural areas, is one of several dozen oceses that have benefited from the stitute's fine programs and top-notch pro- ssionals, said Sister Timothy.

Although the institute may reopen in a w location, it is still likely to scale back ining and services, said Sister Timothy.

Sister Timothy, representing the Dio- se of Charlotte, attended the Institute for storal Life during a two-year period, so e could develop a lay ministry training ogram for the diocese.

Tailoring the program to fit the needs of e diocese, Sister Timothy set up three ining sites, developed the class curricu- m, created a brochure and brought in eakers and workshop presenters.

The lay ministry program helps people spond to their baptismal call to be in- lved in ministry, said Sister Timothy. ll are called to be involved in ministry."

While some of the diocese's newly ined lay ministers will work in ecclesial d Church-related ministries, others will inister in the marketplace as witnesses tside the Church of what God has done in their lives, says Sister Timothy.

The first class of about 130 people will complete the two-year program this May. A second class will start next fall.

"We will recycle our program and go on," says Sister Timothy. "However, we have lost a valuable resource ... We are deeply indebted to the institute for helping us develop a lay ministry training program, serving as a resource and providing us with an opportunity to network with other dioceses."

The institute brought in theologians, liturgists, psychologists and leadership trainers, said Sister Timothy. "The caliber of program brought to us, we never could have afforded. It was a high class program."

Hopefully, the diocese can continue to use at least some of expertise offered by the institute should it reopen, and continue its association with dioceses that participated in the program, says Sister Timothy.

In announcing the closing of the Kansas City center, the board of directors of the Institute for Pastoral Life said it is in "serious negotiations" with Loyola University in New Orleans to join Loyola's Institute for Ministry.

Marianist Father Bernard Lee, director of the Loyola institute, said the two institutes have complementary programs. "We're very interested," he told Catholic News Service.

The possible move to the university was precipitated by cutbacks in funding in the past couple of years by the Catholic Church Extension Society.

The society objects to being "almost the only funder," said Father Edward Slattery, Extension president. "They've got to find other people to help bear the cost," he told CNS. The society has given a total of more than $2.2 million to the institute since it opened seven years ago.

Jean Marie Hiesberger, director of the institute, said she will help with the transition but resign as director after the institute moves.

According to the announcement, since 1986 the institute has:

— Trained 45 diocesan ministry directors in a 300-hour course in pastoral planning. Sister Timothy attended this course.

— Trained 240 lay people designated by their bishops in summer school courses in canon law, liturgy, parish management, rural ministry, counseling and other skills needed to lead parishes without resident priests. The training averaged 100 course hours per person. Helen Latour, former regional religious education director for the Asheville and Smoky Mountains area, participated.

— Conducted consultations in 39 dioceses and gave workshops and talks in numerous others, including the Diocese of Charlotte.

— Conducted four national symposiums attended by a total of 120 bishops, priests or other diocesan leaders. Bishop John F. Donoghue attended.

— Co-sponsored with the Greco Institute in Shreveport, La., a 10-weekend training program for 58 parish life coordinators from five dioceses.

SISTER M. TIMOTHY WARREN

Agency Responds To Global Church, Provides Relief To Millions

By JOANN KEANE
Associate Editor

CHARLOTTE — When more than 2 million Kurds fled their homes in northern Iraq, they suffered from malnutrition and related diseases. Food and medical shortages aggravated by unsanitary conditions intensified their plight.

Catholic Relief Services was there.

A severe drought, compounded by years of civil war created conditions for a famine of enormous proportions in Sudan last spring. Predictions of numbers of people at risk were 7 to 10 million people.

Catholic Relief Services was there.

Catholic Relief Services (CRS) is the international relief and development agency of American Catholics. Founded in 1943 by the Catholic bishops of the United States to assist victims of World War II, the agency now reaches people in 74 developing countries.

On Feb. 14, Father Bill Joy, national liaison of Church relations for CRS, brought the world a little closer to Charlotte.

Father Joy came to meet with CRS' local contact, Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte. Msgr. McSweeney took the opportunity to share Father Joy's expertise with diocesan staffers involved in outreach programs; to focus on the missionary dimension of the Church.

"Our Church is a universal Church," said Msgr. McSweeney. "Many times, it's easy to forget the global dimension because we have so many needs being expressed locally."

CRS, Msgr. McSweeney said, is the on-going effort of American bishops to respond to poverty, food, and health care issues worldwide.

CRS helps the poor restore and preserve their dignity by providing aid to victims of natural and man-made disasters and by supporting self-help programs which involve people in developing their own communities.

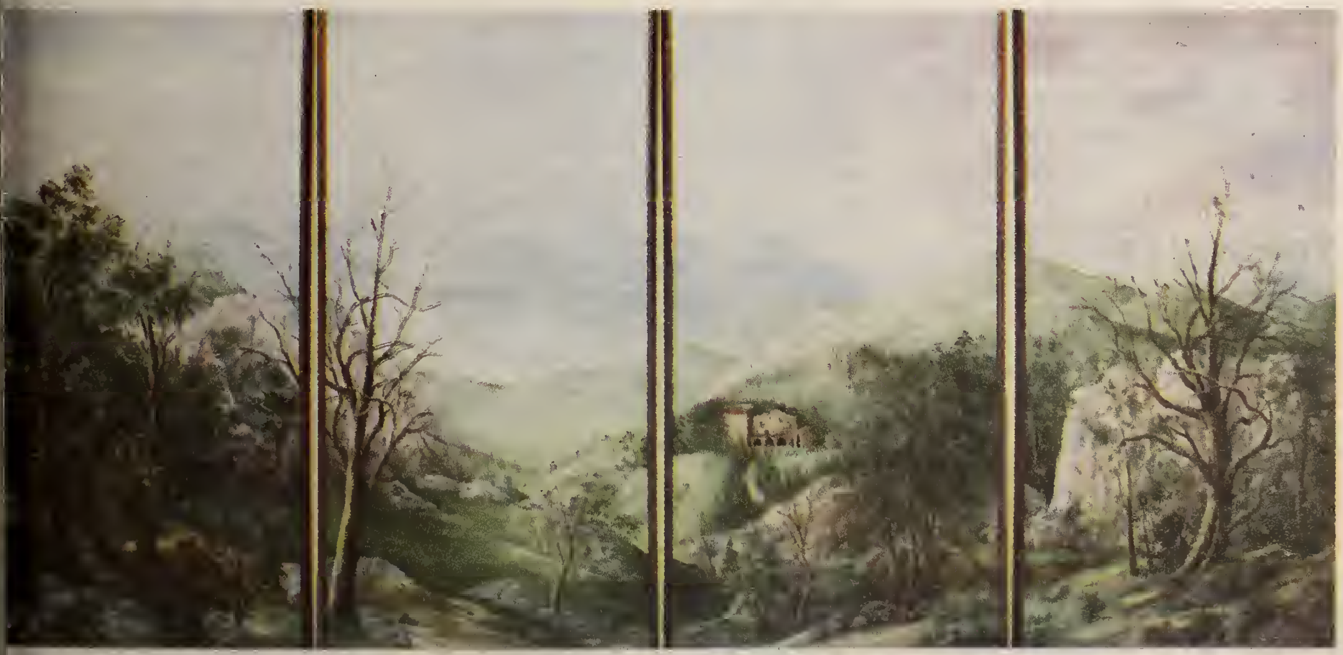
When CRS enters a country, "we don't proselytize. We don't build churches or seminaries," said Father Joy. "We provide humanitarian assistance, based on need, not creed."

"What we basically try to do when we move into a country, is work ourselves out of a job, and leave a structure in place," said Father Joy.

Headquartered in Baltimore, Md., CRS operates with a staff of about 160 in the United States, with approximately 170 overseas. The numbers overseas, Father Joy

See CRS, Page 11

Painting For The Franciscan Center...


rry Darcy, a parishioner at St. Pius Tenth, donated this four-panel painting to the Franciscan Center in Greensboro. The painting depicts places ich figured in the life of St. Francis of Assisi. (See story on Page 16)
Photo by JOHN GILLIGAN

Group Formed In Asheville To Support Religious Vocations

By MATT DOYLE

ASHEVILLE — A group has been formed in Asheville to foster and support vocations to the priesthood and religious life.

The Religious Vocations Awareness Network has identified three general areas in which it will work; to help promote awareness of religious vocations in church communities, education about religious vocations and support for those who are presently in religious ministry and in formation.

Hank Gonner, head of Chaplain Services at St. Joseph Hospital in Asheville, said the group is sensitive to the concept that "God calls everyone to a specific role in life and to be open to that call." However, the group will concentrate specifically on vocations to the priesthood and religious life.

FATHER JOHN SCHNEIDER

Gonner said the Religious Vocations Awareness Network is open to anyone in the Asheville area, either lay or religious. Several fact-finding meetings have focused in depth on why religious vocations have been fostered in the past, what has hindered vocations and how to foster vocations now.

The fostering of vocations takes place primarily in the home, said Gonner. It is there that the greatest work for vocations can be done, he said.

People should be "open to the awareness of the role that God is calling each member to," said Gonner. "There should be an openness to more than just the superficial things in life within the family."

By Gonner's definition, the family extends beyond the four walls of a home to the church community. The church is a larger family that participates in spiritual acts to help promote vocations, he said.

One goal of the group is to develop a prayer life for both those who have a calling to a vocation to religious life and those who wish to support them. The group has written a prayer for the purpose:

"O Lord, we pray that where religious vocations manifest themselves, may we help to foster them. May we provide opportunities to awaken those in religious vocations, which are only beginning to become conscious in those around us. May we reassure and support those whose religious vocations serve God's people today. Lord, send your Spirit upon us and them as we work together to respond to your unique and individual call for each of us."

Each meeting so far has been a brainstorming session to develop ideas the group can follow, said Gonner. However, the Religious Vocations Awareness Network will probably remain a small group of people who take on religious vocations as a prayer intention, he said.

The support is welcome, said Father John Schneider, a member of the vocation formation team in the Diocese of Charlotte. Father Schneider, pastor of St. Barnabas in Arden and vicar of the Asheville Vicariate, serves as a liaison between the Vocations Office and the group.

Encouragement is a valuable means of supporting vocations, said Father Schneider. The group can help by "encouraging those who are on the way -- in seminary now -- and also those who are considering it."

Prayerful support is needed as well, he said. "We also may use them to make connections with those who are considering a vocation."

When a person feels called to the religious life, the person often feels a variety of emotions, said Father Schneider. The feelings are often "Why me?" or, "Not me!"

The best way to overcome negative feelings is to make vocations "a part of everyday life once again," said Father Schneider. "Today, there seems to be a return to the unique call God has to the religious life. As family members and as a church community, we need to do all we can to support that."

There are many options for those who feel they need to discuss their call, ranging from consultations with their pastors to members of the diocesan vocations team and members of religious communities represented in the diocese, said Father Schneider.

Vocations often come to "the ordinary person when God is working in their life and they realize that God is working in it," said Father Schneider. While prayer is important, it does not mean "they're on their knees all the time," he said.

Other indicators are the level of involvement in the community and caring for others. There is also an innate sense of belonging felt among members and potential members of the clergy and religious. There is a feeling that this person may have a vocation.

Regarding support for those who are currently living out their religious vocations, Father Schneider said they sometimes feel that no one cares. The question that often creeps in if there is a sense of indifference on the part of laity is, "What am I doing this for?" said Father Schneider.

The Religious Vocations Awareness Network can help bolster confidence by offering encouragement to everyone who is answering his or her call.

Rosary For Life

CHARLOTTE — A pro-life group meets for a Rosary for Life the last Saturday of every month after 8 a.m. Mass at St. Ann Church.

Participants drive in private vehicles to a local abortion clinic. While standing on the sidewalk, they recite the rosary and the Chaplet of Divine Mercy.

"It's peaceful, prayerful and nonprovocative," says Jerry O'Keefe, coordinator for the Rosary for Life. "Please join us and help save a baby's life."

For more information, call O'Keefe at (704) 525-1251.

Bishop John F. Donoghue, assisted by Father Frank O'Rourke (l) blessesa new parish fa
center and education building at Queen of the Apostles in Belmont. At the bishop's le
Msgr. Anthony Kovacic, pastor of Queen of the Apostles. Photo by CAROL HAZA

New Facilities Dedicated At Queen Of The Apostles Parish

By CAROL HAZARD
Associate Editor

BELMONT — Bishop John F. Donoghue blessed a new parish family center and education building Feb. 16 at Queen of the Apostles Church in Belmont.

"I want to thank you and congratulate you on your magnificent building," said Bishop Donoghue during the dedication ceremony.

"About six months ago, I dedicated a new center at St. Leo's in Winston Salem. I said then it was the most beautiful center. But this center is equally as nice."

Bishop Donoghue expressed his appreciation to parishioners for their hard work and also to Msgr. Anthony Kovacic, pastor of Queen of the Apostles, for "spearheading the drive to get this going."

The new facilities were built to encourage family life and social gatherings for the growing 383-family parish.

The 7,000-square-foot parish center features a spacious hall, a large kitchen, nursery, meeting room and storage space. A brick exterior matches the church and an adjoining rectory. The educational building, a separate structure, has six carpeted classroom with large roll-out windows. Total cost for the buildings and furnishings was $559,000.

The parish had been using the St. Benedict Center, a converted school building behind the parish, for religious education classes and social functions. However, it had outgrown the center in the 1980s. So, arrangements were made for additional classroom space Sunday mornings on the the former campus of now-closed Sacred Heart Colllege. Social functions in the center were so crowded, meals were served in two shifts.

"Today we can rejoice for now, in addition to a beautiful church, we have a new and adequate facilty to gather for fellowship and unity," said Benedictine Father Andrew Vollkommer, parochial vicar of St. Michael Chuch in Gastonia, during the homily.

Father Vollkommer, who served at Queen of the Apostles as director of religious education from 1980-1982, said the new parish center is testimony to the parish's "active and vibrant" community of faith.

"Here, in this family center, we can recognize the importance our mem
ship in the Christian community,"
Father Vollkommer. "We can no lo
say our relationship (with God) is
ply vertical for we will gather her
celebrate the horizontal dimensio
our faith."

Msgr. Kovacic thanked paris
ners for their "joyful support and ge
ous help" in the project. In closing
expressed his "deep appreciatio
Bishop Donoghue who allowed
approved this undertaking."

He also recognized retired Bi
Michael J. Begley, Benedictine Ab
Oscar Burnett of Belmont Abbey
the many priests who attended the d
cation.

A reception followed the cerem
A quilt made by parishioners was ra
to raise money for the project.

Catholic University Thanks Diocese

WASHINGTON — In a lett
Bishop John F. Donoghue, Jesuit F
William J. Byron, president of
Catholic University of America in W
ington, D.C., thanked the diocese f
contribution of $22,678 to the an
collection.

"This year is the tenth year that
occupied this office. My responsi
ties here at CUA would have
unmanageable without the prayers
couragement and financial support
dioceses like yours across the coun
Father Byron says. "You and
people are partners with me in thi
terprise."

CUA, the national university o
Catholic Church, is the nation's
higher education institution establi
by the U.S. bishops. Founded in 1
the university is the only American
versity with ecclesiastical facu
granting canonical degrees in theo
philosophy and canon law. CUA,
more than 50,000 alumni in 50 s
and more than 100 foreign countri
a founding member of the Associ
of American Universities and the
Catholic member.

Father Boyack Heads Paulist Evangelization Program

WASHINGTON — Noted evangelist and author Paulist Father Kenneth Boyack was recently named Director of he Paulist National Catholic Evangelization Association (PNCEA) by Father oseph V. Gallagher, president of the Paulist Fathers.

Father Boyack formerly served at St. Paul the Apostle in Greensboro. He erved the parish as a transitional deacon from September 1978 until May 979, when he was ordained. He returned to the parish in August 1979 as parochial vicar until June 1982.

He succeeds the late founder of PNCEA, Paulist Father Alvin A. Illig, who died last August. Father Boyack ad been an associate of Father Illig ince June 1982.

Father Boyack was chairman of the Paulist Board of Evangelization from 984 to 1990. He was editor-in-chief of *he Catholic Way of Life* (1990), editor f *Catholic Evangelization Today: A ew Pentecost for the United States* Paulist Press, 1987), and co-authored *The Catholic Faith Inventory* (Paulist Press, 1986) with Paulist Fathers Robert D. Duggan and Paul Huesing.

FATHER KENNETH BOYACK

Father Boyack received the Doctor of Ministry degree from the Catholic University of America in 1984. His doctoral project was on the process of Christian iniation into the Roman Catholic faith. Father Boyack has two new books coming out in 1992 published by Paulist Press: one he co-authored with Paulist Father Frank DeSiano, *Discovering My Experience of God: Awareness and Witness* (Spring, 1992), and his own book, *The New Catholic Evangelization* (Summer, 1992), which he edited.

The PNCEA is an action-oriented ministry focused on preaching the gospel to those who are unchurched and those who are inactive Catholics. PNCEA also helps equip faithful Catholics, their dioceses and parishes to evangelize effectively. The variety of PNCEA resources includes *Share the Word*, a digest sized magazine that brings Scriptural background to the lectionary used at Catholic Masses (distributing more than 6 million copies in the last 13 years) and the Paulist Evangelization Training Institutes that give people in pastoral ministry both theory and practice.

PNCEA also focuses on resources for outreach to the alienated and unchurched. These include *Information From...*, a tabloid-sized parish publication sent through postal carrier routes to every address in the parish or as parishioner-based evangelization sharing, neighbor-to-neighbor, three to six times a year. *Information From...* in just 24 issues in the past four years has distributed more than 10 million copies. *Another Look* is a newsletter-style invitation to alienated Catholics to explore new reasons for returning to their faith roots. Perhaps the broadest of PNCEA outreach projects is *The Catholic Way of Life*, a program of instruction in the Catholic faith offered to thousands through such media as *Parade, The Wall Street Journal, The Washington Post*, etc.

Father Boyack is also a consultant to the National Conference of Catholic Bishops' Committee on Evangelization and serves as coordinator for the development of their National Plan and Strategy for Catholic Evangelization in the United States.

Father Boyack is also Continental Director for Evangelization 2000 for North America. Evangelization 2000 is an international effort to promote the 1990s as the "Decade of Catholic Evangelization" throughout the world. Evangelization 2000 is sponsoring three national priest's retreats in 1992 that focus on priestly holiness and mission. Moreover, Evangelization 2000 sponsors an ongoing National Prayer Campaign by enlisting contemplative monasteries and convents, as well as prayer groups and individuals, to pray for the 1990-2000 A.D. Decade of Evangelization. Evangelization 2000 also fosters the development of Catholic Schools of Evangelization to train Catholic evangelizers.

Father Boyack is a native of Sauk City, Minn. He was ordained a Paulist in New York City in 1979 by the late Cardinal Terence Cooke.

Burmese Priest Gains Respect Of Sacred Heart Parishioners

By NICKELL CERALDI

SALISBURY — It was one year go that the new parochial vicar arrived Sacred Heart in Salisbury.

Those attending that first Saturday lass saw, standing there in the vestments of the day, a priest of medium eight, a pleasant looking fellow with a prinkling of grey in his hair, a round ace and brown eyes behind tinted dark mmed glasses.

But the most notable feature by far as his broad contagious smile. He epped forward and introduced himself. "I am Father Stephen Thawa from urma."

From Burma!

As the months passed, Father Stephen became a familiar sight both at e altar and among the parish families. he sick came to know his compassion, nd the congregation to hear good sermons, preached in that soft, thick voice; ermons that were, like the parables of esus, simple and rich in "food for ought."

Mercy Sister Mary Robert Williams, astoral associate, says, "Father Stephen as been a big help to me. He visits the ck in the hospitals, the shut-ins, and ursing homes."

Deacon Pat Vallandingham says that ather Thawa is a man dedicated to his alling as a priest. Vallandingham went n to say, "I have also noticed that he is ghly respected by the Burmese priests ho visit here."

But what would bring a priest from outheast Asia to a parish in the Piedmont of North Carolina? Refuge from oppressive, totalitarian government, d solace within a universal Church at cares for its people.

Father Thawa was born to Christian arents in his ancient tribal village in the awaddy River Delta, on the bay of engal. When he was 8, he and an older ousin were sent to Rangoon to be educated in the Catholic schools.

During his early years, he often ought of becoming a school teacher; t in the summer after high school, hile visiting a favorite uncle, he made his mind to study for the priesthood.

"My uncle greatly influenced this cision," Father Thawa said. "This iterate man of profound simplicity, sdom, and Christian goodness led me see that a life of priestly service to my people would be a life well spent."

Burmese Bishop John Mahn Erie, upon hearing Thawa's decision, instructed him to skip college at that time and go directly to the seminary. The bishop was influenced by the government's rapid shift toward absolute dictatorship. General Ne Win had arrested the newly elected prime minister, disbanded parliament, and proclaimed a new government under a Revolutionary Council. Ne Win nationalized the whole economy. He took over all the schools, hospitals and leper asylums. No compensation was offered to the Religious who immediately became penniless. They were at the point of starvation. In 1966, foreign missionaries were ordered to leave the country. Many Catholic parishes were abandoned because of lack of priests. Since 1988, all colleges and universities in the country have been closed to forestall anti-military demonstrations.

To try to protect the Church and the faithful, steps were taken by the bishops of Burma and one of them was to ordain in a short time as many priests as possible. And it was this rush to ordain good priests which sent Thawa off to the seminary straight from high school.

It took him longer than most to finish his seminary studies because of a four-year interruption with a bout of tuberculosis. He was finally ordained in 1976 and his first assignment was to assist the pastor at his home parish. He worked there five happy years. But his life as a village priest was about to end forever. Soon he would be leaving Burma to study in the United States. It came about this way.

None of the bishops of the Church in Burma had been allowed by the government to attend Vatican II. This fact was of concern to Rome because it meant that, in theology and practice, the Church in Burma was not up to date with the rest of the Catholic world. Since foreign priests and other theologians could not enter Burma and teach in the National Seminary, the Church knew the policies of Vatican II would never be fully implemented until Burmese priests were teaching the new theology. And to initiate this process, the late archbishop of New York, Cardinal Terrence Cooke, sent an invitation to the Bishop's Conference in Burma for three Burmese priests to come and study at St. Joseph's Seminary in Yonkers. Father Thawa was one of the three chosen. But, leaving Burma was difficult for him.

Father Stephen Thawa of Burma, parochial vicar at Sacred Heart Parish in Salisbury.
Photo by NICKELL CERALDI

"I never dreamed nor desired to leave Burma," said Father Thawa. "And what I missed most was my ministry to the small villages. I felt I understood the village people, their ways, their values. They were comfortable with me."

Father Thawa stayed in Yonkers for 16 months. He then returned to Rangoon and taught in the seminary for six years.

The year 1988 was a decisive one for both Father Thawa and Burma. Bloody student riots broke out in Rangoon. Recognizing the unrest, General Ne Win abdicated and Maung Maung, a civilian president, was appointed.

That same year, Father Thawa was offered a job on the staff of the Apostolic Delegate in Bangladesh, formerly East Pakistan. He applied for a visa, but because of the political unrest, all borders were soon closed and contact with the outside world was impossible.

A year passed before Father Thawa got his visa. He telephoned Bangladesh only to find out the job had been filled.

Since Father Thawa had a visa to legally leave the country, his bishop urged him to do so. The bishop thought that Father Thawa might better serve the Church in Burma by being out of the country. So, Father Thawa began a journey that would last more than a year.

First, he went to Bangladesh for a few days. From there, he flew to Thailand. He stayed there for almost a year waiting for the bishops to place him somewhere. During that time, he visited Burmese refugees, some of whom had not seen a priest for 25 years.

Throughout the turmoil, Father Thawa maintained his faith.

"I kept my sense of humor," said Father Thawa. Burmese are taught to make the best of what they have. And, after all, I had the comfort of knowing I was doing as the Church instructed me. And, I had faith that they were working

See **Burma**, Page 11

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Dr. Death

If any more evidence was needed regarding the danger of proposals to legalize murder under the guise of "physician-assisted suicide," ABC-TV provided it last week.

On last Friday's "20/20," Barbara Walters interviewed Dr. Jack Kevorkian, the Michigan physician who became known as "Dr. Death" after he helped three women commit suicide. Watching and listening to him was, to put it mildly, a chilling experience.

For those few people who have not heard of him, Kevorkian is the inventor of the "suicide machine" which allows a person who wishes to die to receive a lethal drug injection. Kevorkian inserts the needle in the would be suicide's vein and the "patient" then pushes the button to start the drug flowing.

The machine was used in two of the three suicides which Kevorkian assisted. The third woman's veins could not accept the needle so she died of carbon monoxide poison breathed through a mask which Kevorkian placed over her nose and mouth. That's the case in which Michigan authorities are attempting to charge Kevorkian with murder. He says it wasn't murder because the woman could have removed the mask, although she didn't have the strength to place it on her face.

Proponents of physician-assisted suicide claim the idea is to allow terminally ill patients to "die with dignity" and avoid long-term suffering. There is no evidence that the women whose deaths Kevorkian assisted were terminally ill although he claims one of them "probably" would have died in a couple of years. In other words, Kevorkian figures his judgment as to when someone should die is the only opinion that matters.

And that, we believe, is just what will happen in many cases if the proposals become law. That's not even taking into consideration a physician who decides that an elderly person is a burden to relatives and would be better off dead.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Feb. 12.

Dear brothers and sisters,

The call to holiness was an essential part of God's covenant with His chosen people in the Old Testament. God called Israel to be "a kingdom of priests and a holy nation" (Ex 19:6). This call to communion in God's own holiness and the priestly character of God's people are definitively revealed in the New Covenant, in which those who believe in Jesus Christ become worshippers of God "in spirit and truth" (Jn 4:24).

In this context it can be said that the Church is a "communion of saints," a fellowship of those who, through baptism, receive a share in God's holiness from the Holy Spirit, by virtue of Christ's redemptive sacrifice on the cross. In the New Testament, St. Pete calls upon Christians to be a "holy priesthood" t imitate the example of Christ by offering "spiritu sacrifices acceptable to God" (1 Pt 2:5).

St. Paul reflects this same teaching, encouragin the early Christians to offer their bodies as "a livin sacrifice, holy and acceptable to God" (Rom 12:1) an assuring them that they are God's temple, in which th Holy Spirit dwells (cf. 1 Cor 3:16-17). The Book Revelation presents the Church in an eschatologic perspective as the heavenly assembly of all thos whom Christ has redeemed by His blood and made kingdom and priests for God His Father (cf. Rev 1:6

The task of the Church on earth is to strive con stantly to preserve her communion in holiness; heaven, her holiness will be transfigured by the glo of the risen Christ.

I wish to welcome the English-speaking pilgrim and visitors present at today's audience, especially th pilgrims from Sri Lanka. My greeting goes also to th members of the United States Armed Forces statione in Gaeta, Italy. Upon all of you and your families, cordially invoke the grace and peace of our Lord Jes Christ.

Letters To The Editor

Support Bishop Gumbleton

To the Editor:

Bishop Thomas Gumbleton (Jan. 24 issue) only speaks the truth. Although it is a well known fact that "the truth shall set you free," it is also a fact that the truth hurts and, more often than not, it is an irritant.

How many of us remember each day when we wake up in "the freest nation on earth, the kindest nation on earth, the strongest nation on earth" that there are places (Nicaragua, El Salvador, Haiti, Guatemala, Panama) where people are lucky to wake up at all because of the various wars we wage?

As for the recent conflict we engaged in in the Middle East, how can anyone interested in the truth claim we won a war?

Kathleen M. Cylkowski
Winston-Salem

To the Editor:

Thank you for your article on Bishop Gumbleton (Jan. 24 issue). The moment I read it I knew it would be a controversial one.

One can be a follower of Jesus and struggle to be non-violent, even when it poses serious dilemmas, and still not be a "left wing liberal (whatever that means) and a backer of Ted Kennedy," as one letter to the editor claimed.

Some letters to the newspaper patronize Bishop Gumbleton, suggesting that "the good bishop" do this or that. He is, indeed, a good bishop, a very good one. I pray that the Church be blessed with many more like him.

Rev. Joseph Zuschmidt, OSFS
High Point

To the Editor:

Writing as a member of Bishop Gumbleton's audience, your coverage of the meeting in Charlotte (Jan. 24 issue) has given the impression to some of your readers that Gumbleton's remarks and conclusion were made without due regard to existing facts and documentation. You reported his conclusion but left out how he developed them.

No mention was made of the 1988 Pentagon document that he had that night detailing war and covert activities, which would be used in the future to maintain the U.S. economic and political influence in the world. You failed to mention all of the different reasons the U.S. people were told we had to go to war, from saving jobs to preserving our way of life. Bishop Gumbleton did.

Listening to Bishop Gumbleton that night reminded me of the despair and anguish my wife and I felt as we learned that our son was being sent to the Gulf, the sense of helplessness as we learned his outfit was crossing the border into Iraq and the sorrow for all the other parents, spouses and children who had loved ones over there.

As a Catholic, citizen of the USA, former Marine and parent of a Gulf vet, I have to agree with Bisho Gumbleton that we were sold a bill of goods in the Gul War and if we are not careful, we may be paying for i and other snow jobs for a long time to come!

Dennis Murphy
Charlotte

On quoting scripture

To the Editor;

Some years ago in a Roman Catholic school Brooklyn, N.Y., I was taught (the Baltimore C echism) by the wonderful Sisters of Mercy. Some s we learned by rote, but we did learn and we d understand.

We didn't get much on the Bible and what v knew was from the altar, the Cardinal Spellman Miss and our parents. But this we did learn; don't accept ju part of a scripture, whether spoken or written becau it can be taken out of context.

In the Feb. 7 issue, Father John Catoir in his "Lig One Candle" column referred to John 8:1: "Let the o who is without sin cast the first stone. Has no o condemned you? Then neither do I condemn you Father Catoir softened Jesus' message by leaving o "Go, but do not sin again." Or, "You may go. But fro now on avoid this sin."

Father Catoir then said, "Maybe we should prea fire and brimstone to the criminal element, if only th would come to church and listen." I say if fire a brimstone sermons were given years ago to what now the criminal element, there would be less of criminal element and more good Catholics and re gious.

Father Catoir goes on to say, "The only people w come to church are those who are trying to be good, a I'd rather offer them encouragement and hope, the w Jesus did in His day." I would not use the word "onl There are people who go to church because they ha to go not because they want to go, others go f personal reasons and still others are hypocrites.

I've read many of Father Catoir's columns over t years and didn't always agree with him, but th particular column I just couldn't let pass.

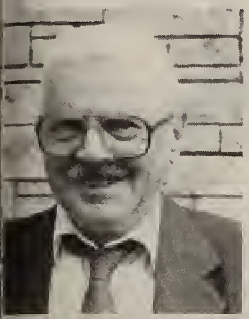
Tony Quigley
Charlotte

Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or l and must include the address and daytime telepho number of the writer. Letters are subject to editing brevity, style and taste and must not contain perso attacks on any person. Opinions expressed in letters in guest columns do not necessarily reflect the vie of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

As you may have noticed, this column was not in its usual place in last week's ue. I was down with a brief illness and was out for a few days, including the most ucial days for getting out a newspaper. I want to thank Associate Editors Joann ane and Carol Hazard for making the best of a bad situation and putting together newspaper with some excellent help from Bernie Smith and the other folks at Mullen Publications, our printer.



I did learn a couple of things from the whole episode. I can't keep everything in my head and I can't wait until the last minute to write this column.

It was a great way to celebrate Catholic Press Month -- although I think I would have preferred to do it in a more conventional manner.

At any rate, it's good to be back.

One thing I had planned to touch on in last week's column if I had written it was the addition of two new local features. We are now carrying a weekly column on canon v by Mercy Sister Jeanne Margaret McNally, a judge in the Tribunal of the Diocese Charlotte. We have also initiated a semi-monthly column on stewardship by Jim lley, the diocesan director of development. We think you'll get a lot out of both these columns.

I'm sure his many friends in Greensboro join me in congratulating Paulist Father nneth Boyack on his recent appointment as director of the Paulist National tholic Evangelization Association. While awaiting ordination, Father Boyack ved his transitional diaconate at St. Paul the Apostle in Greensboro. Following ordination in 1979, he was a parochial vicar at St. Paul for almost three years ore joining PNCEA in 1982. Since joining PCNEA, Father Boyack has made quent appearances at evangelization workshops in the Diocese of Charlotte.

atholics, Fundamentalists And The Bible

By FATHER JOHN DIETZEN

Q. I enjoy discussing matters of our faith with others, but I find talking with ndamentalists about the Bible very frustrating. One said he takes the ipture as it stands with no interpretation; this according to him is how the ly Spirit guides us, all in plain black and white.

No scientific or historical discovery should have any significance in all this, ording to them. Does the Holy Spirit really influence us this way? Can you e us some ideas that might help? (Massachusetts)

A. Two thoughts might be helpful. If by interpretation we mean choosing one lanation, meaning or reading of the sacred texts over another, then it is utterly possible to read the Bible intelligently without interpreting it.

Let me suggest just two of numerous possible examples of what I mean. Mark's spel says Jesus was baptized by John the Baptist (Mk 1:9); but Luke has John in son when Jesus came to be baptized (Lk 3:20-21). Which is right?

Luke says Joseph and Mary lived in Nazareth before Jesus was born. Matthew clearly assumes that they lived in Bethlehem, and only "went and dwelt in a town called Nazareth" after their return from Egypt (Mt 2:23).

Since both cannot be right, in each of these instances what reasons does one offer for accepting one meaning or explanation over the other? That is interpretation, at least of some sort.

It helps also to remember that a major difference between traditional Catholic Christianity and fundamentalism is our attitude toward the created word.

Christian tradition from the beginning has taken creation very seriously and sacredly. Whether it is material (bread, wine, water, oil, words, actions) or spiritual (our nds and wills, our passions and emotions), we believe that all creation, rightly d, can be a channel of God's power and grace.

The more exclusively other-worldly approach tends to consider things of this ld, especially as they are affected by human action, unworthy of God.

None are capable of being sacraments, points of contact between God and selves through and in which God can work his love.

For us, to reject science, history, discovery is a rejection of the Holy Spirit. To ept what we learn with our minds, enlightened by faith, honors the God who made nd the Spirit who enlightens us.

In other words, we believe that to use what we have been able to learn about the es in which the authors of Scripture wrote, what problems they faced and what meant to say is affirming, not denying, the Holy Spirit.

Everything is obviously possible for God. We believe, however, that the normal ordinary way the Holy Spirit works in us, individually and as community, is not hining a mysterious light into our eyes or by some other miraculous intervention.

Rather, when we do our best to use well the gifts He has given, His power is at k immeasurably in ways we cannot even imagine (Eph 3:20), enriching our ds and wills as we reflect on Him and try to love Him more deeply.

As you suggest, this approach to creation and to the Scriptures will not always lt in the black-and-white, us-against-them type of answers we might sometimes re.

We believe, however, it is still the best way to honor God and to respect this ld which has come from His creating hand.

(A free brochure answering questions Catholics ask about receiving the Holy harist is available by sending a stamped self-addressed envelope to Father John tzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701. Questions this column should be sent to Father Dietzen at the same address.)

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Light One Candle

By FATHER JOHN CATOIR

I'm always a little nervous when I give a retreat to my brother priests. The butterflies usually fly away as soon as I begin the first talk but not before I've had some anxious thoughts. Laughter helps to break the ice so I try to include humor in the beginning and each step along the way. Priests enjoy a good story, even if they've heard it before. By contrast, the more serious moments are that much more effective.

On a retreat all of us are involved in a mysterious process which really depends on our faith in the Holy Spirit. In some sense, a retreat is a return to one's own spiritual center. It's a way of listening to the voice of God within. God doesn't necessarily intervene in our lives, but He does interact with us as often as we come to Him. My concept of a retreat isn't particularly original. People need to get away from the constant bombardment of their daily routine, and since priests are people, too, they too need rest, affirmation and forgiveness. I try to help them laugh at themselves a little more. Taking oneself too seriously is a sure way to advance burn-out.

Because there are fewer and fewer priests these days with more and more people to serve, they are usually exhausted by the time for their annual retreat. This can lead to tension. Some are afraid of drowning in a sea of never-ending demands. I try to affirm them by helping them to accept their limitations and affirm themselves. The Lord certainly affirms them. He is always there with His love. In moments of distress, all of us need to enter the Lord's calm and draw from His strength.

I give one retreat a year, sometimes two. This spring, I'll be at Trinity Retreat House in Larchmont with a group of priests from the New York area, and in the fall, I'll give a retreat for the priests of the Diocese of Superior, Wis. I'll use the same basic material for each group, but somehow I never seem to give the same retreat twice. Each group is unique and every audience has a personality all its own. Very often I base my third and fourth talks on the feedback I begin to pick up after the opening day. The needs of each group are different.

Every retreat master tries to create a prayerful climate for the retreatants. Since true prayer is in the will, I don't put any emphasis on pious feelings, but silence does help to create the right atmosphere for reflection. I try to help them renew their life commitment in a spirit of self giving. Sleep and humor play an important part in the relaxation process. Also, the talks last about a half hour. Like the laity, priests appreciate it when they know how long you're going to be. A half hour talk is long enough to make your point.

Interesting enough, I have found that priests, like the rest of the human family, tend to put themselves down. They measure themselves against a standard of the ideal priest, which is fine as long as you remember that the Lord calls ordinary men to this extraordinary vocation. Pray for priests. They need your love and support.

(For a free copy of the Christopher News Note, "Say It With Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Catholic Press Is Tool For Evangelization

By BISHOP JOHN F. DONOGHUE

February is Catholic Press Month. The focus of the celebration is the written word found in the pages of diocesan and national Catholic publications. This is the first celebration of Catholic Press Month for *The Catholic News & Herald.*

Since September 1991, *The Catholic News & Herald* has come into thousands of Catholic households. It has brought an impressive array of diocesan, national and international news. It has highlighted the activities and messages of the Holy Father. It has brought to light the inspiring ministry of everyday people who offer time and talent through outreach programs in parishes and communities. It has offered analyses of events which affect our faith and our lives. And on occasion, it has given our people a forum for debate on important issues.

Although it has its flaws, I consider the diocesan newspaper one of the most important instruments for reaching our people on a regular basis. That is why I mandated that every Catholic on our parish rolls, active and inactive, receive the paper. I hope that you have taken the time to read the articles. If there is something there that disturbs or confuses you, I hope that you will be open to writing to our editors to let them know what you think. If there is something missing, I urge you to do the same. Our diocesan paper is here to serve the readers. The more the readers respond, the better the service becomes.

While being a source of imformation is important, the real goal of *The Catholic News & Herald* is to evangelize. In order to draw people to Christ, we must present a clear picture of who Christ is and how He is alive among our people, our Church. The newspaper articles which record the history of our diocese are also stories which bring into focus the ministry to which Christ has called each of us.

The recent article on the dedicated president of the St. Vincent de Paul Society in Greensboro is as much a story about how to live one's faith as it is a tribute to that individual. The letters debating Bishop Thomas Gumbleton's stance on the Persian Gulf War are as much a sign that people take their faith seriously as they are a springboard for further discussion about war. Everything from the movie ratings to the Faith Alive! section to the diocesan and national news briefs are designed to arm our readers with information that we hope will make a difference in their lives.

We have spent 500 years evangelizing in America. The Catholic press has been an integral part of that effort for more than 150 years. And while other modern technologies have entered the arena of evangelization in recent decades, the Catholic press remains a vital tool for reaching people with the Good News. Use this tool, make it part of your weekly readings. And after reading it, be a good evangelizer and share it with a friend.

The History Of Canon Law

By MERCY SISTER JEANNE MARGARET MCNALLY

Some may find history boring; others find it enlightening. Whatever your feelings, the purpose of this article is to give an overview of the history of the development of canon law as we have it today and to show that this is not nor ever was an arbitrary set of rules.

The Church has always had a law. The early Christians assumed the laws of Israel. Jesus is written of as one who was observant of the law. He said that He came not to abolish the law but to fulfill or complete the law.

The word *canon* was used from earliest dates in the context of a rule or standard on how to act. St. Paul used the work kanon to mean a regulative principle of Christian life.

The sources of Church law are scripture, tradition, custom and enactments. The first example of community regulations is considered to be the *Didache* or "The Teaching of the Lord to the Gentiles through the Twelve Apostles" composed around 100 AD in Syria. It contains a summary of moral teaching, liturgical (baptism, fasting and prayer) regulations, disciplinary regulations (behavior toward superiors and wandering prophets), and an exhortation to vigilance. *The Apostolic Tratition of Hippolytus* around 217 AD provided rules for the ordination of bishops, the liturgy of the Eucharist, the blessing of oil, ordinations, laws and regulations for the laity and ecclesiastical practices and customs as the distribution of communion. *The Apostolic Constitutions* around 375 AD provided eight books of legislation and liturgy.

The most significant sources of canon law were the synods or councils of the local church and the nuclear councils of Ancyra (314) with canons on clerical life, apostates and grave sins; Neocaesarea (391) with ten canons on sins and five on clerical regulations; Gangra (341) 20 canons; Antioch (341) 25 canons on the bishop and synods; Laodicea (360) with 60 canons on marriage, the priesthood, and the laity.

The ecumenical (universal) councils added canons starting with Nicea (325) which provided the Nicene Creed we use today, and regulations on the structure of the Church, the clergy, public penance, liturgical regulations and the readmission of schismatics. This was followed by other ecumenical councils such as the Council of Chalceron (451) confirming previous canons and formulating the ancient corpus of law in its first canon: "We have judged it right that the canons of the Holy Fathers made in every synod even until now, should remain in force."

In the 4th century, the Church was recognized by Constantine and later Theodosius as the Church of the Roman Empire and as such was strongly influenced by Roman law. The gradual evolution of the bishop of Rome (the pope) into a figure of central authority was a factor in the development of canon law. Bishops referred questions to Rome and received authoritative answers in letters called decretals. These decretals were placed with conciliar regulations. As the Church grew under the influence of Roman law, rule in the Church became more centralized. Thus was established the authority of bishops for dioceses and of the pope for the universal Church.

In the 6th century, Dionysius collected papal decretals or letters with a collection of canons and placed them in the *Collectio Dionysiana*. Meanwhile, the code of civil law by Theodosius II in the 5th century and Justinian in the 6th century contained imperial laws pertaining to the Church. These laws were later placed with the collection of synodical canons and became known as the Nomocanon.

After the fall of the Roman Empire, separate laws were needed for the subjects of particular geographic area and for the Roman populations in those areas. This was the time of such as the Visigoths, Ostrogoths, Lombards, Frankish,-Angels and Saxons.

Many of the elements of the years of the feudalism found their way into the Church's disiplines, e.g., the use of oaths in judicial proceedings, stipends, personal penances, collegial forms of government for religious orders, lay associations, etc.

In 1054, events occured that broke the bonds of unity in the Church. Eastern and Western Christianity divided over doctrinal and theological issues separated and two canonical traditions came about which remain to this day with two separate Codes of Canon Law.

By the 12th and 13th centuries, the canons of the Church were organized into a body of canonical knowledge studied as a science and practiced as an art. This time was known as the classical period of canon law. John Gratian at the University of Bologna, compiled a collection of canons, known as the Decretum; concordia descordantium canonum, "A Harmony of Discordant canons." This was composed of three parts: Part I, had 101 Distinctions on sources of law, general jurisprudence, pastoral problems, ordinations, elections and jurisdiction; Part II had 36 Causae dealing with simony, procedure, ecclesiastical goods, religious, heretics and marriage; Part III, De consecretaione concerned consecration of Churches, the sacraments and sacramentals. The popes of this period, all canonists (Alexander III, Innocent III and IV, and Boniface VIII) added more canons with their rules and decisions. Four ecumenical councils added additional canonical regulations. Great canonists as Hugh of Pisa, Henry of Susa and John of Andrea contributed further to canonical developments.

The protest reformers beginning with Martin Luther, modified canonical tranditon. The need for a Church response at the time was obvious. The Council of Trent enacted decrees on internal reform in the Church and clarified the meaning of doctrines. The chief direction of this council was a reform to restore pastoral care. The papal office was given more authority and the power of the local bishops was enhanced. In addition, the Congregation for the Propagation of the Faith was established for ministries in the Church in new mission lands.

The Church truly struggled to find its place in the world of enlightenment, monarchies, the French Revolution, liberalism, and secularism. The papacy negotiated endlessly with presidents and kings to defend the interests of the Church. Canonists debated at length on the Church-state issue.

The sheer number of laws was vast. As one writer stated, "The canons had grown into a large thicket in which the living and dead branches intertwined, making passage exceedingly difficult even for a skilled canonist." The French bishops writ Rome, "We are drowning in laws."

In March 1904, Pius X set the "truly difficult task" of "collecting the laws of th universal Church, in a clear and concise order, and adapting them to the conditior of our time." He appointed Pietro Gasparri, a man of extraordinary talent to wo with commissions to develop the first Code of Canon Law promulgated in 191 Thus began a new epoch in canon law with a code of easily accesible 2,414 canor which served the Church until Pope John XXIII saw a need to update the canons t the modern world.

In 1959, Pope John XXIII announced: (1) a Synod for the diocese of Rome; (an ecumenical council, and (3) a modernization of the Code of Canon law. commission for the revision was appointed in 1963, but the work of the revisio began as the Council closed in 1965 under Paul VI. The commission was t reorganize the Church's discipline and to accommodate it to the teachings of th council; to reform the canonical style, giving it a "new way of thinking" and t respond to new needs. Pope Paul believed that it was time to transcend the old styl of formalism, legalism and secular juridicism.

It must be recognized that one cannot understand the canons without seeing th relationship to the Second Vatican Council from which its principles came. Th council suggested the reforms that were to become part of the legislation of th Church. The Code became an instrument for carrying out the decisions of th Council. The code employs the concepts and language of the council. The counc documents are cited hundreds of times in the footnotes to the canons. It is undeniab that the council governs the code, not the other way around. The Code of Canon La has been considered the council's final document.

The canonical system of the Church now consists of 1,752 canons. Thes contain such principles of the council as collegiality, subsidiarity, autonomy, an communion. The revision of the Code, as stated by Pope John Paul II involved yea of consultation and collegial decision. Individual bishops and conferences we invited to collaborate in the preparation of the new code. Experts in theology, histor and canon law chosen from all over the work.

The code, promulgated in 1983, is the end result of years of work on revisio It has been considered an invitation and a challenge. The Canon Law Society Great Britain and Ireland stated that, "The code is an invitation to every person goodwill to see how, in pursuance of the mission given it my Christ, the Catholi Church seeks to express the law which is a necessary part of that mission. To eve member of the Church it is a challenge. It is a challenge to learn about that law, think about this place in the life of the Church, above all to consider how best it ca help every individual to fulfill his or her vocation among the People of God. Th success of the endeavor to meet this challenge will depend in a great measure upo the effort which will be made, at every level in the Church to see this new code f what it is."

Mercy Sister Jeanne Margaret McNally holds a licentiate in canon law and a judge and defender of the bond in the Tribunal of the Diocese of Charlotte.

Feed The Hungry...

Thousands of families brave the cold and hunger in Ethiopia. A Catholic Relief Servic official told Congress that complacency is endangering hunger aid programs. (CNS phot from KNA)

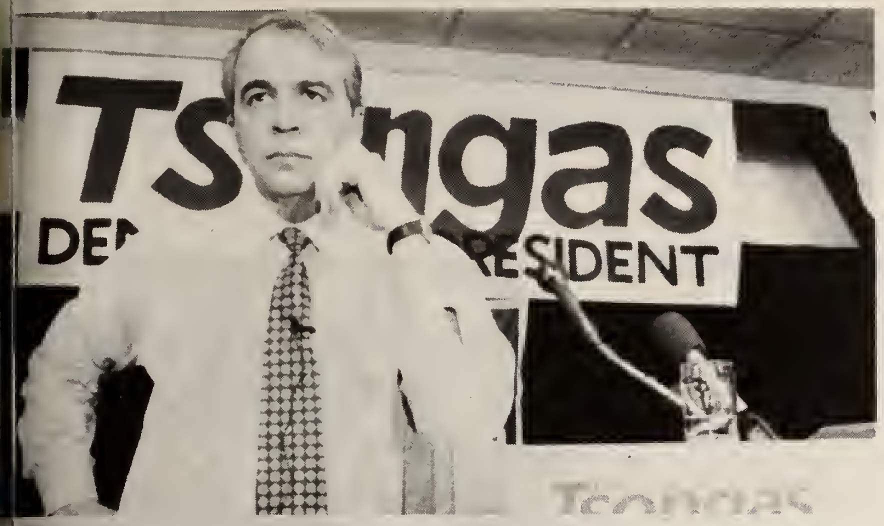
Memorial Gift Funds Hospital Renovation

ASHEVILLE — A gift has been presented to St. Joseph's Hospital Foundation by the family of the late Harry D. Blomberg, Asheville civic and business leader.

Given in memory of Blomberg and in honor of his widow, Shirley Blomberg, the gift will fund the hospital's current renovation and expansion of its inpatient surgery area. The expanded facility, scheduled for completion May 1, will be dedicated as the Blomberg Surgical Center.

"This splendid expression of friendship and support from the Blombergs is a gift to all the people of Western North Carolina," said Rayburn Dean, chai man of the foundation board. "The stat of-the-art surgical center will serve th residents of this area with the fine technology available. We are proud t name this facility in honor of th Blombergs."

The renovation will include a nev larger operating room for orthoped and laser surgery as well as addition offices, educational and conferenc rooms for the surgery and anesthesio ogy departments. The additions wi give St. Joseph's inpatient surgical are seven major operating rooms and tw cystoscopy rooms.



noctratic presidential candidate Paul Tsongas listens to a question at a town meeting during a ıpaign stop at Daniel Webster College in Nashua, N. H., where he won the Democratic Primary. (CNS photo from Reuters)

oras College Students Give Nod o Tsongas At Mock Convention

DUBUQUE, Iowa (CNS) — As as College goes, so goes the nation?

That theory would be welcome news Democratic presidential candidate l Tsongas, the clear winner in Loras lege's 10th national mock political vention.

Over the years the Iowa college's ck conventions, which focus on the y not currently in the White House, e chosen the actual nominee 80 per- t of the time.

Tsongas, a former U.S. senator from ssachusetts, won 96 of 171 votes in Feb. 6-7 mock convention, spon- d by the Loras College Student Sen-

Former California Gov. Jerry Brown e in second with 36 votes and Ar- sas Gov. Bill Clinton third, with 24 s.

Tom Harkin, Iowa's "favorite son" he U.S. senator from that state, tied ast place with U.S. Sen. Bob Kerrey Jebraska.

The first of their kind in the Mid- t, the conventions began in 1956 er the direction of John F. Dorweiler, litical science professor.

They were designed to give stu- ts the opportunity to experience the r workings of the U.S. political cess.

During this year's convention each e was represented by a delegation posed of students from Loras and other local schools, Clarke College and the University of Dubuque.

Participants heard speeches by keynote speakers and candidates' representatives and platform debate.

Featured speakers included Ruth Harkin, wife of Tom Harkin; Iowa Attorney General Bonnie Campbell; Denice Dolan, vice chair of the Iowa Democratic Party; Rep. David R. Nagle, D-Iowa; and Tom Flynn, chairman of the Dubuque Country Democratic Party.

Party platform debate dominated the first day's agenda with delegates approving a platform calling for a national law against hate crime, a constitutional amendment banning abortion, ratification of an equal rights amendment to the Constitution and fewer foreign trade restrictions. A move to include a plank that would call for lowering the drinking age from 21 to 18 was defeated.

Stuart Ruddy, a sophomore from Fort Dodge, Iowa, convention chairman, said the students' nomination of Tsongas was a great upset.

"No one really thought Tsongas had a chance," he said. But the tide changed after his student representative "gave a dynamite nomination speech, extolling Tsongas' triumph over cancer and his strong commitment to education."

In Ruddy's view, "that just goes to show how exciting the political process can be, and that one person really can make a difference in the way others think and act."

When Watching Campaign Ads, Look Past Image And Emotions

By CHRISTOPHER CARSTENS

A U.S. presidential election will be held next November. So over the next nine or 10 months you will watch hundreds of political TV ads for various presidential candidates.

Voting is a big decision, and getting people to choose one candidate or another is a big business in America. The candidates will spend millions of dollars on 30-second TV spots.

Those presidential ads are worth watching, whether or not you will be able to vote this year.

Unfortunately, a lot of those ads will look like short MTV videos, with plenty of music, fancy camera work and a few catchy words. But sometimes watching those ads is an exercise in figuring out what the candidate is trying to say.

There is a troublesome trend going on here. More and more often, ad agencies are marketing presidential candidates just like Pepsi and Guess jeans.

What are the chances you will open a magazine and read an ad for fashionable clothing that says, "These jeans are made of very durable cloth, and they won't go out of style in six months. Buy them. It's a wise investment."

Not likely. Fashion isn't about durability or wise investments — it's about looking cool. Who cares if the product lasts a long time?

Consumer products are sold by a direct appeal to slick image and emotional response. You see ads of people drinking Coke and looking happy. So you respond, "Coke — happy!" You don't think about it at all. The last thing advertisers want you to think about is a soft drink's nutritional value.

Watching an ad is really not much of a problem when your decision involves jeans or a soft drink. But when we're talking about selecting the man or woman who will lead our country it's different.

You may see an ad showing the image of a strong president. That ad is supposed to make you feel safe when you think about the candidate.

Another presidential candidate may be shown with the poor or with small children. That's an image designed to make you feel warm inside.

Here's the trick. Those ads attempt to make you feel good about the candidate. And the candidate's hope is that your vote will be based on those feelings.

But good feelings don't necessarily make good presidents. The things that matter are accomplishments and ideas, not feelings and images.

So whether you're watching ads, listening to the candidates speak or reading about them in the paper, look beyond the image and emotion.

Our country is entering difficult years. Since the time the parents of today's teens were children, the United States has based a large part of its economy on building weapons and maintaining huge armed forces.

But the old enemy has largely gone away. Does any candidate have clear plans for redistributing some of those dollars, possibly helping the soldiers and weapons builders who may be left without work?

The president is only one person, so the tasks of leadership must be shared by a large team of advisers. Listen to what the candidate says about the sort of people he would pick to share in making decisions.

America will be a very different country in 20 years. Try to understand a candidate's vision for America in the 21st Century. In what directions would he lead the country?

Tough questions! And they have nothing to do with how you feel. They're about what the candidate thinks and does. And those are the important questions we need to be asking our candidates between now and November.

But you probably won't hear many of those questions answered in 30-second TV spots.

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Movie
Reviews

NEW YORK (CNS) — The follow- are capsule reviews of movies re- ly reviewed by the U.S. Catholic ference Office for Film and Broad- ing.

eejack" (Warner Bros.)

Ultraviolent, futuristic tale of a race- driver (Emilio Estevez) pursued by hless killer (Mick Jagger) intent on ng the racer's body to a dying mag- (Anthony Hopkins). Director Geoff phy just marks time with his cast een the bloody shootouts that are movie's only apparent reason for ng been made. Excessive violence, implied live-in relationship and occasional rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Secret Friends" (Film Four International)

Lumbering, stream-of-consciousness fantasies and memories enable a trainbound amnesiac (Alan Bates) to piece together who he is and why he has violent sexual thoughts about his wife (Gina Bellman). Writer-director Dennis Potter's trite conclusions regarding the power of guilt and sexual repression are hardly worth the time spent witnessing Ms. Bellman's hammy acting and one-dimensional characterization. Brief violence, much sexual suggestiveness and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Thank You and Goodnight!" (Aries)

Fact-based account of a young woman (Jan Oxenberg) coming to terms with the terminal illness of her grandmother (Mae Joffe) wholooks back on her life as family and friends comfort her. Writer/producer/star/director Oxenberg uses actual family members and precariously balances a humorously philosophical attitude toward life and death with emotionally honest scenes of pain and loss. A skeptical attitude toward the afterlife. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Hearts of Darkness: A Filmmaker's Apocalypse" (Triton)

Documentary on how the production of "Apocalypse Now!" (1979), a film about the Vietnam War loosely adapted from Joseph Conrad's novel, "Heart of Darkness," ballooned from a modest-budget project into a high cost epic that took on a life of its own as director Francis Ford Coppola struggled with his ambitions, complicated logistics in the Philippine jungles and an incredible run of bad luck. Written and directed by Fax Bahr and George Hickenlooper, the documentary makes extensive use of footage shot during the production by Coppola's wife, Eleanor, and recent interviews with many of those involved. The result is a fascinating study of a creative artist on the edge. Some violence, recreational drug use, rough language and a flash of rear nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Adventures of the Great Mouse Detective" (Disney)

Retitled from its 1986 release as "The Great Mouse Detective," this animated feature follows the adventures of Basil of Baker Street (Voice of Barrie Ingham), the Sherlock Holmes of mouseland, who helps a little girl mouse rescue her kidnapped father from the nefarious Professor Ratigan (voice of Vincent Price). While not one of Disney's finest, producer/co-director Burny Mattinson's sprightly take-off on the Holmes stories still manages charming characterizations throughout. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

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FAITH alive!

Bible projects for real families

By Father Eugene LaVerdiere, SSS
Catholic News Service

It seemed like an impossible assignment!

"Father LaVerdiere, what are some concrete suggestions for families to use the Bible at home? Please be specific."

The only concrete images I could surface were of 19th-century rural America, with women and young girls in long-sleeve drab dresses that went right down to the floor and men in black suits with high-water pants, just in from putting up a fence.

> **"The Bible is for real, not imagined people. What kind of family do you have?.... Develop a Bible project with your family circumstances in mind."**

I pictured them stiffly seated around the kitchen table, with the well-disciplined children staring blankly while mother or father read a dull passage with names impossible to pronounce from the book of Ezra.

■ ■ ■

It seemed so unreal. How could I possibly be specific? Then, wandering over to the faculty snack room, I ran into Sister Veronica Mendez and shared my frustration. Sister Veronica is responsible for the Hispanic ministry program at Chicago's Mundelein Seminary.

She told me of a talk she once heard by a woman telling how she used to tell Bible stories to her children as they grew up. Once the woman was telling the story of Jacob and Esau — how Esau had sold his birthright in exchange for a bowl of lentil stew.

One little boy asked, "What are lentils?" A teen-age son, who had given no indication he was listening, shot back, "Lentils are beans."

Immediately I thought of my teenage nephew, and it hit me. The assignment seemed impossible because I was thinking of a family that did not exist.

It is hard to come up with concrete suggestions for families that do not exist!

Thus, with a real family in mind — that of my youngest brother Peter and his wife Cheryl — I make the following concrete suggestions for using the Bible at home.

1. Remember that the Bible is for real people.

Before thinking about the Bible and the passages you are going to use, give some thought to your family. The Bible is for real, not imagined people. What kind of family do you have? For example, do your children know their grandparents? Do they live far away? Grandparents are sometimes great at telling Bible stories.

Consider the age of your children and how personalities, even among the very young, differ. All do not relate to Bible stories in the same way.

2. Develop a Bible project with your family circumstances in mind.

Instead of trying to do something entirely different from what you ordinarily do, adapt existing practices for your Bible project. That way, it will be much easier to sustain.

3. Use your "family time" for telling or reading a story from the Bible.

Do you regularly set aside times wh your family gathers to talk and do thin without turning on television? If y have little children, this would be good time to read from their "childrer Bible."

You might even retell the story your own words and answer yo children's questions. Remember that is all right to say so when you do n know the answer.

4. Pick interesting stories to read.

The Bible is the word of God a great literature. All of it can be interes ing, but some stories are far more inte esting to your children than others. F this, you might let your children be t guide.

Sit on a couch with the children alon side you and ask, "What would you li me to read?" It is all right if they wa to hear the same stories over and ov again.

Bible stories have the same fascin tion for children as other stories. T familiarity gained with them in chil hood will be invaluable for adult refle tion later on.

5. Make good use of the childrer quiet time.

■ ■ ■

Do you and your children provide f personal, "quiet time" during the da Quiet time is for children to develop sense of personal space. It is a fe minutes set aside when each child c attend to something special or just qu etly think. During this time a child c also do a bit of reading or drawing.

You might give your children a Bib project for their quiet time. The proje could be connected with the story y have read during family time.

For example, if you have re the story of the prodigal son, a your children to put themselv into the story and do some of over again. They might begi "If I were the older brother in t story, I would ..."

You could do the same for the story Mary visiting her relative Elizabeth: I were Mary and went to visit Eli beth, I would say to her ... or I would t to ..."

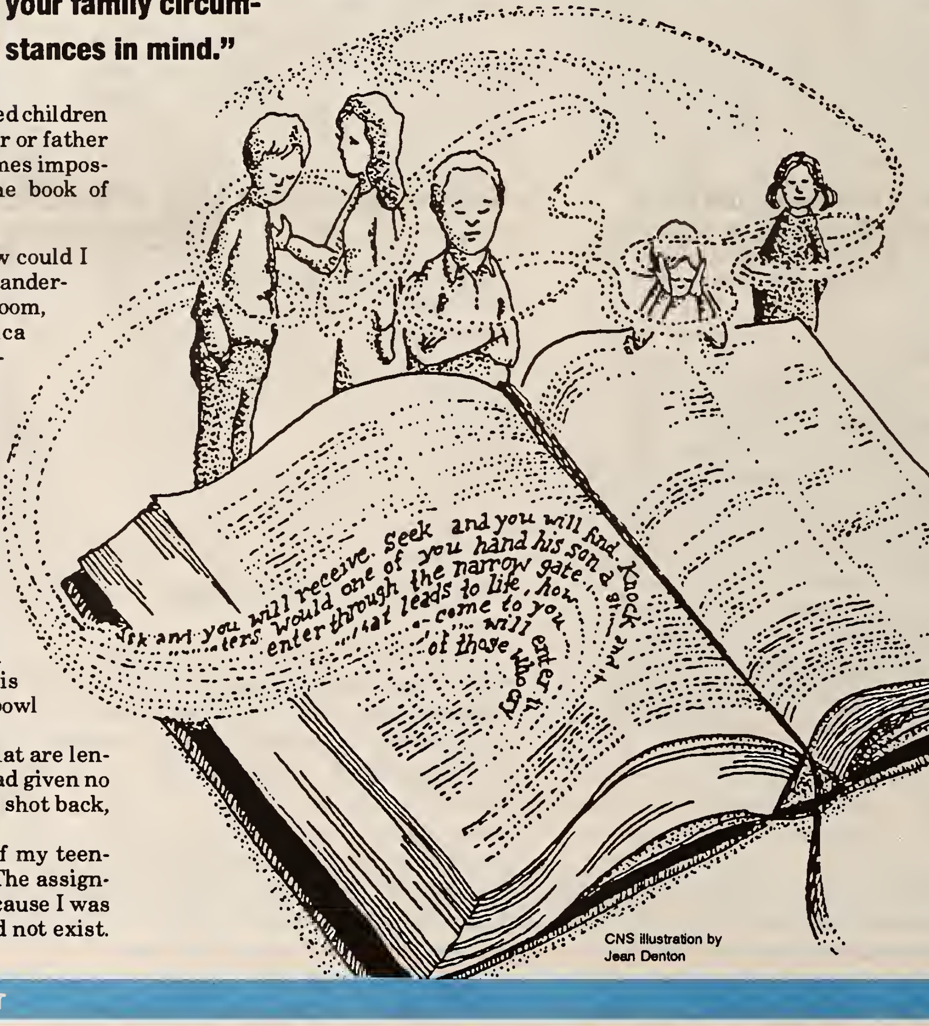
The children could then read wh they have written during the next fa ily time.

Is there any adult who would r listen?

This Bible project sounds exciting sure would be nice to hear how y made out with it.

I have this year's Lenten season mind as I write this, hoping the ide proposed here will prove particula useful to you then. Nonetheless, the are ideas to try anytime — ideas making the Bible part of a real famil life!

(Father LaVerdiere is senior edito Emmanuel magazine.)


Ask and you will receive. Seek and you will find. Knock and
...ters would one of you hand his son a st
enter through the narrow gate
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CNS illustration by
Jean Denton

FOOD FOR THOUGHT

When people find a Bible discussion group stimulating, frequently it is because the discussion relates directly to their own lives. The group does not approach the Bible as a set of books from the remote past.

If St. Paul exhorts Christians to courage (2 Corinthians 5:6-8), the group's participants frankly explore what courage might look like in their lives. If the Beatitudes extol mercy or peace making (Matthew 5:3-10), participants ask what it takes to forgive or to become a true peace maker when strong pressures divide people.

All of which provides a clue to making the Bible work in family settings. It may not work if the Bible is approached as something apart from life.

Is your family grieving? Is a family member struggling over a failure? Does someone in your family want to gain perspective before making a major decision?

Are you dealing with uncertainty or fear? How would your family benefit by reaching out to others? What does a family member's recent accomplishment mean?

These are just some of the kinds of questions people ask when attempting to relate Scripture passages to their own lives. They ask how it relates to them.

David Gibson, Editor, Faith Alive!

URTHER NOURISHMENT

While a large and growing number f Catholics is very much interested n Bible study, many do not know vhere to turn for help in their study," tates Blessed Sacrament Father ugene LaVerdiere in his Foreword upporting Franciscan Sister acrina Scott's *Picking the 'Right' ible Study Program*. The book ontains reviews of 92 individual rograms and 13 series of studies ow on the market. It discusses vhich ones are suitable for beginers, advanced study, specific sues, individuals, groups, limited me periods and use with audio nd video tapes. (ACTA Publiations, 4848 N. Clark St., Chicago, l. 60640. 1992. Paperback, 14.95.)

How Scripture aids your memory

By Father John J. Castelot
Catholic News Service

The setting for the book of Deuteronomy is the eve of the people's entrance into the promised land. Moses pleads with them to remember, to understand, to take to heart all the acts of God's love which brought them from slavery to this threshold of victory.

Remembering this will keep them in touch with God and motivate them to enjoy fully the blessings of the land God is about to give them.

This kind of remembering is important for Christians today too. And we have an advantage: a written record, the Bible, of the amazing history of God's actions of love toward us.

It was a long time before that record was written and even after it was there were few people who could read it. Since illiteracy was the rule rather than the exception, Israelite parents kept the memories alive by speaking to their children of their glorious past, of their identity as God's special people.

Furthermore, the people's liturgical celebrations all involved a recital of God's saving acts.

It was much the same with the first Christians. Written records were slow in coming; the ability to read was not common and books were prohibitively expensive.

But the Christian communities shared their wonderful story and celebrated it, especially the Eucharist. In fact, St. Paul reminded the Corinthians that the Eucharist is a special remembrance:

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"This is my body that is for you. Do this in remembrance of me.... This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me (1 Corinthians 11:24-25).

For Paul, Jesus' death was the supreme act of saving love. The emphasis was not on how much Jesus suffered but on how much he loved — and loves — us.

When thinking of biblical passages which cause us to remember this, one of my favorites is a text from Galatians: "I live by faith in the Son of God who has loved me and given himself up for me" (2:20). Anyone can use this text for reflection and prayerful contemplation.

Another incomparable passage is from Romans: "For Christ, even when we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, although for a good person one might even find courage to die.

"But God proves his love for us in that while we were still sinners Christ died for us.... Indeed, if, while we were enemies, we were reconciled to God through the death of his son, how much more, once reconciled, will we be saved by his life?" (5:6-10).

Use of these and countless other Scripture passages will help us remember God's love for us.

(Father Castelot is a Scripture scholar, author and lecturer.)

Making good use of the Bible at home

By Father Robert L. Kinast
Catholic News Service

lany Catholics would like to make Bible the basis of a family spiritual- but don't know where to start or at to do.

electing readings for the family to is only half the challenge. What to with them is the other half.

ne method is to follow the four ps:

1. Prepare. Select a Scrip- e passage and read it ad of time. Older chil- n can help smaller ones pare by reading or para- asing the Scripture sec- n to them.

ne family member can prepared to tell where passage occurs in the le, what comes before and er it, and what the author l in mind.

2. Proclaim. The procla- tion of a Scripture pas- e should be striking. Some families e different members take different ts in the reading (as parish congre- ions do in reading the Passion).

■■■

Families with small children can have m act out the story, especially if it olves children — for example, Jesus ding the multitude with bread and a child brought in John 6:9: "There boy here who has five barley loaves l two fish."

3. Probe. To enter into the passage's aning, each member should identify h one character or select one image l explain why it was striking.

ne family meditated on Jesus' wash- of the disciples' feet. The teen-age identified with Peter's embarrass- nt and mentioned times he felt embarrassed; the grandmother, who finds it hard to move easily, identified with Jesus bending over so many times.

The mother, who said she sees herself as an instrument of God's work, identified with the towel's symbolism as an instrument for Jesus. The more symbolic these connections, the more easily they lead into the last phase.

4. Pray. This combines quiet time and talk. Everyone is asked to focus on just one thing that was new or surprising. Then each person is invited to say what that was and to offer it in a prayer. The husband in the previous example prayed that he and the entire family would recall his wife's thought about being Jesus' instrument the next time they used a household towel.

"When using the Bible, many people find Gospel stories easier to relate to than sayings of the prophets or other Old Testament excerpts, especially if children are present."

What about the Lenten season this year? Would it be a good starting point for using the Bible at home?

Among practices the Second Vatican Council recommended for Lent were to "hear God's word more frequently and devote more time to prayer" (Constitution on the Liturgy, No. 109).

One place families can start is with the season's Sunday and weekday Mass readings. They emphasize the main Lenten themes: human repentance and divine forgiveness in baptism.

When using the Bible, many people find Gospel stories easier to relate to than sayings of the prophets or other Old Testament excerpts, especially if children are present.

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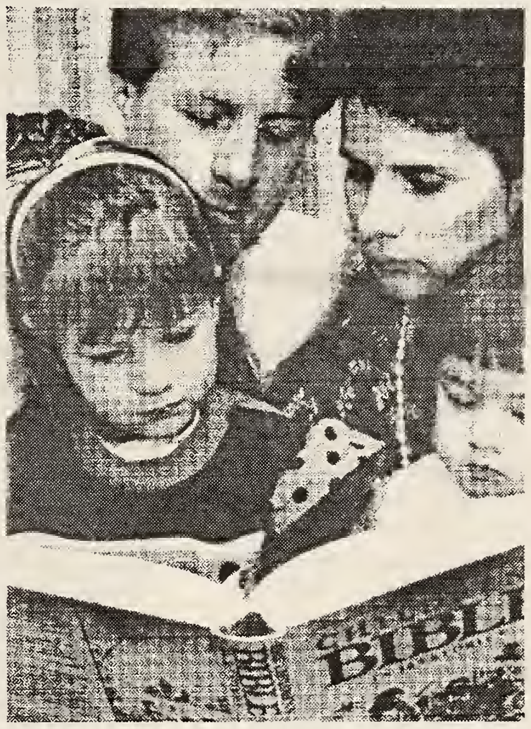
Another approach is to read just one book in the Bible over the course of several weeks, for example Mark's Gospel or Paul's letter to the Ephesians. Families might also concentrate on one aspect of the Bible: Jesus' parables, perhaps, or Gospel stories about women.

Often it is most meaningful to select readings that correspond to current events and concerns in one's life.

— Are family members concerned about the environment? Try reading the creation accounts or psalms that use nature to praise God.

— Do you have teen-agers thinking about their vocation in life? Try reading the book of Tobias or the story of Jonah.

CNS photo by Les Fetchko



Talk over what you read. You'll be surprised how much it relates to your own life.

(Father Kinast is a Florida-based pastoral theologian and writer.)

FAITH IN THE MARKETPLACE

What topic of faith led to a stimulating discussion in your home?

"The history of the Bible. How do we know what really happened and how it got passed down through the generations. Another interesting topic was God's abundant love — especially for people who are hard to love." — Mark Ratterman, St. Charles, Mo.

"How you discover the will of God through prayer and how you know whether the message you're getting is from God. I read a lot about that, but I haven't figured it out yet." — Christine Puzaskas, Tempe, Ariz.

"Sex and what the church teaches.... There was a girl in my (eighth-grade) class who was pregnant.... That's what sparked the discussion with my parents." — Javier Compos, Springerville, Ariz.

"I'm dealing with a few agnostics in the family — whether God exists at all in a world like this and how we feel God's presence if we are believers. Holidays always bring this out when we're together." — Patricia Broadbridge, Winnetka, Ill.

"Contraception. I married a non-Catholic, so it was a non-issue with him. When I asked him to attend a natural-family planning class with me, he was so moved by what he heard that he ended up becoming a Catholic!" — Michelle Hill, Woodstock, Md.

An upcoming edition asks: When you think of Jesus, what two features of his personality first spring to mind? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Cardinal Bernardin To Head NCCB Self-Study

WASHINGTON (CNS) — Cardinal Joseph L. Bernardin of Chicago will chair a nine-bishop committee to re-evaluate the mission and priorities of the National Conference of Catholic Bishops-U.S. Catholic Conference. Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB-USCC president, announced the appointment of the committee Feb. 11. The NCCB is the canonical organization of bishops concerned with issues of church life and discipline. The USCC is the bishops' civil or public policy organization.

Milwaukee Paper's Washington Bureau Chief To Receive By-Line Award

MILWAUKEE (CNS) — Frank A. Aukofer, chief of *The Milwaukee Journal's* Washington bureau, will receive Marquette University's 1992 By-Line Award. The award, established in 1946, is presented annually by the Milwaukee Jesuit school's College of Communication, Journalism and Performing Arts and its Journalism Alumni Association to an alumnus or alumna who has attained distinction in journalism. A 1960 graduate of Marquette, Aukofer has worked for *The Milwaukee Journal* for 31 years, including 21 as a Washington correspondent.

Obstetrician Teams With Nun On Project To Help Nigerian Mothers

TORONTO (CNS) — Newfoundland obstetrician Dr. Robert Walley is leading a new Canadian effort to help improve the health of Nigerian mothers. The three-year project is co-directed by Sister Ann Ward of the Medical Missionaries of Mary, a physician who has worked in Nigeria for 30 years. The first phase of the project, which will train local health workers, begins in March. Walley said in a recent interview in Toronto that the project illustrates "productive cooperation" between lay people and religious. "It shows how we as a Church can be relevant in providing for the well-being of mothers and children."

Lawyers For Cardinal Glemp Ask Dismissal Of Rabbi's Lawsuit

NEW YORK (CNS) — The fate of a slander suit accusing Polish Cardinal Jozef Glemp of anti-Semitism hinged in February on whether the cardinal knew a New York process server was shoving court papers in his arm. A daylong hearing was held Feb. 11 in Manhattan federal court to determine if Cardinal Glemp was aware that the blue papers bound by red rubber bands were notice of a lawsuit filed by New York's Rabbi Avraham Weiss. Rabbi Weiss has accused Cardinal Glemp of publicly denouncing the rabbi and six associates in 1989 for demonstrating at the Carmelite convent established at the Auschwitz death camp in Poland. The suit alleges Cardinal Glemp said the group had sought to kill the nuns and destroy the convent.

California Bishops Call On Wilson To Withdraw Tax Initiative

LOS ANGELES (CNS) — Two California bishops have attacked a tax initiative proposal by California Gov. Pete Wilson, arguing it unfairly burdens the poor, especially poor children. Cardinal Roger M. Mahony of Los Angeles and Archbishop John R. Quinn of San Francisco, in separate news conferences Feb. 11, asked Wilson to withdraw his proposed Taxpayer Protection Act of 1992, claiming it makes poor children, families and immigrants the scapegoats of the state's economic problems. Under the tax initiative, welfare payments for a California family of three would be reduced from an average of $663 a month to $597 a month. After six months, monthly payments would be reduced again to an average of $507 a month in an attempt to encourage people to find jobs.

St. John's Student Pleads Guilty To Reduced Charges In Abuse Case

NEW YORK (CNS) — A St. John's University student charged with sexually abusing a Jamaican-born fellow student in 1990 pleaded guilty to reduced charges Feb. 11, halfway through his trial. Michael Calandrillo, 22, of Bethpage, Long Island, still faces disciplinary proceedings if he seeks reinstatement at the university, a Vincentian-run school and the largest Catholic university in the United States, with 19,000 students. He has been suspended pending the outcome of his case. As part of his plea bargain, Calandrillo pleaded guilty to sexual misconduct and unlawful imprisonment, both misdemeanors, and admitted that he forced the woman student to perform oral sex on him.

This newspaper is printed on recycled newsprint and is recyclable

Backs Education Choice...

Education Secretary Lamar Alexander told Catholic News Service in a recent interview th giving low- and middle-income families a choice of where to send their children to sch is good for the nation. (CNS photo from U.S. Department of Education)

Indian Nun Says Church Needs Leniency In Stance On Condoms

NEW DELHI, India (CNS) — An Indian nun working among prostitutes in New Delhi says the Church should be more lenient before it condemns the use of condoms in the fight against AIDS. "What is medically necessary is morally right," said Nazareth Sister Shalini D'Souza, member of a voluntary group that distributes government-supplied condoms to the city's prostitutes. The Church teaches that abstinence and marital fidelity, not condoms, are the ways to avoid transmitting AIDS through sexual contact. Church officials also argue that condoms are not 100 percent effective in blocking the spread of AID and that their use only promotes a fal sense of security.

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Scripture

Readings For The Week Of February 23 - February 29

Sunday: 1 Samuel 26:2, 7-9, 12-13, 22-23; 1 Corinthians 15:45-49; Luke 6:27-38.

Monday: James 3:13-18; Mark 9:14-29.

Tuesday: James 4:1-10; Mark 9:30-37.

Wednesday: James 4:13-17; Mark 9:38-40.

Thursday: James 5:1-6; Mark 9:41-50.

Friday: James 5:9-12; Mark 10:1-12.

Saturday: James 5:13-20; Mark 10:13-16.

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Love One Another As Christ Loved His Church

and Toni Garbrick (l), outgoing Engaged Encounter coordinators, turn over the reins
inead and Jeff Stampfli.
Photo by JOANN KEANE

Wedding Is A Day; Marriage Is Forever

By JOANN KEANE
Associate Editor

CHARLOTTE — Once the diamond slips on the finger, the melee of preparatory plans speed toward the wedding day. Chances are, one of the first calls engaged couples make is to reve space for an Engaged Encounter kend.

The weekend is a respite from the -marital flurry of activity, an escape n day to day pressures, and an oppority for each couple to concentrate lusively on one another; to focus on one they have committed to spend rest of their life with.

Designed to give the couple an opportunity to talk honestly and intensively about their prospective lives together, the weekend provides a quiet time together. Personal reflections and couple dialogue are the main thrust.

During 1991, 508 marriages were performed in this diocese alone. And although the Engaged Encounter is Catholic in origin and orientation, it is open to all couples of any faith searching for enrichment in the quality of their lives together.

Two or three married couples and a priest alternate sharing presentations written from their own experiences. Through this, the couple is stimulated to communicate privately with each other on all aspects of married life.

"I feel Engaged Encounter provides the most comprehensive approach that gives couples an opportunity to interact; to hear the experiences of married couples and priest in their vision of what marriage can be like," says Father Frank O'Rourke, rector of St. Patrick Cathedral. Father O'Rourke is part of the coordinating team for Engaged Encounter.

It takes a lot of coordination and volunteer hours to pull together the weekends.

Toni and Don Garbrick spent the last two years as diocesan coordinators for the encounter weekends. "It was our responsibility to make sure their (engaged couples) needs were met," says Toni Garbrick.

See **Engaged,** Page 16

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THE 12TH ANNUAL CARDINAL NEWMAN LECTURE
Saturday, March 14, 1992
10:00 a.m. - 4:00 p.m.
DR. SANDRA SCHNEIDERS, IHM

e Oratory is happy to present Sandra Schneiders, Ph.D., for the Newman Lecture. She professor of New Testament and Spirituality for the Jesuit School of Theology at keley and the Graduate Theological Union.

are welcome as guests of the Oratory. Beverages will be provided for those who wish bring a bag lunch.

CRS (From Page 1)

explained, fluctuate depending on need. About 2,500 overseas volunteers round out staffing needs. By and large, CRS staffers are lay people; very few CRS stateside or overseas staff are religious or priests.

Financial support for CRS comes from diverse sources including private individuals, groups, corporations and foundations, international organizations, the United States government and foreign governments. Support also comes in many forms. Cash and commodities are the largest, but CRS also receives medicines and other items.

Of the funding CRS receives, 92 cents of every dollar goes to fund projects. It is the fifth largest charity in the United States and maintains offices in 42 of the world's poorest countries. In addition, CRS funds projects in 32 other countries.

Last month, CRS signed an agreement with the U.S. Department of Agriculture to begin an emergency relief program for the Russian Far East.

"While most Russian relief efforts focus on Western part of Russia, St. Petersburg, Moscow," said Father Joy, "we are going to the East; one area devastated, and designated by us as an area food will be sent to by the United States Government."

FATHER BILL JOY

CRS' assistance will include a long-term feeding program aimed to reach more than 500,000 people in the cities of Vladivostok, Khabarovsk, Birobidzhan and Komsomolsk, and outlying areas.

Assistance will be targeted at vulnerable groups in orphanages, hospitals and schools.

Since CRS' founding, the plight of refugees has been one focus of many for the organization.

"We do a great deal of work with refugees in refugee camps," said Father Joy. CRS, he said, works to repatriate people back to their own countries.

"In 1980, there were 3 million people who were classified by United Nations as refugees, of refugee status," said Father Joy. "Today, there are 18 million. And the number does not seem to be shrinking."

One of the largest refugee situations he's seen was on the Afghan border, during a visit to the war-torn area only a year and a half ago. "Eight miles into Pakistan," he said, "3.5 million people stretched along the border of Pakistan and Afghanistan." CRS has done a lot of sanitary work and work with the water facilities to cut down on disease.

"Its a different lifestyle to live in uncertainty after violence," said Father Joy. "The reality sometimes gets lost in the news."

Burma (From Page 3)

somewhere on my behalf.

After almost a year, Operation HELP, Inc. of Deleware offered him a job as a volunteer. He made his way again to the United States.

While working for this organization, he took some time off to come to Charlotte to visit an old friend, Jesuit Father Gene McCreesh, with whom he had been corresponding for years. They met while Father McCreesh was teaching in the seminary in Burma. Before the visit was over, Father Thawa was told there were three parishes in the Diocese of Charlotte needing priests. Father Thawa applied to the diocese, was accepted, and assigned to Sacred Heart in Salisbury.

Father Thawa is often asked by Americans if he intends to stay in the United States, if he intends to live here and escape the harder life in Burma. He answers, "As much as I like it here, God's will is clear. I am 'sent' not by mandate, but by birth. Besides, there is an ancient tradition among Burmese tribesmen; whatever you catch belongs not to you alone, but to the whole tribe."

Living this philosophy, he shares the hospitality of Sacred Heart with other Burmese priests and refugees. He is also an effective channel through which help can be sent to Burma.

When asked about his future, Father Thawa tells of his personal story:

"Sometimes, I see a final scene," said Father Thawa. "I see my countrymen, who have suffered so much, I see them safe and happy within the walls of Holy Jerusalem. Then one asks, 'But where is Father Stephen?' They look around and there, in the distance, comes an old man stumbling along making his way to the gate of the Holy City. 'That's Father Stephen,' they cry. The old man, weak and full of disease, falls and is unable to rise. The village people rush out and with gentle hands, bear their old priest on through the gate to Paradise."

EMPLOYMENT OPPORTUNITIES

DRE for parish of 700 families. Responsibilities include coordination of religious formation program Pre-K - 12, youth ministry, adult education and sacramental preparation of children and parents. Degree in religious education or comparable experience desired. Send resume to: Search Committee, St. Pius X Church, 2210 N. Elm St., Greensboro, NC 27408

Comunidad Hispana
Comuniquémonos

Matrimonio, Misión de Amor

Por PADRE SILL RUEDA

El matrimonio es una relación de vida y de amor. A través del amor diario las parejas son dadores de vida, el uno al otro, a la familia, a los amigos y a los vecinos y asi llevan a cabo la misión que les corresponde en este mundo. Este sacramento que tan solícitamente estableció Cristo en su Iglesia, sufre los rigores de los tiempos modernos, llenos de ideologías seculares que van calando en muchas personas y no les deja reflexionar con responsabilidad sobre el tema.

Beatriz Rueda, el día de su matrimonio
Foto por P. SILL RUEDA

El hecho es de que muchos creen de que hoy no es necesario casarse por la Iglesia católica y les da lo mismo hacer el matrimonio civil o no hacer nada y vivir simplemente por unión libre. Esto no es lo que enseña la Iglesia ni es evangélico. Si pertenecemos a la Iglesia tenemos que cumplir sus normas y mandatos y uno de ellos es: "lo que Dios ha unido no lo separe el hombre". Para mostrar así la importancia de la unidad conyugal en el matrimonio como vínculo de amor de la pareja con la Iglesia de Cristo.

Dios es amor y llama a los hombres a formar parejas de amor de una manera sincera y auténtica. La pareja casada y la familia cristiana, expresan el amoroso plan de Dios de una manera muy importante, por eso hoy y durante este mes de febrero reflexionamos sobre el gran regalo que Dios nos ha dado a todos los hombres de poder compartir, especialmente en el matrimonio sus gracias y dones como miembros activos de su cuerpo.

El matrimonio por la Iglesia católica es algo muy serio y muy concreto. "Dejará el hombre a su padre y a su madre y se unirá a ella en un solo corazón y en un solo espiritu y formará un solo cuerpo". Y asi desarrollarán la familia. Toda vida humana es un templo del Señor. La pareja amorosa que lucha con las dificultades propias de la vida, que crece en la fidelidad del amor de Dios, por su ejemplo, dan un testimonio poderoso al mundo, sobre el amor de Jesús que tanto quiere compartirlo con nosotros. Y es allí en el sacramento del matrimonio, sin cambiar nada exterior, por la gracia del Espiritu Santo, que la pareja va creciendo en dones y riquezas espirituales que nadie puede conseguir en otra parte. Solo ellos unidos al amor de Dios pueden experimentar estos cambios tan concretos.

Ocurre también lo contrario, cuando en un matrimonio no hay temor de Dios ni respeto por ningun valor del sacramento, la vida se hace miserable para los dos y peor para la familia.

En este mes dedicado mundialmente al matrimonio y apoyado por la conferencia episcopal americana y otras instituciones católicas, se quiere hacer resaltar la unidad familiar a través del lazo del amor matrimonial, como patrimonio y herencia para la humanidad y especificando concretamente y haciendo conocer a todos los casados, que su misión matrimonial, más que cualquier otro interés, es una misión de amor en el mundo.

Noticias Locales

Alcohólicos Anónimos

Se han iniciado grupos de alcohólicos anónimos para hispanos en el centro médico de la calle Randolph y Billingsley Rd. los sábados a las 12 y media y a las 8 pm. También los domingos a las 9 am. Las sesiones se conducen en español.

Oportunidad de trabajo

Zaira Goodman, trabajadora social de las oficinas del United Way, busca secretaria bilingue para una empresa americana. Los interesados favor llamar al número 372-9859.

Capellán del Centro Católico Hispano.

Para comunicarse con el Padre Silverio Rueda, capellán de la comunidad hispana de Charlotte, pueden llamarlo al teléfono 332-6452. Si no contesta deje su nombre y número de teléfono en la grabadora. La oficina del Padre se encuentra detrás de la escuela de San Patricio en el CCH 1504 Waverly Ave. Aunque el Padre Rueda reside en la casa parroquial de San Patricio, no deben llamar a la puerta de la casa parroquial para buscarlo, puesto que los otros Sacerdotes que alli viven estan muy ocupados. Tampoco deben dirigirse a las oficinas de la catedral. Es bueno aclarar que el CCH solamente usa el templo de San Patricio, para la misa en español los domingos a las 7 de la noche; pero en todo lo demás es completamente independiente de la catedral. Se agradece que de ahora en adelante entiendan todos este aviso.

Busca trabajo

Guillermo Giraldo ofrece sus servicios de reparación de su casa o apartamento, baños, cocinas, pintura interior, carpintería, electricidad etc. Los interesados favor llamarlo al teléfono 552-6194.

Noticias Breves

Papa dice que Evangelización de América abarca fomento de derechos

Ciudad del Vaticano (CNS) — El Papa Juan Pablo II dijo que la nueva evangelización de las Américas incluye el fomento de los derechos humanos y el fortalecimiento de la cultura cristiana. En la primera escala de su peregrinación espiritual a las Américas en la conmemoración del quincentésimo aniversario de la llegada del cristianismo, el Papa meditó el 12 de enero sobre la cruz de la evangelización, que está alojada en la catedral de Santo Domingo, República Dominicana.

Clerigo Venezolano dice que problemas económicos no son excusa para golpe de estado

Ciudad del Vaticano (CNS) — Monseñor Tulio Chirivella Varela, Arzobispo de Barquisimeto, Venezuela, dijo que los problemas económicos cada vez mayores de Venezuela no son excusa para un golpe de estado. Un golpe de estado sería como un retroceso de muchos años, dijo el Arzobispo e de febrero, un día después de un gol de estado fallido contra el gobier electo del Presidente Andrés Pérez. cuartelazo no es la solución para nin estado, dijo él.

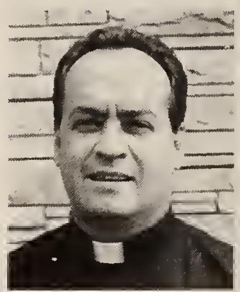
Salvadoreños saludan a rebeld quienes elogian el papel de la Igle para la paz.

San Salvador (CNS) — congregación de la Parroquia del Sg Corazón aplaudió cuando el diriger rebelde Schafik Handal rindió homen a las gestiones de la Iglesia Salvadore en el trámite de la paz. Monseñor Artu Rivera Damas, Arzobispo de San Salv dor y Monseñor Gregorio Rosa Cháv su Obispo Auxiliar, abrieron posibilidades para la negociación estamos aquí para reconocer y manifes nuestras gracias, dijo el comandante FMLN. El Arzobispo dió la bienveni a los dirigentes guerrilleros a ceremonia del 2 de febrero, dedicada a nueva época de paz.

Nuestra Iglesia
I - Es Católica

Por PADRE SILL RUEDA

El diccionario Bíblico nos dice que el término católico viene del Griego que significa universal. Asi la verdadera Iglesia de Cristo se llama católica porque se extiende a todo el mundo y a todos los hombres, en todos los tiempos. La Iglesia de Roma se ha aplicado este término porque esa es su función y misión específica. En el Nuevo Testamento encontramos 5 epístolas católicas, llamadas asi porque fueron escritas a la Iglesia en general, sin especificar a ninguna en particular.



La primera vez que este término católico se aplica a la Iglesia de Jesucristo fue en el año 110 cuando aparecen en la literatura eclesiástica los escritos de San Ignacio de Antioquía. El decia: "Donde esta Jesucristo, allí esta la Iglesia católica". "La Iglesia es llamada católica por todos sus enemigos, asi como por sus propios hijos. Los herejes y cismáticos no pueden designar a la Iglesia con otro nombre que el de católica, pues no serían comprendidos, si no usaran el nombre, por el cual es conocida en todo el mundo".

Desde su comienzo la Iglesia continua el mandato de Cristo de ir por todas partes predicando el Evangelio y haciendo discípulos. La Iglesia siempre ha administrado y enseñado la doctrina de Jesús con mucho celo y entusiasmo. La historia muestra que la Iglesia desde sus primeros días inició escuelas y hospitales para promover la enseñanza y bienestar de las gentes. De ella nació el sistema universitario, orfanatos, hospitales y hospicios para proveer abrigo a los viajeros y personas s hogar y para mostrar en general el am y la compasión de Dios.

San Mateo nos dice en el Evangel que hay que ir a los hombres de todas l naciones y pueblos bautizándolos en nombre del Padre y del Hijo y del Espiri Santo y haciendoles seguidores d mismo Pastor. Y continua diciendo Evangelista que estas son las señal que se asociarán con los creyente "pondrán las manos sobre los enferm y estos sanarán".

Teniendo esta misión de Cristo, sabemos cual es nuestra obligación pertenecer a la Iglesia católica por bautismo. Ser seguidores del Señor anunciadores de su reino. Tirar con las redes al mar de la vida para pescar los hombres de todos los tiempos colocarlos en un solo cesto.

En el Antiguo Testamento ya es concepto aparece implícito en Deuteronomio diciendo: "Dejad q estas palabras mias permanezcan en s corazones y enseñad a vuestos hijos Como quien dice que el resultado de l predicaciones del Mesías iba a ser un versal y tenía que ser transmitido generación en generación.

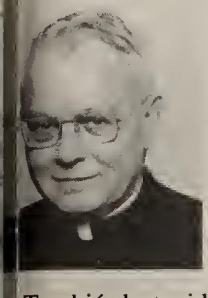
La Iglesia viene a ser el mism Cristo y cuando enseña doctrin oficiales de fe y valores morales, es mismo Jesucristo quien enseña en ell Es pues el cuerpo místico de Cristo d cual nos habla San Pablo y del cu dependemos cada uno por l sacramentos. Jesús se identifica con Iglesia y habla de ella como si hablara sí mismo. Por eso escuchar a la Igles (sus palabras, doctrinas, enseñanaza es lo mismo que escuchar a Cristo.

La pluralidad de sus miembros sus dones, hace a la Iglesia católica m rica y universal.

Prensa Católica es una herramienta oderosa de Evangelización

Por EL OBISPO JOHN F. DONOGHUE

Febrero es el mes dedicado a la prensa católica. El centro de la celebración es alabra escrita, encontrada en las páginas de las publicaciones católicas, diocesanas acionales. Esta es la primera celebración de la prensa católica, mes del *The Catholic News & Herald* (El Heraldo de las noticias católicas)



Desde septiembre de 1991, *The Catholic News & Herald* ha entrado en miles de hogares católicos. Ha traido una buena información de las noticias diocesanas, nacionales e internacionales a todos los niveles. Ha subrayado las actividades y los mensajes del Santo Padre. Ha hecho resaltar la inspiración del ministerio diario de muchos, que dando su tiempo y talentos enriquecen los programas parroquiales y de las comunidades donde viven. Ha ofrecido análisis de eventos que afectan nuestra fe y nuestras vidas. Y a veces ha dado a nuestra gente un forum para debates de temas importantes.

También ha tenido sus defectos. Pienso que el periódico diocesano es uno de los rumentos más importantes, para llegar hasta nuestra gente a un nivel regular. Por es que quiero que todos los católicos de nuestras parroquias, actividades e iativas reciban el periódico semanal. Espero que tomen tiempo para leer los culos. Si encuentran algo que los confunde y aparta de su fe, espero que tengan alor de escribir al editor o a los que escriben los artículos, para que ellos sepan o piensan o reaccionan Uds. Si falta algo, hagan lo mismo, escriban. Nuestro ódico diocesano esta aquí para servir a sus lectores. Entre más los lectores ondan, el servicio mejorará. Asi será una fuente importante de información, que el verdadero fin del *The Catholic News & Herald* es evangelizar.

Con el fin de traer más gente a Cristo, tenemos que presentar una imagen más a de quién es El y cómo está vivo entre nosotros, su Iglesia.

Los artículos del periódico que mensionan la historia de la diócesis, son también ajes que nos hablan de como Dios nos ha llamado a cada uno a su servicio. El culo reciente dedicado al presidente de la Sociedad de San Vicente de Paul en ensboro, es mucho más que una historia acerca de cómo vivir una vida de fe en rvicio a los demás. Las cartas debatiendo las opiniones del Obispo Gumbleton, e la guerra del Golfo Pérsico es una muestra de como muchos toman en serio e, como ellos son; un trampolín más allá de las discusiones acerca de la guerra.

Cada cosa, desde comentarios de películas, hasta la vida de la fe, secciones es de noticias diocesanas y nacionales, están designadas para llenar a nuestros ores de información que creemos, harán diferentes sus vidas.

Hemos gastado 500 años de evangelización en América. La prensa católica ha do su parte integral de esfuerzo por más de 150 años y a pesar de que otras ologías de Medios de Comunicación han entrado recientemente en el campo de vangelización, la prensa católica sigue siendo una herramienta vital para llegar gente con la Buena Noticia del Evangelio.

Usen esta herramienta, hagan de ella parte de sus lecturas semanales y después eerla, sean buenos evangelizadores compartiéndola con sus amigos.

DESCUBRE La Fe

13. ¿POR QUÉ NECESITAMOS EL SACRAMENTO DEL BAUSTIMO PARA SALVARNOS?

En el Antiguo Testamento, Dios guió a los israelitas a través de las aguas del Mar Rojo para librarlos y hacerlos Su pueblo. A través del Bautismo, Jesús nos libera del pecado, guía y forma a los miembros de la Iglesia como Su pueblo. Jesús dijo, "...Por eso vayan y hagan a todos los pueblos mis discípulos. Bautícenlos, en el nombre del Padre, y del Hijo y del Espíritu Santo y enséñenles a cumplir todo lo que yo les he encomendado. Yo estoy con ustedes todos los días hasta que se termine el mundo." (Mateo 28:19-20) "El que crea y se bautice se salvará. El que se resista a creer se condenará." (Marcos 16:16)

Por el Bautismo ellos son sumergidos en el Misterio Pascual de Cristo, mueren con Él, son enterrados con Él y resucitan con Él. Y por la gracia del Espíritu Santo que ellos recibieron, se convierten en hijos adoptivos de Dios "que los mueve a exclamar: Abba, Padre." (Romanos 8:15)

Por el Bautismo esos miembros son incorporados a la comunidad de la Iglesia y son capacitados para vivir la vida de fe, gracia y virtud que conducen a la felicidad eterna.

En la ceremonia del Bautismo, el ministro de la Iglesia derrama agua en la persona o la sumerge en ella diciendo: "Yo te bautizo en el nombre del Padre, y del Hijo y del Espíritu Santo." San Pablo nos recuerda que a través del bautismo nos volvemos una nueva creación en Jesús. Él comparte su Muerte y su Resurrección con nosotros y nos une a Él a través de la Iglesia. Ahora nosotros somos libres para compartir la vida misma de Dios.

Young Adult Ministry Regional Workshop Probes Personalities

By PAM NEWTON

GREENSBORO — Young adults from the Triad area, Charlotte, and Raleigh gathered at Our Lady of Grace Feb. 8 for the annual Young Adult Ministry regional workshop. Jesuit Father Andrew Novotney directed the workshop, which was coordinated by Mary Callahan, president of the Greensboro Catholic Singles group.

Central to the workshop was the presentation of the Myers-Briggs Personality Indicator test. After the young adults completed the Myers-Briggs, Father Novotney revealed specific personality preferences to the young adults and explained that the indicator suggests multiple facets determining a person's preferences in gathering data, in making decisions, and whether a person is empowered from within, or externally, by environmental factors and other people.

Father Novotney also suggested the Myers-Briggs test can determine a person's spiritual strengths and how temperament can indicate prayer preferences.

Stressing that the Myers-Briggs test and the variety of statements it makes about a person are an instrument which should be used for understanding and appreciating one another, Father Novotney pointed out it is a tool for understanding oneself, not an excuse for behavior.

He maintained that an instrument which can be used for a greater understanding of self is itself powerful and useful to society, and should be examined in the light of appreciating the diversity of human nature rather than as a source of judging a person's weaknesses.

Such instruments, which further self-understanding can always affect society positively. The responsibility of each of us, said Father Novotney, is to use the knowledge gained through tools like the Myers-Briggs to strengthen awareness of self and self in relation to community.

Pam Newton is diocesan director of Young Adult Ministry.

Crosswinds

Crosswinds is a series of columns by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members are not identified.

I'd like to share a story with you about a young man whom I met in my work at Catholic Social Services. Listen to his words:

I was a senior in college but I knew in my heart that I would never hear the sound of "Pomp and Circumstance" for I was rapidly descending into the black hole of cocaine addiction. Weekly, I was lying to my parents about my need for money and they kept doling it out.

My younger sister, also a student at the college I was attending, was aware of my disease and saw it for what it was worth, and kept confronting me about my need to do something. She would tell our parents, but they felt she was exaggerating, and refused to believe the horrible stories about the #1 son.

After numerous attempts with me and my parents, my sister started to ask around, and eventually ended up at CSS to inquire about an intervention process. She said she could bring in several of my friends who cared about me and would be willing to confront me. "Better to lose a friendship than a friend," my roommate later told me. After informing my parents of the intervention date, they had a change of heart and joined in the process.

Although painful, the love, determination and the caring, especially by my sister, shown to me during the intervention broke my denial system and I went into treatment that day. Later, I could realize that I was lucky that my sister's love was stronger than my parent's denial.

Six year of sobriety have passed and this spring, I will walk to the strains of "Pomp and Circumstance." My diploma should read " John S——, et al."

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"Shua, Wait for Me" **March 20-22**
This retreat on the Jesus of history and the Christ of revelation will emphasize developing a deep, intimate relationship with Jesus. Discussion centers around the film, SHUA, a dramatization of the public life of Jesus. Intended primarily for RCIA participants and their sponsors. Others welcome.
Director: Msgr. Chester Michael Donation: $70

"Discernment of Spirits" **March 13-15**
Prayerful attention to key moments of discernment by Jesus in the Gospels; discussion of Ignatius Loyola's rules for discerning; routine brawling all along the way. A requirement for persons in the Spiritual Director Training Program. A recommendation for all interested in the spiritual journey.
Director: Rev. Andrew Novotney, SJ Donation: $70

Living Waters Reflection Center
1420 Soco Road
Maggie Valley, NC 28751
(704) 926-3833

Diocesan News Briefs

Refugee Office Needs

CHARLOTTE — The Refugee office of Catholic Social Services is in need of the following for newcomers: pots, pans, mixing bowls, glasses, knives, cutting boards, towels and linens.

To donate items, contact Sonia Hayden or Suzane Monet, (704) 331-1720.

Luck Of The Irish

HENDERSONVILLE — Knights of Columbus Council #7184, Immaculate Conception in Hendersonville, will hold an Irish Sweepstakes on Mar. 14 at 7 p.m. in Madonna Hall.

Corned Beef, cabbage, dessert and refreshments will be served.

Tickets are available from members of the Knights of Columbus, or from the parish office for $10.

For more information, contact Immaculate Conception, (704) 693-6901.

'50s and '60s Dance

ARDEN — St. Barnabas Church will hold a '50s and '60s dance on Feb. 29.

Tickets cost $10 and will be sold after Masses. Reservations are required.

For more information, contact St. Barnabas, (704) 684-6098.

Franciscan Center Seminar

GREENSBORO—The Franciscan Center will hold a seminar on the history of the Catholic Church among African-Americans Feb. 27 at 12:10 p.m. and again at 8 p.m.

Franciscan Father David Hyman, parochial vicar at St. Pius X will present the sessions. For more information, contact the Franciscan Center, (919) 273-2554.

Living Waters Retreats

MAGGIE VALLEY — "Discernment of Spirits" a retreat with prayerful attention to key moments of discernment by Jesus in the Gospels, will be held Mar. 13-15. The retreat will also focus on discussion of Ignatius Loyola's rules for discerning; routine brawling all along the way. This retreat is a requirement for persons in the Spiritual Direction Training Program and a recommendation for all interested in the spiritual journey. Jesuit Father Andrew Novotney will direct the retreat.

"Shau, Wait for Me," is a retreat on the Jesus of history and the Christ of revelation. The Mar. 20-22 retreat will emphasize around a deep, intimate relationship wilth Jesus. Discussion centers around the film, SHUA, a dramatization of the public life of Jesus. This retreat is intended promarily for RCIA participants and their sponsors, and will be directed by Msgr. Chester Michael.

A donation of $70 is requested for either retreat.

For more information, contact Living Waters, (704) 926-3833.

Crisis Pregnancy Volunteer Training

GREENSBORO — The Greensboro Crisis Pregnancy Center needs volunteers.

The GCPC is an opportunity to share the faith by reaching out to men and women in crisis pregnancy situations. GCPC offers hope, Christian love, and practical help to people in need.

For more information, contact the GCPC, (919) 274-4901.

Mardi Gras Fun

CLEMMONS — Holy Family Parish will hold a Mardi Gras Celeberation Feb. 29, beginning at 6:30 p.m. in the Family Center.

There will be tasty treats to sample from local restuarants,and a parade float and costume contest, with prizes.

For more information, contact Jeanne Doub, (919) 766-1302, or Ellen Tommasi, (919) 766-4195.

Pro-Life Seminar

GREENSBORO — St. Paul the Apostle will present an adult education program on abortion Feb. 26. The video, *The Silent Scream* will be shown followed by a question/answer session.

On hand to answer questions will be Dr. John McKinney, Bill and Linda Winfield of the Pro-Life Action League and a lawyer.

Teens are welcome, but must be accompanied by a parent/guardian.

Fellowship and refreshments begin at 7 p.m., and the program will begin at 7:30 p.m.

For more information, contact St. Paul the Apostle, (919) 294-4696.

Secular Franciscans

CHARLOTTE—The St. Maxillian Kolbe Fraternity will hold an inquiry session during the months of March, April and May for those interested in the Secular Franciscan Order.

The March session will be held March 8 at 2 p.m. at St. John Neumann in the Council Room.

For more information, contact Hennye Taylor, (704) 357-3322, or Conventual Franciscan Father Richard Bellow, (704) 536-6520.

Living Wills

STATESVILLE — St. Philip will sponsor a presentation on living wills March 5 at 7:30 p.m.

The presentation will be a 30-minute background lecture presented by Anthony Brett, from Womble Carlyle Sandridge and Rice of Winston Salem, followed by a 30-minute question and answer period.

For more information, contact St. Philip, (704) 872-2579.

Oratory Religion Camp

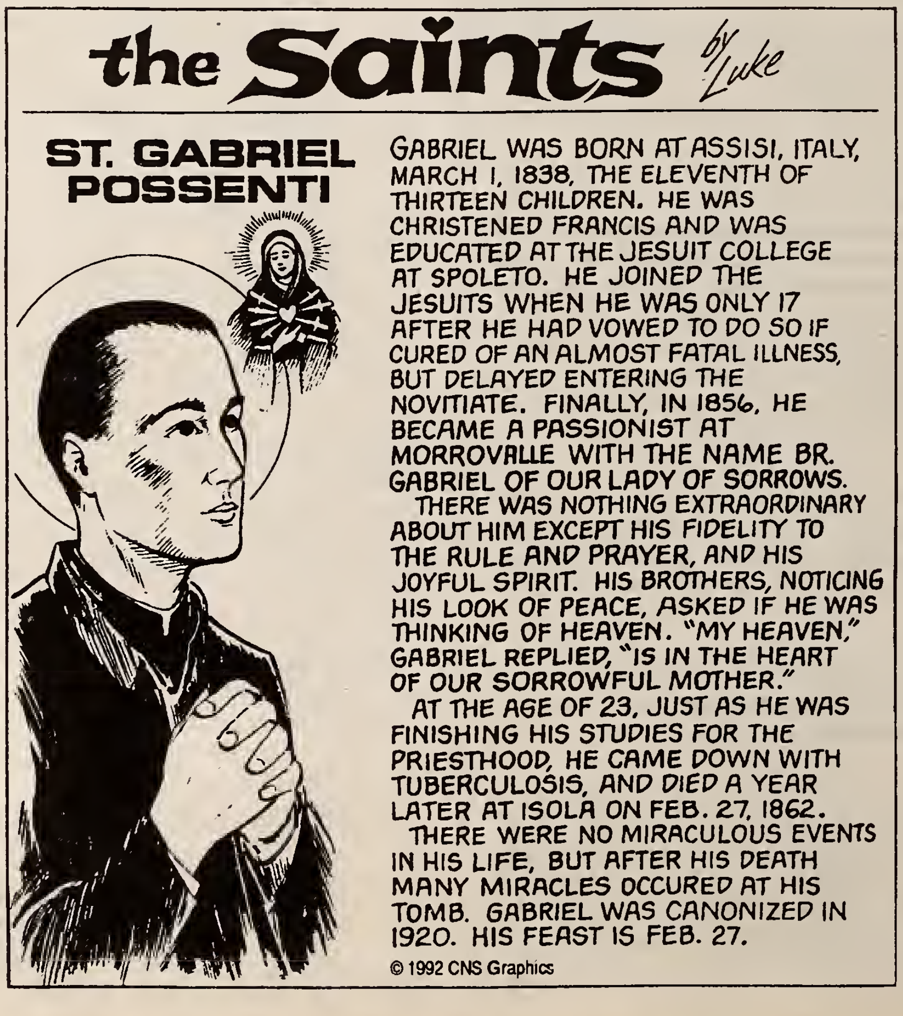
ROCK HILL, S.C. — The Oratory Religion camp, a one-week resident experience, is taking applications for the summer sessions. Two sessions will be held, July 12-18 and July 19-25. The camp is located at Camp York in Kings Mountain State Park.

The camp is open to girls and boys under 13 years of age, in grades 2 -7.

The camp is $75 per camper and a deposit of $25 is required upon application with the balance due at check in.

For more information, contact Oratorian Father William Pentis, (803) 327-3236.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Submit releases 10 days before publication.



ST. GABRIEL POSSENTI

GABRIEL WAS BORN AT ASSISI, ITALY, MARCH 1, 1838, THE ELEVENTH OF THIRTEEN CHILDREN. HE WAS CHRISTENED FRANCIS AND WAS EDUCATED AT THE JESUIT COLLEGE AT SPOLETO. HE JOINED THE JESUITS WHEN HE WAS ONLY 17 AFTER HE HAD VOWED TO DO SO IF CURED OF AN ALMOST FATAL ILLNESS, BUT DELAYED ENTERING THE NOVITIATE. FINALLY, IN 1856, HE BECAME A PASSIONIST AT MORROVALLE WITH THE NAME BR. GABRIEL OF OUR LADY OF SORROWS.

THERE WAS NOTHING EXTRAORDINARY ABOUT HIM EXCEPT HIS FIDELITY TO THE RULE AND PRAYER, AND HIS JOYFUL SPIRIT. HIS BROTHERS, NOTICING HIS LOOK OF PEACE, ASKED IF HE WAS THINKING OF HEAVEN. "MY HEAVEN," GABRIEL REPLIED, "IS IN THE HEART OF OUR SORROWFUL MOTHER."

AT THE AGE OF 23, JUST AS HE WAS FINISHING HIS STUDIES FOR THE PRIESTHOOD, HE CAME DOWN WITH TUBERCULOSIS, AND DIED A YEAR LATER AT ISOLA ON FEB. 27, 1862.

THERE WERE NO MIRACULOUS EVENTS IN HIS LIFE, BUT AFTER HIS DEATH MANY MIRACLES OCCURED AT HIS TOMB. GABRIEL WAS CANONIZED IN 1920. HIS FEAST IS FEB. 27.

© 1992 CNS Graphics

Let's Celebrate...

Grey Nuns Sister Sue Thomas shares a light moment with Bill O'Connor during a re Valentine's Day celebration sponsored by the Charlotte Vicariate Council on Aging a Knights of Columbus Council 770 Hall in Charlotte. Photo by JOANN KE

Seniors Invited To St. Patrick Celebration

CHARLOTTE — Senior citizens from across the Diocese of Charlotte are invited to celebrate the Feast of St. Patrick at St. Patrick Cathedral Saturday, March 14.

Bishop John F. Donoghue will celebrate the Mass at 11 a.m.

"The event is an effort on beha St. Patrick Cathedral parish to join bishop in honoring the senior citizer the diocese," said Father Fr O'Rourke, rector of the cathedral. " invitation is extended to all senior zens of our diocese."

The yearly event is hosted by Patrick Cathedral parish. Follow Mass, all senior citizens are invite join the bishop for an Irish dinner.

Those wishing to attend the dir should contact the CRISM group their parishes or call the cathedral of at (704) 334-2283.

Upcoming Diocesan Events

Feb. 23 Open House For Prospective Students
Bishop McGuinness High Sch
12 noon - 4:00 p.m.
Mr. Carter (919) 725-4247

Feb. 23 Freshman Class Family Mass
Charlotte Catholic High Schc
5:00 p.m.
Fr. Dennis Kuhn (704) 523-5

Feb. 23 Choir Concert
Our Lady Of Mercy
Winston Salem, 7:30 p.m.
Betsy Meehan (919) 759-20

Feb. 26 MACS Board Meeting
CCHS Library, 7:00 p.m.
Dr. Michael Skube
(704) 331-1718

Feb. 26 Freshman Class Retreat
Bethelwoods/YMCA Center
Fr. Dennis Kuhn
(704) 523-5671

Feb. 28 Mom's Group Potluck DInner
St. Paul the Apostle
Parish Center, 7:30 p.m.
Pauline Maersch
(919) 787-3872

Feb. 28 - Mar. 1 League Basketball Tourney
Charlotte
Tommy Hinton
(704) 846-6743

World and National Briefs

der Protests Effort To Name Pa- n Saint of Handgunners

WASHINGTON (CNS) — The ads of the two Passionist provinces in United States have strongly pro- ted efforts to have a Passionist priest clared the patron saint of handgunners. ssionist Fathers Robert Joerger and chael J. Stengle said no evidence sts that St. Gabriel Possenti saved an lian village from being plundered cause of his proficiency in handgun . "Without even getting into the matter 'gun control' we are against the posal on the sheer lack of historical dence for the incident," the priests d in a Feb. 4 letter to Archbishop niel E. Pilarczyk of Cincinnati, presi- nt of the U.S. bishops' conference.

xas Executes Johnny Frank Garrett r Rape, Murder Of Nun

AUSTIN, Texas (CNS) — Johnny nk Garrett, convicted of raping and rdering a 76-year-old nun in her con- nt room, was executed by injection . 11 as his family members watched l sang "Amazing Grace." The execu- n took place despite pleas from Pope n Paul II, the Catholic bishops of xas and the order of Franciscan nuns which the victim belonged, all asking t Garrett's life be spared. The Su- me Court rejected three appeals Feb. paving the way for the execution.

bacco Company Agrees To Health rnings On Exported Cigarettes

NEW YORK (CNS) — Philip rris, making a policy change long ght by church-related stockholders, agreed to put the same health warn- s on exported cigarettes as are legally uired for those sold in the United tes. Capuchin Father Michael H. sby, who has led the fight for the eling, said in a Feb. 10 telephone interview from his residence at a Capuchin parish in Milwaukee that the Philip Morris decision was the first victory in 11 years of filing stockholder resolutions with tobacco companies. A company spokesman, though, downplayed the role of the stockholder resolutions in the change.

Appeals Court Hears Oral Arguments On Louisiana Abortion Law

NEW ORLEANS (CNS) — In the latest stop on a route that may lead to the U.S. Supreme Court, Louisiana's abortion law came before the 5th U.S. Circuit Court of Appeals for oral arguments Feb. 6. Attorneys for the state of Louisiana argued in favor of the appeals court taking action that would send the case on to the Supreme Court as a direct challenge to Roe vs. Wade, the 1973 decision that legalized abortion. Lawyers representing the American Civil Liberties Union and other groups, however, argued that the matter should be shifted back to the Louisiana courts for a decision on whether the 1991 law restricting abortion violates the right-to-privacy provision of the 1974 Louisiana Constitution.

Fordham President Calls Bush Education Goal 'Shortsighted'

WASHINGTON (CNS) — The president of Jesuit-run Fordham University criticized President Bush's national education goals, saying they were "shortsighted" and unrealistic. Jesuit Father Joseph A. O'Hare added, however, that while the six education goals adopted by Bush and the nation's governors reflect "the American proclivity to view life as a giant Super Bowl," they still are "useful" in focusing on everyone's stake in the reform of U.S. education. The priest also criticized the goals' "silence" on the role of higher education in U.S. schooling.

Hong Kong Catholics Aid Riot Victims, Urge Better Camp Conditions

HONG KONG (CNS) — Hong Kong Catholic officials launched an assistance program for the victims of fighting in a Vietnamese refugee camp that left 23 people dead. The officials called on the government to improve conditions in the refugee facilities. Hong Kong's Cardinal John Baptist Wu Cheng-chung said the Catholic Church has given material and spiritual aid to the injured and bereaved, UCA News, an Asian church news agency based in Bangkok, Thailand, reported. The assistance is provided through agencies such as Caritas-Hong Kong and the Diocesan Pastoral Center for Vietnamese Refugees. Extending prayerful condolences to the families of the deceased and prayers for the injured, Cardinal Wu said, "Let us all learn from this tragic incident and hope and pray that nothing like this will ever happen again."

Moral Theology Document Could Be Ready Before July, Spokesman Says

VATICAN CITY (CNS) — Pope John Paul II's new document on moral theology may be ready for publication before July, said Joaquin Navarro-Valls, Vatican spokesman. Technical work still remains to be done, such as incorporating the quotes cited from other texts and translating the document into various languages, he said. Navarro-Valls denied Italian press reports that the document would be published in March.

Cardinal Calls Bush's New World Order Concept 'Simplistic'

MILAN, Italy (CNS) — U.S. President George Bush's concept of a new world order is simplistic and risks leading to a U.S. dominance in world affairs, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. "It is a simplification which does not take reality into account," he said in an interview in the Feb. 11 issue of *Avvenire*, Milan-based Catholic newspaper. "I think it was an exaggeration when shortly after the Gulf war Bush declared that a new world order was now born," said the cardinal. "Perhaps he should have been a little more serious," he added. "Certainly it is necessary to find a new international coordination and equilibrium, but it is necessary to avoid the temptation of hegemony," he said.

Pope Urges Destroying 'Wall Of Poverty' To Achieve Peace

VATICAN CITY (CNS) — Destroying the "wall of poverty" that separates nations is in the best interest of world peace, said Pope John Paul II. "It is an illusion to think that millions of people can be left in situations of hopelessness without one day considering violence as the way to make their voice heard," he said. The pope, in a letter to a U.N. trade conference, said economic development in Third World countries is incomplete unless it is tied to social and human development. "Many current tensions originate in the standstill experienced by a world which is not yet capable of uniting economic objectives and social objectives," said the pope.

Official Urges Factual Handling Of Vatican-Nazi Allegations

VATICAN CITY (CNS) — Facts, not emotions, should guide historical research into allegations the Vatican was involved in smuggling Nazi war criminals from Europe after World War II, said Joaquin Navarro-Valls, Vatican spokesman. Navarro-Valls spoke Feb. 7 after news reports from Argentina appeared in the Italian press saying some Nazi war criminals came to Argentina on Vatican passports. The news reports quoted people saying they had seen documents in Argentine government files, but did not quote from the documents. Nor did the reports say which war criminals had Vatican passports.

Papal Envoy Warns Mexican Politicians On Religious Ceremonies

MEXICO CITY (CNS) — The papal envoy to Mexico has said the country's politicians should avoid taking an active part in religious ceremonies. In a clear reference to the controversial involvement of a state governor in a January Mass, Archbishop Girolamo Prigione said that politicians have no place at the altar. Carlos Medina Plascentia, caretaker governor in the central Mexican state, made headlines when he and other members of his administration did the readings at the Mass.

Pope Says African-Americans To Be Noted During 500th Celebration

VATICAN CITY (CNS) — Pope John Paul II said the situation of African-Americans will receive special attention from bishops meeting to mark the 500th anniversary of Christianity in the Americas. Blacks in North and South America "will be the object of special pastoral attention on the part of the bishops" who will meet with the pope in October in Santo Domingo, Dominican Republic, the pope said. Pope John Paul, in a continuing spiritual "pilgrimage" to shrines in Latin America during his Sunday Angelus talks, stopped Feb. 9 at the Sanctuary of St. Peter Claver in Cartagena, Colombia.

Cardinal Says Europe Risks Decline Without Christian Values

VATICAN CITY (CNS) — A united Europe risks moral and legal backsliding if it forgets its Christian roots, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. This could lead to the "introduction anew of legalized polygamy" and other denials of women's rights which have been eliminated by the exercise of Christian values, he said. Cardinal Ratzinger spoke Feb. 8 at the Catholic University of Milan, Italy. A copy of his speech was made available by his Vatican office.

DISCOVER the faith

13. WHY DO WE NEED THE SACRAMENT OF BAPTISM TO BE SAVED?

In the Old Testament, God led the Israelites through the waters of the Red Sea to freedom and made them His people. It is through Baptism that Jesus frees from sin, leads and forms the members of the Church as His people. Jesus said, "...go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world!" (Matthew 28:19-20) Jesus taught that the person who believes in the Good News and is baptized will be saved. Who does not will be condemned. (Mark 16:16)

By Baptism the faithful are plunged into the paschal mystery of Christ. They die with Him, are buried with Him, and rise with Him. And by the grace of the Holy Spirit whom they receive, they are adopted as children of God "by virtue of which we cry: Abba, Father." (Romans 3:15)

It is by Baptism that members are incorporated into the community of the Church and enabled to live the lives of faith, grace and virtue that lead to eternal happiness.

In the ceremony of Baptism, the Church's minister pours water on the person or immerses him saying, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." St. Paul reminds us that through Baptism we become a new creation in Jesus. He shares His Death and Resurrection with us and unites us to Himself through His Church. We are now free to share in the very life of God Himself.

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Gerry Darcy dabs her brush into the palette to put finishing touches on a painting.
Photo by JOHN GILLIGAN

Woman's Depth Of Spirituality Comes Through Her Paintings

By CAROL HAZARD
Associate Editor

GREENSBORO — Gerry Darcy prayed, studied and looked at landscape pictures for six weeks. Still, nothing came to the St. Pius Tenth parishioner for a painting she agreed to do for the Franciscan Center in Greensboro.

All she had to go on was a carpet swatch from the center in shades of purple and mauve.

Running out of time, Darcy started one day in the upper left-hand corner. One month later, her stunning four-panel tribute to St. Francis was completed.

"I had no clue what was going to happen," says Darcy. "I can honestly tell you it was the result of prayer."

Franciscan Father Louis Canino had given her little direction, except for the carpet swab and a suggestion to base the painting on the Canticle of Praise, depicting the sun, moon, wind and fire. Father Canino, coordinator for the center, had requested the painting to celebrate the center's first anniversary.

"I'm the type of guy who knows what I want," said Father Canino. "I knew she could come with something that was beautiful."

The 2-foot by 4-foot panels depict water as a symbol of baptism and renewal, the sun as a sign of good times and a storm to show turbulence in life, says Father Canino, interpreting the painting. "The depth of her spirituality comes through her paintings."

At the unveiling, people stood in awe, he recalls. Later, a special night of meditation on the painting drew some 30 people.

For Darcy, the experience stretched her abilities as an artist, and for that, she is most grateful, she says.

Although her largest and toughest to date, the painting is but one of scores she has donated to worthy causes.

"I rarely say no," says Darcy. "I can't think of anything I'd rather do."

Darcy's idea to donate artwork came to her during Mass about a year and a half ago. While an appeal was made for the Greeensboro Food Bank, the phrase "feed my sheep" reverberated in her head, she recalls.

She started with the Food Bank, contributing several originals to raise money to buy food. Then it was Urban Ministry, the Charlotte Symphony and the Irish Children's Fund. Darcy donates more than she sells. Since finishing the painting for the Franciscan Center last October, she has given away some 50 paintings or drawings.

In addition to the four-panel painting, she donated 13 pieces of artwork for a raffle to benefit the Franciscan Center. For the center's opening, she did a picture of St. Francis. She also designed the center's stationary and Christmas card.

"I don't feel like I'm giving a part of me," says Darcy. "I feel like I'm returning a gift that I have been given."

Darcy, 59, didn't start painting until she and her family moved to North Carolina from the Chicago area eight years ago.

In her first year in art school in 1951, Darcy decided she didn't have any talent. Abstracts were the rage then, and Darcy leaned toward realism. She obtained a teaching degree instead, and taught school while raising five children.

Darcy "loved" teaching, she said. But the profession lost its luster after the family moved south and she became a substitute teacher.

So, Darcy brushed off her dusty artistic talents, and dipped into oils to do landscapes, water color and pen and ink to do wildlife and experimented with etchings. "I love it all," she says.

Cougar Teams Win 3 Of 4 Games

CHARLOTTE — Charlotte Catholic High School's basketball teams chalked up three wins and one loss last week.

Both the boys' and girls' teams won Feb. 11 games over Parkwood High School in Union County. The girls' team won 56-53. Jenny Holst was the leading scorer with 19 points. Devon Soden had 15 points. The boys' team won 65-49 with 25 points by Chuck Wittman and 15 by Mike Costello.

In Feb. 14 games against Monroe High School, the girls won by 2 points and the boys lost by one.

The record for the girls' team is 16-2 overall, and 10-2 in the Rocky River 2A Conference. The boys' team is 13-6 overall, and 9-4 in the conference.

Mother Teresa Hospitalized In Rome For Tests, Observation

ROME (CNS) — Mother Teresa of Calcutta was hospitalized for tests and observation during a stay in Rome but hoped to return toIndia in late February, her doctor said.

The 81-year-old nun was recovering from a bout with heart disease and pneumonia in the United States.

"She is in stable condition, but she is a fragile person and needs to be monitored," Dr. Vincenzo Bilotta, her Rome physician, said Feb. 17.

Bilotta met Mother Teresa at Rome's airport Feb. 4 and soon afterward admitted her to Salvator Mundi Clinic, not far from the Vatican. On Feb. 5 she had an audience with Pope John Paul II at the Vatican.

The physician said Mother Teresa was in good humor and resting comfortably. She was not receiving visitors, however, he said.

"I hope she can leave the clinic soon. She hopes to return to Calcutta at the end of the week," said Bilotta. He said one reason he had moved her into the clinic was so she could recover fully in a warm, comfortable room.

"Mother Teresa's missionaries live in a poor environment. They serve poorest of the poor, and she follows order's rule strictly," he said.

Mother Teresa, who founded heads the Missionaries of Charity, mally stays at the order's convent ing her visits to Rome.

Mother Teresa was hospitalize California in late December for ba rial pneumonia. She later suffered f an inadequate blood supply to the h and doctors performed a ball angioplasty to open the blockages.

She was released from the Cali nia hospital Jan. 15. Doctors at that said she may remain vulnerable to current respiratory and cardiac p lems.

Meanwhile, British newspaper ported Feb. 17 that Princess Diana h to fly to Rome to visit Mother Tere the clinic.

The princess returned to Britain 16 after a short visit to India, where met nuns and patients at a Mission of Charity home in Calcutta. She hoped to meet Mother Teresa in In but the nun was too sick to travel Rome for the meeting.

Mother Teresa Chooses Site Fo House Of Prayer In San Diego

SAN DIEGO (CNS) — Mother Teresa of Calcutta may no longer be in town, but a house of prayer established for her order in southeast San Diego assures that the diocese will feel her presence for years to come.

The diminutive nun, who won the Nobel Peace Prize for her work among the poor, signed an agreement with Bishop Robert H. Brom of San Diego Jan. 30 to establish a house of prayer for the contemplative branch of her Missionaries of Charity.

A modest three-bedroom house near St. Jude Shrine of the West was chosen to become the 501st house established by the Missionaries of Charity, who have convents in 97 countries.

The idea of establishing a prayer house surfaced during Mother Teresa's recent hospitaliza in La Jolla. During one of Bishop Brom's many visits to her in the hospital, Mother Teresa a him to help her set up a house of pr "to do God's work in San Diego."

On Jan. 28, after follow-up tes the hospital, Mother Teresa visited v ous locations with the bishop to find most appropriate place for a house.

When Maria Samora, the owne the chosen house, was initially c tacted by St. Jude pastor Father Brockhaus, she didn't know why diocese was interested. "I was glad cause no one had come to look at house in the three months since I'd it up for sale," she said. "I was be ning to think maybe the Lord di want us to go."

When Bishop Brom later visited house and Samora learned why the cese was interested, her happi doubled.

Engaged (From Page 11)

The Garbricks' two-year tenure as coordinating couple recently ended and the torch has been passed to Jeff and Sinead Stampfli.

While the Garbricks may be out of direct responsibility, their involvement will not end.

"We're still a senior team," Toni Garbrick says. "We just don't have the administrative end to do."

Married 20 years, with three children ages 11, 8 and 4, the Garbricks, members of St. John Neumann parish in Charlotte, are very much attuned to the ministry of Engaged Encounter.

"As we relate our experiences to couples, it brings us back in focus together," Toni Garbrick says. The Garbricks try to relate to the betrothed couples how important good communication is within their own relationship. "We're not there to say do as we say. We're not perfect."

Often, Toni Garbrick says, the engaged couples will say they didn't find out anything new about each other, but had the opportunity to grow closer and reaffirm their committment. "As that is true for them, it is true for us," she says. "Every weekend, we come away so lifted."

Newlyweds Sean and Ali Sonderman said the weekend gave th the opportunity to discuss things o than actual wedding plans.

"I don't know that we didn't h alot of questions not answered," s Sonderman. "But, it was nice to sp time alone to talk about things that w ahead."

His wife says it helped them "r ize we are on the same track; clear on relationship and what we expected f it."

Father O'Rourke sees Enga Encounger as a form of evangeliza as well. He believes the weekend gi the Church the opportunity to re couples who have not been practic Catholicism or who are interfaith cou in a peaceful, loving environment. " evangelization at its best, helping th find God in their relationship," he sa

"Our goal is to enhance their r tionship with one another," says Fa O'Rourke.

Engaged Encounter is funded the Diocesan Support Appeal.

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 25 • February 28, 1992

sh Wednesday Collection To Aid hurch In Eastern Europe

WASHINGTON—On Ash Wednes- y, Catholics across the United States will asked to give to help meet the needs of Church in the areas of Eastern Europe w free from communist domination.

Although the collapse of comunism s brought an end to persecution and ror, the Church in the area faces many eds as it seeks to restore its role as a iritual center. Catholic schools and urches are reopening and religious houses d seminaries are being reestablished.

is elderly Polish woman with her image of r Lady of Czestochowa is one of millions o kept the faith alive in Eastern Europe ring more than 40 years of communist rule. NS photo).

But, says the U.S. bishops' Office to Aid the Catholic Church in Central and Eastern Europe and the USSR, "Eastern European Catholics lack resources we take for granted for the life of the Church — everything from Bibles to trained priests."

In 1990, the U.S. Bishops established a three-year program beginning in 1991 to provide assistance to the Church in the newly-freed areas. This year's Ash Wednesday collection is the second of the three.

Underscoring the potential leadership role of U.S. Catholics, the office says the faithful of these newly liberated societies "are turning to us, their brothers and sisters in Christ, to help them nurture their leaders, teach their children and preach God's word in a wounded society."

Although all dioceses have not reported at this time, it is estimated that the collection total for 1991 exceeded $5 million.

(Although the office recommended that the collections be taken up on Ash Wednesday or a Sunday during Lent, many dioceses have chosen other times of the year for the offering. This accounts for the late reporting in some cases. The Diocese of Charlotte is following the Ash Wednesday recommendation.)

Funds from the first collection already have been applied to various projects to help rebuild the Church. Media centers, radio stations and publishing houses have received assistance for their evangelizing efforts.

Seminarians and Religious have been sent abroad to study and return to their countries as leaders of the Church. Churches, seminaries and convents are being renovated, Catholic education provided and national bishops' conferences organized.

ime To Share Traditions...

rican-American Catholics have a distinct musical tradition which they want to share in the urch. Darnell Pickett plays the piano while Jim and Dollie Drummond of Asheville and their n, Shannon, and daughter, Shea, make a joyful sound unto the Lord. See story on Page 2.

Photo by TIM REID

Kent Hall. a former residence hall at now-closed Sacred Heart College in Belmont, has been transformed into a transitional homeless shelter for women and children.

Photo by JOANN KEANE

Former Sacred Heart College Dorm Becomes Shelter For Women

By JOANN KEANE
Associate Editor

BELMONT— The hallowed halls of Kent Hall dormitory on the former campus of Sacred Heart College have been resurrected. The dorm has been transformed into a shelter for homeless women and women with children.

The Sisters of Mercy have leased the dormitory for $1 a year to HeraStar, a non-profit organization formed to benefit the economically impoverished women and children of Gaston County.

"We are very excited about opportunity and possibilities to work with a group like this," said Mercy Sister Pauline Clifford. "There is a real need."

Hester Tribble, founder and president of HeraStar, said the organization will "provide for the physical needs of those women and children who seek shelter, and will offer them the opportunity to obtain skills, education, child care, and transportation from work and school."

"What I like about this program is it helps people regain their lives," said Sister Pauline.

The shelter will serve women, and women with children. Women and women with children in Gaston County have the greatest need, explained Tribble. The system, she said, has fallen short on meeting the needs of homeless women.

There is a day shelter for women which serves 10 women during the day, and there is a battered woman's shelter, but it only serves victims of domestic violence. She points out that the area has two men's shelters.

"Homelessness is more than the public knows," said Tribble. "It's like an underground network, with no regulations ... and all are powerless to the system." People on the streets are reduced to the basics of survival, Tribble said.

Tribble's plan to revamp the 23 first-floor rooms is top priority. That opens space for 46 women and children. So far, six rooms have beds. She plans to renovate one floor at a time, until all three residential floors are livable for 140 individuals.

There is no carpet, only linoleum tile with traces of carpet adhesive, on the cold floors. Water pipes burst last year during a winter freeze, ruining the carpet. Some ceiling tiles, also water damaged, have been removed.

Kent Hall was a progressive dormitory in its day. Seventy rooms in the three story structure were set up in suites, two bedroom areas sharing a connecting bath. "It is ideal for families," said Sister Pauline.

Referrals to the shelter, Tribble said, will come from community service agencies, such as the department of social services and the Red Cross. "We want to do it that way, because the screening process is already done," Tribble said.

See **Dorm**, Page 13

DSA '92

DIOCESAN SUPPORT APPEAL

February 1 - April 5, 1992

African-American Affairs Ministry Seeks To Overcome Differences

By TIM REID

ASHEVILLE — It has been more than two decades since Lettie Polite transferred from St. Anthony, a small church serving Asheville's black Catholics, to the large downtown church of St. Lawrence. St. Anthony's and other black churches were being closed in order to integrate their members fully into the life of the Church.

Polite has become an active member at St. Lawrence, singing in the choir and participating in church get-togethers. But, she still misses the camaraderie and closeness she felt at St. Anthony, and she knows some black Catholics who no longer attend church because they don't feel they are truly welcome.

The Diocese of Charlotte has been working for some years to meet the needs of black Catholics through its Ministry for African-American Affairs. Leaders in the effort say much has been accomplished while much remains to be done.

"Things are improving," said Carl O. Foster, who directs the ministry for the diocese. "We are not complacent, and that is a step forward in my opinion. The posture that the bishop and everyone at the diocesan center has taken is a very positive one. They have demonstrated that they are interested in learning what the problems are and what they can do to help us eliminate them."

Part of the problem stems from cultural differences, Foster said. The African-American tradition of worship puts more emphasis on body movement, swaying and even shouting in a more physically expressive form of celebration, he said. This is frowned upon by those who are accustomed to a more reserved, European-style worship service, he said.

"We are an integral part of the church, and we do have gifts that are unique and need to be shared in the church," said Toni Tupponce, chairman of the pastoral council for the Ministry for African-American Affairs.

Tupponce said she had been involved in the black Catholic ministry since 1978. The main purpose, she said, "is to help black Catholics feel as though they are at home in their churches and not just visitors."

The diocese has developed some wonderful programs for black Catholics in recent years, Tupponce said.

The annual Martin Luther King Day celebration in Charlotte has become a diocesan project thanks to Bishop Donoghue, she said, "It has grown from liturgy with a guest speaker to a full-day event with workshops, and last year we added an essay contest."

The Day of Reflection which is held each year at Our Lady of Consolation Church is another diocesan event to bring black Catholics and others together for an uplifting experience, she said.

African-American art, books, etc, are featured in a resource center at Our Lady of Consolation, Tupponce said. "That is a beautiful place, and it is going to grow."

Charlotte's Perpetual Hope Choir is an example of the rich cultural diversity that African-Americans bring to the church, she said. The choir from Our Lady of Consolation performs at numerous churches, singing gospel music in the African-American tradition that is popular with both white and black audiences.

The most pressing problem facing black Catholics is the plight of the black family, Tupponce said, and she would like to see the church do more to address that issue.

"We need to be dealing with some hard issues like homelessness, drugs, and alcohol abuse and teen sexuality," she said. "All those things are hitting our community pretty hard."

The plight of the black family will be the focus of the Black Catholic Congress in New Orleans in July, Foster

See **Black,** Page 13

Crosswinds

Crosswinds is a series of columns written by stafff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

One of the many reasons I enjoy working for Catholic Social Services and have stayed here for almost 10 years is the recurring opportunity to encounter God in those who come to us for assistance.

It seems to me that no matter how desperate the circumstances, no matter how many downward turns a person's life has taken, there is always a faint glimmer of light. At least within those I meet, there is a warm spot within them, a link with a family member, a relative or a faithful friend.

Three clients came to our office one day after walking from the Immigration office all the way to our building. They claimed they had hitched a ride from South Carolina. They had all their belongings in a paper bag and spoke very little English.

After helping them fill out their asylum applications, and after many phone calls, I found them a place to stay for a few days. Work permits were procured, and entry level jobs opened for them.

Time passed and, one day, I received a phone call from one of them. He had been admitted to a local hospital and was diagnosed with a terminal disease. He was scared and, sensing his end, he very humbly and sincerely asked me to write his mother in Cuba and notify her if anything happened to him. But he begged me not to tell her of his limited resources or of his suffering.

I kept in contact with him. Several months later, after he died, I wrote to his mother as I had promised. Sure enough, she wrote back, grief stricken and in shock. Her son, from a middle class and loving family, had to leave his country to escape persecution from the communist regime of Castro.

Here, in the United States, I knew he encountered many difficulties, died in the poorest of circumstances. Yet, he always seemed "rich," rich in the warm memories he shared of his mother.

Bishop John F. Donoghue greets Lutheran Bishop Michael McDaniel before the morni presentation at Liturgy Day at St. Patrick Cathedral in Charlotte. Bishop McDaniel le workshop on Lutheran-Catholic inter-communion. Photo by CAROL HAZAR

Workshop Aims To Spark, Add Meaning To Liturgy

By CAROL HAZARD
Associate Editor

CHARLOTTE — A hundred or so people from across the diocese gathered for the third annual Liturgy Day Feb. 21 at St. Patrick Cathedral.

"Liturgy is the most important thing we do in the church," Bishop John F. Donoghue told the congregation after a morning prayer service.

"Every liturgy has to be a religious experience that raises our hearts and minds to God, contributes to the well being of our worship and puts us in touch with the living God," he said.

Participants looked at ways to weave a common thread through music and the word of God to make the experience of worship as meaningful as possible.

"We are supposed to have active liturgies, not passive observations," said Chris Newnan, diocesan director of Religious Education. "Liturgy is more than cognitive. It is singing, hearing, feeling, seeing. It should awaken the affective (the feelings) and the emotions."

Many liturgies are disjointed, said Newnan. Traditional hymns, for example, are selected not because they tie in with the message, but because they are known by the congregation. The result is an experience not as inspiring as it could or should be, she said.

"Our eyes were opened to a whole new approach to looking at liturgy," said Newnan, summing up her reaction to the Liturgy Day. "I hope people will have the courage to go back to their liturgy commissions and say we ought to try some of the ideas."

One idea to spark more involvement would be to have the presider and another person do the readings by taking parts much like a play and interject the reading with responsorial singing by the congregation.

"The good liturgies are the ones where people say they were 'beautiful,' because they were touched through their senses as well as the cognitive meaning of the word," said Newnan.

Presenters Gary Daigle, Rory Cooney and Theresa Donohoo led the congregation in song and spoke about the importance of music in unifying an assembly of Christ.

Liturgy serves to empower an assembly of Christ, said song writer Ro Cooney of Phoenix. While important. is secondary to the actual gathering, said. "Nothing is more important th the people of God ... Liturgy is just symbol of the life of the church."

The liturgy of music, the word God and the Eucharist should build t ward "progressive solemnity" to unde score the communion of the people, said.

With that perspective, participar broke into groups to attend special inte est workshops, including liturgic preparation for Holy Week and East season, liturgical eucharistic ministe and ministry to the sick, a new mus reading session and music for the sm parish.

In addition, a workshop led Lutheran Bishop Michael McDani highlighted a covenant between t Roman Catholic and Lutheran church The covenant has spawned interfai worship services.

Bishop McDaniel, the former he of the Lutheran Synod of North Car lina, said the similarities far outwei the differences. He pointed out that book, "The Common Catechism," d votes 550 pages to areas in whi Lutherans and Catholics agree. The r maining 114 pages outline the diffe ences, most of which are a matter semantics and "philosphers' quarrels he said.

"If we could find a new comm language; if we could rediscover t orthodox tradition and start using Gre orthodox," then many of the finer poi would not be so loaded, said Bish McDaniel.

The one real sticking point, ho ever, is ordination. "This is why can't commune," he said. In the Cath lic tradition, the sacraments must celebrated by a "valid priest," a prie ordained by bishops, he said. Luther clergy are ordained by fellow pastor

Yet, there is still hope. "I do know (what the final outcome will be said Bishop McDaniel. "But I know th one day we woke up and the Berlin W was down."

The Office of Worship, which spo sors the annual Liturgy Day, is fund by the Diocesan Support Appeal.

Gaston County Woman Establishes Homeless Shelter

By JOANN KEANE
Associate Editor

BELMONT — Hester Tribble has ɜen the cycle of homelessness. She nows all too well about the needs of omeless persons. Tribble has been ıere.

Perhaps more times than she cares recall, she and her husband and three ıildren found themselves living out of car.

But that was an eternity ago. ribble's last experience of omelessness was in 1972.

Tribble comes from a Gaston County ımily that made their living in the ills. She grew up in a mill village. She new the stigma associated with the xtile tradition. "To work in a mill, you nly need skills, not education, to survive," she recalls.

So Tribble became part of what she new. Working in the mills, on and off elfare, scraping by, raising three children.

When her daughter brought home a otice about an adult education program Sacred Heart College, Tribble deded to visit the campus, "just to ask."

Her first campus encounter was with priest. She doesn't recall his name. It esn't matter. For Tribble, however, became the nameless samaritan who ould change her life forever. "He ınded me papers to fill out, and I did." e told her "OK, come to class mmorrow night." Had it not been so ıatter-of-fact, Tribble may have walked vay.

"Somehow, he knew what I needed. e stopped a vicious cycle."

During her five years of classes, the ɜans list student missed only five asses. From 1979, until her graduaon, she proved that determination will evail. With financial assistance from ırious grants, and "AFDC (Aid to ımilies with Dependent Children) when ings got really bad," Tribble achieved ɜr goal in 1984 with a degree in psyıology.

It was a struggle, but Tribble defied the odds. She broke the cycle. She cut the thread that tied her to the textile mill.

Tribble calls the accomplishment a turning point for her family. Her son went to college. None of her three children has returned to the mills to eke out a living.

Tribble took her new-found education back to her roots. She went to work for Social Services of Gaston County, as a case worker for AFDC. "Going to college gave me the tools to work in human services."

Her conscience tugged, however, as homeless "client after client called with no place to go, and I had nothing to tell them." There was no place for them to go for shelter, much less a place where they could better their chances of becoming self supporting.

Tribble decided to create such a place.

In May of 1989, she established HeraStar, a non-profit organization to benefit the economically improverished women and children of Gaston County.

An anonymous donation of $6,400 gave her the nest egg to begin her labor of love. She left her social services job in April, 1990 to devote herself full time to the dream of a better life for those still on the streets.

She was slowed by her mother's stroke, and waylaid by hit-and-miss grant-seeking. In May 1991, things began to look up. A $15,000 grant from the Z. Smith Reynolds Foundation gave her the financial beginning to realize her vision.

The generous grant still did not provide enough cash to purchase a home that would suffice Tribble's dream. And, she said, "No one wanted to rent to us. People did not want homeless individuals in their houses."

A distraught, but never discouraged Tribble returned to the very place that changed her life.

Hester Tribble holds her grandson, Joshua, as she surveys Kent Hall. The dormitory on the former campus of Sacred Heart College will be converted to a shelter for homeless women and women with children. Photo by JOANN KEANE

She remembered the defunct Sacred Heart College and the compassion of the Sisters of Mercy. She visualized the vacant dormatories and saw the future for homeless women and women with children.

Tribble quickly sent Mercy Sister Pauline Clifford a package with all the history, and goals of HeraStar. Sister Pauline called Tribble the very day she received the information; she liked the idea.

The Sisters of Mercy agreed to lease HeraStar the former Kent Hall. Initial plans call for a one-year trial rental of one of the three vacant dormitories.

Tribble was ecstatic. She toured the dilapidated rooms that once housed young women on campus. She viewed the fallen, warped ceiling tiles, and carpetless floors damaged from burst

See **Tribble,** Page 13

Diocese of Charlotte P.O. Box 36776 Charlotte, N.C. 28236 (704) 377-6871

The Chancery

February 19, 1992

Dear Friends in Christ:

A little over a year ago when the U.S. Bishops committed ourselves to aiding the Catholic Church in Central and Eastern Europe and the USSR, we could hardly foresee the sweeping changes that have occurred in this region during the past year.

Savoring their new freedoms and encountering new challenges, the Catholic people of these long-oppressed countries are struggling to overcome the legacy of persecution. After decades of repression, the Church is weakened and lacking the most basic resources.

It is a measure of the generosity of the U.S. Catholics that in the first year of this special collection, they gave more than 6 million dollars to our brothers and sisters in Eastern Europe. Funds from the collection are already at work enabling the Church to reestablish desperately needed youth programs, leadership training, publications, and social ministries.

This is a critical time for the Church. In these newly liberated countries, there is a great need for a strong Church that can bring the Gospel message to people who have suffered so much. Now is the time for the U.S. Church to reach out in compassion and solidarity.

You will have the opportunity to support our brothers and sisters in Eastern Europe through the special collection to be taken up in all parishes of our diocese on Ash Wednesday, March 4th.

Thanking you for your support and wishing you God's blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street, Charlotte, N.C. 28207 FAX (704) 358-1208

Lenten Guidelines

1. The time of Lent is to be observed by Catholics as a special season of prayer, penance and works of charity.
2. Ash Wednesday and Good Friday, in particular, are the most important penitential days of the liturgical year. They are days of both fast and abstinence. All Fridays in Lent are days of abstinence.
3. The rule of fasting states that only one full meal a day can be taken. Two small meals, "sufficient to maintain strength," are allowed, but together, they should not equal another full meal. Eating between meals breaks the fast, but drinking liquids does not. The rule of fasting obliges all Catholics from age 18 to 59.
4. Abstinence refers to the eating of meat. Under the present law, it does not include egg or milk products, meat soups or gravies. The rule of abstinence binds all Catholics 14 years old and older.
5. The substantial observance of the laws of fast and abstinence is a serious obligation. Those whose work or health would be impaired are excused from fasting and abstaining. The individual conscience can decide if there is a proper cause to excuse. A more serious reason should be present to excuse from the Ash Wednesday and Good Friday penance.
6. Self-imposed fasting on the other weekdays of Lent is recommended. Abstinence on all Fridays of the year is also highly recommended. The Peace Pastoral of the American Bishops, stating that prayer is incomplete without penance, urges Friday abstinence as something all American Catholics should offer up for the sake of world peace.
7. Parents and teachers should see to it that even those who are not bound by the laws of fast and abstinence because of age are brought up in an atmosphere that is conductive to a sense of penance.
8. The faithful should be clearly and positively encouraged to receive the Sacrament of Penance during Lent. There should be adequate time scheduled for Confessions before Easter. Group penance services should bot be scheduled for the last days of Holy Week. At no time is it permitted to schedule a group penance service for the purpose of giving general absolution without individual Confessions.
9. The liturgical directions of the Sacramentary and the Lectionary must be faithfully observed regarding all the special Holy Week Rites.
10. Funeral Masses are not allowed on Holy Thursday, Good Friday or Holy Saturday. The funeral Rite outside of Mass can be held either in church or at the chapel on those days, with a Funeral Mass later.
11. The RCIA is incorporated into the liturgy during Lent. The Rite of Election is celebrated on the First Sunday of Lent. On the Second, Third, and Fourth Sundays of Lent, the Scrutinies take place during Mass.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

A Time to Build

After more than 40 years (more than 70 in some cases), the Catholic Church in the former communist countries of Central and Eastern Europe is free from oppression and terror.

Catholics are free to worship in their churches, to educate their children in Catholic schools, to reopen seminaries, monasteries and convents which have been closed for decades and to send potential Church leaders abroad to study.

But all of this takes money. And money is in short supply in many of the areas where the need is greatest. And that's where Catholics of the Diocese of Charlotte can help.

In 1990, the National Conference of Catholic Bishops — through the Office to Aid the Catholic Church in Central and Eastern Europe and the USSR — established a three-year program to raise funds to help meet the needs of the Church in the newly-freed areas.

The bishops called for a national collection beginning in 1991 and recommended that the offering be made on Ash Wednesday although many dioceses have decided to take up the collection on a Sunday in Lent or at another time of the year.

The first collection last year raised at least $5 million with some dioceses still to report. That money has been used for such things as establishing a Catholic news service and a catechetical organization in Poland, send Lithuanian seminarians to Rome to study and to provide training for priests and religious, establish a pro-life program and develop a Catholic radio station in Czechoslovakia.

Funds from the collection also have helped support Church programs in Hungary, Romania, Albania, Bulgaria, Yugoslavia, Latvia, Estonia, Russia and the Ukraine.

The second of the three collections is scheduled Ash Wednesday, March 4, in the Diocese of Charlotte.

We urge you to be generous.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II winged his way to Africa after a six-language request for prayers for the success of his 54th trip outside Italy.

The purpose of all papal travel is "a renewal of awareness of the Church's mission to carry the good news of salvation to the four corners of the world," the pope said at an abbreviated Feb. 19 general audience.

The pope said he was "a pilgrim of peace and of evangelical charity."

Shortly after the morning audience, the pope left for Senegal, Gambia and Guinea. Islam is the majority religion in the three countries. The pope was scheduled to return Feb. 26.

"Christians in these countries are only a small minority, but they are fervent in their faith and are actively engaged in many forms of service to society," the pope said.

The general audience lasted about 20 minutes and consisted of papal greetings in French, English, German, Spanish, Portuguese and Italian. The pope ask for prayers in all his greetings.

Normally, general audiences last more than hour, and the pope gives a lengthy talk on a spiritu topic before issuing greetings in different language

Awaiting the pope in Africa were three countri on the road to developing as nations "after 30 years political independence," said Nigerian Cardinal Franc Arinze, president of the Pontifical Council f Interreligious Dialogue.

These countries are seeking national unity a economic and cultural development, he said in a Vatic Radio interview broadcast Feb. 19. Part of this nation unity consists of forging harmony among differe ethnic groups and Muslims, Christians and believers traditional African religions, he added.

Christian-Muslim relations in all three countri are good, said the cardinal, who heads the Vatic agency responsible for dialogue with Muslims. "T governments as such have shown openness and pr dence" toward Christians, and "we can talk of a tr 'collaboration' and 'brotherhood,''' he said.

Religious freedom "is truly a pillar of develo ment, peace and justice," said the cardinal.

In Muslim Africa, Pope Encourages Catholic Minority To Spread Faith

DAKAR, Senegal (CNS) — Pope John Paul II, on the first day of an eight-day visit to western Africa, encouraged the minority Catholic communities to strengthen and spread their faith. He also told the majority Muslim communities that he hoped his visit would strengthen Catholic-Muslim ties, promoting cooperation "between sons and daughters of one nation, united in a common destiny and in service for the common good." Arriving in the Senegalese capital of Dakar Feb. 19 for a trip that was to last until Feb. 26 and include Gambia and Guinea, the pope was greeted by Senegal's President Abdou Diouf.

Pope Denies Formal Alliance With Reagan About Poland

SENEGAL (CNS) — Pope John Paul II said the was never "any formal understanding or allianc between himself and former President Ronald Reag to destabilize Poland's communist government. T pope said a Time magazine article describing t alleged secret pact used "after-the-fact reasoning" an effort "to find a cause for the consequences," that for the 1989 fall of Poland's communist governme The pope told journalists flying with him Feb. 19 western Africa that 10 years after his meeting wi then-President Ronald Reagan — at which the plot w allegedly hatched — he could not remember exact what they said about helping Poland.

Must 'Alleluia' Be Sung At Mass?

By FATHER JOHN DIETZEN

Q. Recently I began working with a liturgy planning group in our parish. We're all enjoying it a lot. We need information about the Alleluia. Some of us feel it should never be used unless it is sung at Mass. Others say it is better to say it than not have it at all. (Texas)

A. A book called the Lectionary is the official ritual of the Church for the Liturgy of the Word at Mass. It contains the Scripture readings and provides for those parts of the Mass related to these readings.

According to the Lectionary, "The Alleluia or the verse before the Gospel must be sung, and during it, all stand. It is not sung by the cantor who intones it or by the choir, but by the whole congregation together" (No. 23).

Other liturgical documents, for example the decree of the Congregation for Divine Worship governing chant at Mass (1972, No. 7), always assume that the Alleluia is sung.

The instruction of our American bishops' Committee on the Liturgy, "Music in Catholic Worship," says, "If not sung, the Alleluia should be omitted" (No. 55).

The reason for emphasis on singing the Alleluia is twofold. First, the dignity and reverence due the proclaiming of the Gospel calls for special attention. This is also why incense and lighted candles are often used at the Gospel book at that time.

In addition, the word "alleluia," which loosely translated means "praise to Yahweh," is the great acclamation of joy and praise to God in both the Old and New Testaments.

Reciting the Alleluia would be the liturgical equivalent of reciting instead of singing "Happy Birthday to You" at a birthday party.

Q. My wife and I are now healthy, but up in years. We are considering donating parts of o bodies, especially our eyes, to other people wl could use them. Then we would like to be cremat with a memorial Mass afterward. Is this possibl How would we arrange for this? (Ohio)

A. First of all I urge you to discuss your tentati plans carefully with your family. What happens wi and to our bodies after we die can have great signi cance positively or negatively for loved ones we lea behind.

This is true even of adults. But children in particular way need opportunities to go through in healthy way their grief over the death of someone th have loved.

Being with the body, even seeing it buried can (our culture at least) be an essential part of that proce

I don't urge you not to follow through on yo decision; just be sure to talk it over thoroughly wi those who will be affected by what you do.

Details for arranging to offer one's body to scie tific research or for organ transplants usually a available from your local hospital or from your fune director. Many states now have donor forms attach to driver's licenses. Your own secretary of state cou provide that information.

A memorial Mass after a body has been cremat is completely possible. It would be wise, however, discuss details with your parish priest now.

(A free brochure answering questions Catholi ask about Mary, the Mother of Jesus, is available sending a stamped self- addressed envelope to Fath John Dietzen, Holy Trinity Parish, 704 N. Main S Bloomington, Ill. 61701. Questions for this colu should be sent to Father Dietzen at the same addres

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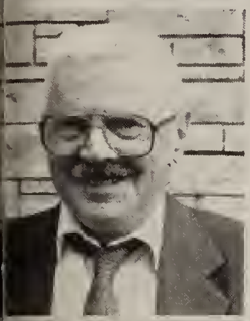
The Editor's Notebook

By BOB GATELY

With start next week of another Lenten season, I'm reminded of my childhood ıen the question from every kid was, "What are you giving up for Lent." The usual sponse was "candy" or "tonic" — nobody in New England ever used the term "soft drinks" — or, if a kid really wanted to make a sacrifice, "Saturday movies."



What brings this to mind is a reading of the Lenten Guidelines which appear on Page 3 of this issue. The sixth guideline recommends self-imposed fasting on the days of Lent when it is not required.

One way you might consider doing this is to take part in Operation Rice Bowl which provides funds for the overseas charitable works of Catholic Relief Services. The idea — which began in Allentown, Pa., in 1975 and was adopted by CRS in 1976 — is really very simple.

At least one day a week (more if you like) skip one :al or eat a very simple meal — one eaten regularly by the poor of the Third World. they get any kind of a meal.) The money saved by skipping a meal or eating a nple meal is then put in a cardboard rice bowl which can be obtained from parishes from Catholic schools. Another possibility is to give up an item from your daily — one which you don't really need. The money saved also goes into the rice wl. At the end of Lent, the money from the rice bowls is collected by parishes and warded to CRS which has collected more than $43 million since Operation Rice wl began.

I think you'll find it's a relatively painless sacrifice.

That same sixth guideline also recommends abstinence from eating meat on all days of the year — not just those during Lent. The recommendation originally s made by in their Peace Pastoral by the U.S. bishops who urged that American tholics offer up the sacrifice for the sake of world peace.

Since the collapse of communism (at least in most of the world outside Cuba and inland China), I think many Americans have come to the belief that world peace if not at hand — is at least just around the corner. A look at a daily newspaper or evening television news should be enough to disabuse anyone of that notion.

It's anything but a peaceful world with ethnic violence in various areas of what :d to be the Soviet Union and in the appparently breaking up Yugoslavian eration, the contimuing trouble in Northern Ireland and the potential for more hting in other parts of the world.

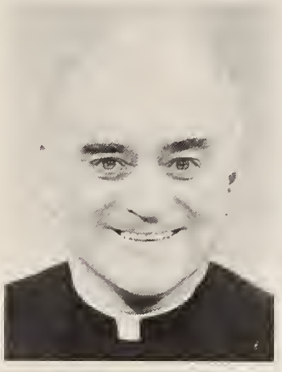
Unfortunately, there is still a need of prayers for peace.

Light One Candle

By FATHER JOHN CATOIR

Dating back to the earliest days of the Judeo-Christian tradition, people worshipped God by offering animal sacrifices. Here are some of the key events in the last 4,000 years.

2000 B.C. — Abraham is prepared to offer his son Isaac on Mt. Moriah as a sign of his total subservience to the will of Yahweh. Once assured of Abraham's obedience, God allows him to sacrifice a ram on the altar in place of his son.



950 B.C. — King Solomon builds the first Temple to provide a holy place for prayers, hymn and animal sacrifices. The priests kill pigeons, lambs and cattle, and sprinkle their blood on the central altar in atonement for sin.

587 B.C. — Babylonian King Nebuchadnezzer conquers Israel and burns the Temple, sending many Hebrews back to Babylon as slaves. There, they pray for deliverance from this humiliating defeat.

541 B.C. — Some Hebrews are allowed to return from Babylon. They build a second Temple for the purpose of worshipping and appeasing Yahweh by means of animal sacrifices.

167 B.C. — Greco-Syrian King Antiochus drives the Jews out of the Temple and turns it into a pagan shrine.

165 B.C — Two years later, the Maccabees rise in rebellion and retake the Temple, restoring the priesthood and the blood rituals.

30 A.D. — Jesus, the Anointed One, drives the money changers out of the Temple, charging that they have made it a den of thieves rather than a house of prayer. He teaches the people that mercy toward one's neighbor is more pleasing to God than bloody sacrifice.

70 A.D. — The Romans destroy the Temple and animal sacrifices gradually become obsolete.

90 A.D. — As the Christian era begins, a new ritual develops, presided over by priests. It is called the Holy Sacrifice of the Mass, and it serves as a memorial of the suffering and death of Jesus Christ. In this ritual, Jesus, the Lamb of God, is offered in atonement for sin.

1536 A.D. — The Protestant Reformation claims that Scripture is the sole authority for Christians. For them, the Mass and the priesthood are irrelevant. The Council of Trent (1547 A.D.) condemns this view as heretical.

1879 A.D. — The first Vatican Council condemns the 19th century Rationalists, affirming that there are truths of faith which are entirely beyond the natural poweres of reason to comprehend; God's unchanging love being the most significant.

1992 A.D. — Catholic priests continue to offer the Holy Sacrifice of the Mass in atonement for sin as they celebrate the knowledge of God's saving love, revealed to us through Jesus Christ.

As Lent approaches, it's good to remember that throughout the long history of worship, God's merciful love has been a constant source of strength.

May the Lord be your strength and your joy.

(For a free copy of the Christopher News Note, "Spirituality, Happiness and Health," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

ıtheran/Catholic Covenant

By FATHER GEORGE KLOSTER

This article is part of a series on the on-going Lutheran-Catholic dialogue owing the signing of the Covenant by our bishops on Pentecost of 1991. Its focus ıe status of the Anglican-Roman Catholic (ARCIC) international dialogues. The pose is to determine what lies ahead for Lutherans and Catholics in the light of ARCIC experience.

The final report of the ARCIC I Commission was published in 1982 and sent to Vatican and Canterbury for official responses. The Anglicans responded at the 38 Lambeth Conference, a worldwide gathering of Anglican bishops every 10 rs. The Vatican's response was released Dec. 5, 1991.

Among the topics discussed are the eucharist, ordination, authority in the ırch, the papacy, Marian dogmas, apostolic succession, Scripture and tradition; ıes of interest to Lutherans and Roman Catholics as well.

As might be expected, the Vatican response indicated a number of areas "which ıot satisfy fully certain elements of Catholic doctrine and which thereby prevent speaking of the attainment of substantial agreement." It also acknowledged me other areas in which notable progress has been achieved by those responsible the redaction of the report."

As examples of the latter category, the Vatican document states: "It is in respect he eucharistic doctrine that the members of the commission were able to achieve most notable progress toward a consensus." It goes on to say, "With regard to ıistry and ordination, the distinction between the priesthood common to all the tized and the ordained priesthood is explicitly acknowledged."

On the thorny issue of authority, the Vatican statement makes the observation the ARCIC Final Report does not claim substantial agreement but only "a ain convergence, which is a first step along the path that seeks consensus as a ude to unity." Other areas which the Vatican concludes need more work are papal llibility, the Marian dogmas and the Petrine ministry in the church.

In two other areas, the Vatican response offers reflections on topics not cifically as part of the ARCIC agenda but which surfaced in an indirect way and ch, historically, have been sensitive issues for the Roman church, apostolic cession and the interpretation of scripture concerning the role of tradition.

Noting that the Vatican II document on the church, *Lumen Gentium*, "affirms, unbroken lines of episcopal succession and apostolic teachings stand in causal tionship to each other," it would seem that a message is being sent that Rome nds no alteration or new interpretation of this teaching. In a similar manner, the ican document takes issue with implications of the ARCIC report which tie ther scripture, tradition, the magisterium and their inter-relationship and calls more study in these areas.

In the concluding section of the response, the Vatican expresses appreciation for work done by ARCIC I, indicates the need for further study, acknowledges "the arkable progress that has been made in respect of authorty in the church," and cludes with a quote from the common declaration made by Pope John Paul II and hbishop Robert Runcie, then Archbishop of Canterbury in 1989: "We here do mnly recommit ourselves and those we represent to the restoration of visible y and full ecclesial communion ... to seek anything else would be to betray our Lord's intention for the unity of his people."

The Archbishop of Canterbury, George Carey, called the Vatican reponse "another significant step along the road toward visible unity." He said he also appreciated the care and time taken in the formulation and the tone and warmth of the response. He noted that the 1988 Lambeth Conference "recognized that not everything in the report was expressed in the terms, language, thought forms and even theology of the 39 Articles and Book of Common Prayer. Nevertheless, we believed that the documents on the eucharist and on ministry and ordination were 'consonant with the faith' of the Anglican Church."

A certain disappointment in the Vatican response was indicated, however, when the Archbishop states, "If either communion requires that the other conform to its own theological formulations, further progress will be hazardous." He continued, "Humility is required of both communions so that, having distanced themselves from some of the more polarized language and theological formulations of the past, they may discover new possibilities through the Spirit of God."

In April, a group of Lutherans will be going to the Vatican to discuss the present status of Lutheran-Catholic relationships. The Vatican response to the ARCIC document would not seem to bode well for the immedicate status of many of the same issues in the Lutheran/Catholic dialogue.

Yet, what is happening at the level of the dialogues as well as at the local level, both Dicoese/Synod and parish, is of significant values. The issues are being discussed and increasingly the sense of "consonance" which guided the Anglican bishops at Lambeth is being appreciated. We have in the Roman Church the model of the liturgists who, decades before Vatican II, pursued studies of the liturgy when there was no sign on the horizon that any changes would be made in the way Catholics worshipped. Yet, when Vatican II arrived and Pope John XXIII led the Church to "discover new possibilities through the Spirit of God," the liturgists were ready to lead the bishops to the renewals of the Council.

Important seeds are being sown. Karl Rahner, probably the foremost Catholic theologian of this century, entitled his last book *Faith in a Wintry Season*. Recognizing the slowing of the renewal process (and even some reaction against it), he stated that it cannot always be spring, summer or fall; there are also barren periods. Yet, the winter season is not a time of stagnation, but preparation. The leadership of our bishops in promoting the covenant, the relationships which are developing, the realization at the level of the local congregations of convergences not dreamed of two generations ago — all of these point to progress toward "the restoration of visible unity."

See **Kloster**, Page 6

How Does Canon Law Affect Us?

Interpretation Of The Law

By MERCY SISTER JEANNE MARGARET MCNALLY

One can ask legitimately how one is to know what the law means. One may also ask quite rightly who can tell me what the law means. Canon lawyers are famous or infamous for speaking with their hands: "On the one hand ... On the other hand."

Now that the law is translated into the vernacular, any one and everyone may feel they know the law. Yet, I recall distinctly that while I was studying canon law, we were told from the beginning that canon lawyers know they don't know the law, meaning it is our responsibility to continuously study the law and to interpret the law according to the rules of interpretation.

But are canon lawyers the only interpreters of the law? No. Who are interpreters of the law? They are the legislator who wrote the law, courts, doctors of law, and the people of God (the faithful).

What are the qualities of an interpreter?

— The interpreter should be aware that his/her interpretation is an historical event. The interpreter describes the law at a specific point of development.

— The broader the horizon of the interpreter, the closer he/she comes to the truth. By horizon is meant the extent of the field that the researcher can embrace. This means not only one's intellectual knowledge of different fields (philosophy, theology, scripture, psychology, anthropology, law, etc.), but also one's capacity to assimilate existentially the world, religious and human.

— The interpreter who can use more sophisticated categories is more likely to find the right meaning of the law.

To apply the law exactly as it is written, in some instances, could be an injustice. Canon law itself provides norms for interpretation.

Corriden wrote of the "Rules" for interpreters:

1. Know yourself. The individual interpreter's attitude, style and mood affect the way he/she practices the law and its legal interpretation.

2. Be prudent. This means take counsel, make a decision about a course of action and the results of consultation and decision and put this into practice.

3. Practice *epikeia*. (This together with equity and *oeconomia* or economy will be explained in the next column.)

4. Do equity. This places a legal notion in the context of a juridical system with a spiritual purpose.

5. Be economical. Economy is the concession by a legitimate pastor of a certain kind of compromise, which — safeguarding both dogma and divine law — involves a mitigated rather than a strict application of norms for the sake of the salvation of the faithful.

6. Consider your people, e.g. the culture, the size of a community, educational levels, economic conditions, political situation. In other words, take the situation of the people seriously.

7. Custom is the best interpreter of law. The practice of the community, the way that the law is usually applied there, clarifies and confirms the meaning of the law.

8. When the Church does not accept it, a law had no effect. Non-observance is sometimes perfectly justifiable when a law misses its mark.

9. Remember what the law is for. The ecclesial community is founded in fact, and the law is subject to that reality. The supreme law is the salvation of soul.

10. Law is subordinate to faith. It is not by law that we are saved, but by faith.

11. The council governs the code. This means the spirit, direction and attitude of Vatican Council II.

12. Attend to the authority of the law. There are many kinds of official documents. Some have legal authority, some have no bearing on law and some have explanatory value. The interpreter determines the authority of the one issuing a document, the nature of the document, the form of pronouncement and the extent of the obligation and the relationship to other laws.

13. Grasp the meaning of the words. Use the defined or accepted canonical sense of the terms. Use the defined or accepted canonical sense of the terms. The meaning of words is found in the text and the context of the law.

14. Look up parallels. This means find other places in Church law where the same matter is treated under a different aspect.

15. The purpose of a law is all-important. The time and the place of the law's origin, the social situation and the historical occasion, the discussion that preceded the enactment, the legislative history, early drafts and finally an understanding, in terms of the law, of the "mind of the legislator" when he wrote the law.

16. Seek the mind of the Church.

17. Interpret strict laws strictly. Laws which impose any kind of a burden require strict interpretation.

18. Study the canonical traditions. Include the great collection of canonical matters from earliest times.

These are the "rules" for interpretation of canon law.

In law, there is the problem that every law is general and operates in the abstract not considering individual circumstances. Laws regulate the action of justice. All laws are impersonal. "Justice is blind." In real life, situations are particular. Aristotle said that when the law is general, abstract and impersonal, you must also bring into play other complements and attitudes which are correctives to the law, correctives which would be another manifestation of justice. There are the virtues of justice, which reside in persons. They are equity, *epikeia*, dispensation and *oeconomia* or economy.

(To be continued)

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge and defender of the bond for the Tribunal of the Diocese of Charlotte.

Regional Religious Education Director Is A 'Natural' In Job

By CAROL HAZARD
Associate Editor

CHARLOTTE — A dynamic teacher, Susan Brady is a natural in her position as southern regional director of religious education.

She is a "wonderful, gifted teacher," says Eileen Andrews, coordinator of religious education at St. James Church in Concord.

Recalling a talk given by Brady on the Book of Isaiah, Andrews says, "She had us all in the palm of her hand. She was able to lift us up and, at the same time, interject humor."

"Effervescent," says Mel Shook, director of religious education at Queen of the Apostles in Belmont. "But besides that, she's also very caring and sincere."

Says Brady, "I love being close to God's word. And I love the thrill people get out of discovering God and His word."

As a regional director, Brady helps DREs and CREs develop religious education programs and serves as a resource for training on the sacraments. She roves among some 10 urban and 20 rural parishes and missions in the southern region of the diocese, meeting with educators and conducting training sessions for catechists.

She also leads the "God Squad," a group of DREs and CREs from eight parishes in the northern reaches of the southern region. The montly meetings are a godsend, particularly for people who occasionally feel isolated.

"She provides us with spiritual affirmation," says Andrews. "She's caring. And she's funny, and that's a great gift. We sometimes get bogged down with all the demands, and a good sense of humor is essential."

Susan Brady, southern regional director c religious education.

Photo by JOANN KEAN

The boon for Brady is working wit people who are "generous and genuinely nice," she says. "It's thrilling t work with people who really want to d their jobs."

Brady's forte as a teacher is th Bible. She recently finished conductin an evening class on the Old Testamen at St. Patrick's Cathedral in Charlotte. took her five years to get through i Now, she's starting on the New Testament.

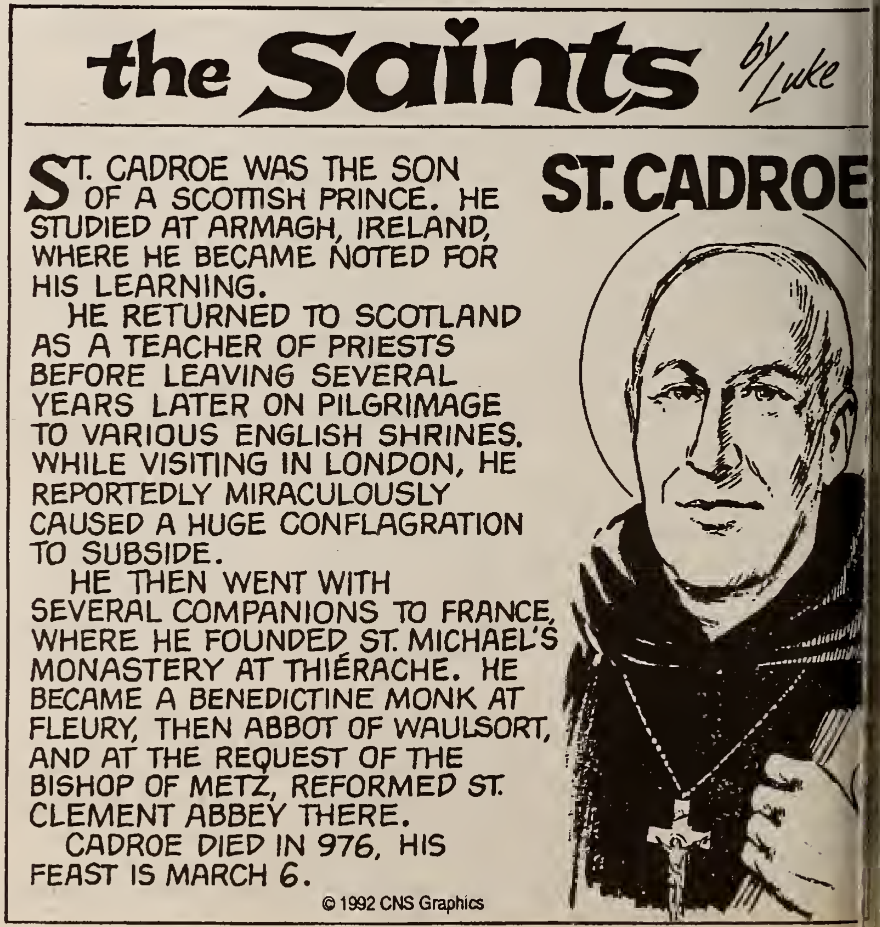
"She brings the Old and New Testaments alive," says Tom Calabro, coo dinator of religious education at St. Ar Church in Charlotte. "She applies it life today and and brings forward th richness of heritage of the Old Test ment."

See **Brady**, Page

Kloster (From Page 5)

What we do at the local level is very important. Reform from the bottom up is usual more rooted and thus more enduring than top-down decrees. In the words of Rahne "It's part too of Christian hope that we don't interpret these wintry times as a prelu to ultimate death. Each one of us should instead see these times as a person challenge to work so that the inner core of faith becomes alive. Then of course t Church itself will again shine radiantly."

Father George Kloster, pastor of St. Michael Church in Gastonia, is ecumenic officer for the Diocese of Charlotte and a member of the North Carolina Luthera Catholic Covenant Committee..



ST. CADROE WAS THE SON OF A SCOTTISH PRINCE. HE STUDIED AT ARMAGH, IRELAND, WHERE HE BECAME NOTED FOR HIS LEARNING.

HE RETURNED TO SCOTLAND AS A TEACHER OF PRIESTS BEFORE LEAVING SEVERAL YEARS LATER ON PILGRIMAGE TO VARIOUS ENGLISH SHRINES. WHILE VISITING IN LONDON, HE REPORTEDLY MIRACULOUSLY CAUSED A HUGE CONFLAGRATION TO SUBSIDE.

HE THEN WENT WITH SEVERAL COMPANIONS TO FRANCE, WHERE HE FOUNDED ST. MICHAEL'S MONASTERY AT THIÉRACHE. HE BECAME A BENEDICTINE MONK AT FLEURY, THEN ABBOT OF WAULSORT, AND AT THE REQUEST OF THE BISHOP OF METZ, REFORMED ST. CLEMENT ABBEY THERE.

CADROE DIED IN 976, HIS FEAST IS MARCH 6.

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atholic Colleges Join Campaign gainst Alcohol Use On Campus

ERIE, Pa. (CNS) — Presidents of atholic colleges in Pennsylvania have ined with their counterparts at other iblic and private institutions in a camign to eradicate the widespread abuse alcohol on campus.

"We're going after it (alcohol abuse) r more vehemently now," said Wilm Garvey, president of Mercyhurst ollege in Erie.

On Feb. 10, Garvey joined Msgr. avid Rubino, interim president of annon University, and Carlyle aaland, president of Thiel College in eenville, in presenting the findings of e Presidential Task Force on Subnce Use Issues on Pennsylvania Colge and University Campuses.

The announcement at St. Mark tholic Center in Erie coincided with ws conferences on the task force's al report at 11 other sites in the state.

The report is the result of a two-year idy requested of the Pennsylvania sociation of Colleges and Universis by the Pennsylvania Department of alth. It cites alcohol as the most widely ed "drug of choice" on college camses today.

"We cannot solve the drug problem til we solve the alcohol problem," the k force said in an executive summary the report. "Alcohol does more dame to college students than any other ig, by a very wide margin."

The report cites alcohol as a factor 50 to 70 percent of property damage campus, violations of rules or incints of violence.

"While we recognize this won't be end to the problem, we hope it is a ostantial beginning of the end to the oblem," said Garvey at the Erie news nference.

Although Mercyhurst and Gannon, like all colleges, have drinking policies already in place, they are joining the statewide effort to address more comprehensively the problem of alcohol abuse on their campuses. The report calls for a two-pronged attack on the campus and legislative fronts against alcohol abuse.

Msgr. Rubino specifically cited three areas in which college presidents ought to act:

— Establishment of an interdisciplinary group to introduce a comprehensive alcohol and drug program.

— Inexpensive health insurance coverage for all students and employees, including standard alcohol and other drug treatment.

— Provision of alcohol- and tobacco-free housing alternatives or "wellness wings" in dormitories.

Haaland called on the state government to enact "Good Samaritan" legislation that would enable college officers to fight substance abuse without fear of civil or criminal litigation; to increase the state tax on beer; and to require a deposit on all glass and aluminum containers, with the unclaimed deposits dedicated to alcohol and other drug programs at the postsecondary level.

None of the college presidents at the Erie news conference thought he will be able to eradicate alcohol altogether, but all three believe they can encourage responsible use of it.

Drinking "is clearly part of the college experience," Msgr. Rubino said, "but it's too easy to run away from it." He pointed to the effective campaign to reduce smoking throughout the country.

"What we need to inculcate is responsible drinking," Garvey said. "We're not trying to eliminate it."

Movie Reviews

NEW YORK (CNS) — The follow; are home videocassette reviews from U.S. Catholic Conference Office for m and Broadcasting.

ingo" (1991)

Contrived fantasy has an amazingly ver little mutt save a half-drowned y (Robert J. Steinmiller Jr.) and tail n cross country to become part of his nily. Director Matthew Robbins' appy comedy is no more than a series cutesy dog tricks in search of a movie. me slapstick violence, menace to a ld and frequent toilet humor. **The S. Catholic Conference classifican is A-II — adults and adolescents. e Motion Picture Association of nerica rating is PG — parental idance suggested.** (Columbia Trir, $92.95)

abaret" (1972)

Bouncy Liza Minnelli stars as an ploited and exploiting U.S. showgirl forming in a decadent Berlin cabaret a 1930. Showing a nation headed ard moral and political bankruptcy spirited musical format results in an ertainment with several levels of aning given sharp ironic bite by ditor Bob Fosse. Themes of Nazi bruty, twisted sexual relationships and a arre nightclub setting provide some llenging fare for grown-ups. **The S. Catholic Conference classifican is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.** (Warner, $19.98)

"Defenseless" (1991)

Lurid murder mystery has a Los Angeles police detective (Sam Shepard) tightening the screws on an attorney (Barbara Hershey), who is defending the wife (Mary Beth Hurt) of her murdered client-lover. Director Martin Campbell maintains suspense with a capable cast but favors the sensational in this dense and derivative plot. Intermittent gory violence, recurring sexual innuendo, fleeting partial nudity and some rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.** (LIVE, $92.98)

"Dogfight" (1991)

Coming-of-age story about a teenage Marine (River Phoenix) who, on his last night stateside in 1963, finds friendship and romance with the shy waitress (Lily Taylor) he originally picked up as part of a game to find the ugliest date. Director Nancy Savoca examines male peer pressure and lances sexist attitudes with some sensitivity but gets only lukewarm results. Implied premarital encounter, some sexual innuendo and frequent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.** (Warner, $92.99)

"Don't Tell Mom the Babysitter's Dead" (1991)

With Mom in Australia for the summer, five kids enjoy life without supervision when their elderly babysitter dies suddenly, leaving a 17-year-old (Christina Applegate) to juggle a fashion job and pay the bills. Director Steven R. Herek's contrived comedy is really a female adolescent success fantasy that sags for long stretches after its one-joke premise wears thin. Uncritical depiction of teen-agers' smoking pot as well as occasional sexual references and vulgarities. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.** (HBO, $94.99)

STOP ABORTION NOW
STOP ABORTION NOW
STOP ABORTION NOW

Members of the Youth Group at Our Lady of Grace in Greensboro take part in the annual state Pro-Life Rally and March in Raleigh.

Our Lady Of Grace Youth Group Inspired By State Pro-Life Rally

By JOE MURPHY

GREENSBORO — On Sunday, Jan. 19, 13 Youth Group members from Our Lady of Grace in Greensboro joined about 1,000 other people in Raleigh to take part in the state Pro-Life Rally and March. We listened as members of the clergy and state and national legislators spoke out against the Supreme Court's Roe vs. Wade decision.

After two hours of speeches in 30- to 35-degree temperatures, we took off for an elaborate march through our state capital. Interestingly enough, many people brought little children with them.

This event was in inspiration because we had a chance to fight for the unborn babies who might be aborted. The lesson we learned that day reinforced for us the truth of our Church's stand for preserving human life.

Joe Murphy, a ninth grade student, is a member of the Youth Group at Our Lady of Grace.

Boys Town Director Says 'Safe Sex' Really 'Safe Promiscuity'

OMAHA, Neb. (CNS) — Safe sex and "safe promiscuity" are "the same thing," said Father Val J. Peter, executive director of Boys Town.

"Promiscuity, however free from pregnancy, is never safe," Father Peter said in a column written for the Feb. 21 issue of *The Catholic Voice*, Omaha's archdiocesan newspaper. "It destroys our lives together and destroys our civilization."

"So-called safe sex/safe promiscuity is an attack on all of these," he added. Father Peter wrote the column as a response to a letter from Scranton, Pa., which asked for his views "on what they call 'safe sex.'"

"Imagine people being concerned with the harm shoplifting does to small business," Father Peter said. "So they develop a marketing campaign called 'safe shopping.'"

"The message is that when you shoplift, always make sure you only steal from large stores so no one gets hurt. We'll call it 'safe shopping.' 'Do your duty.' 'Protect others from harm.' 'Shop safely.'

"People who would talk about 'safe shopping' in this context actually mean 'safe stealing,'" Father Peter said.

"Why can we see the fallacy of this 'special pleading' in the case of stealing but not in the case of sex?" he asked.

"Because sex beguiles us like nothing else. We want to believe it can provide us instant access to the wellsprings of human yearnings, even when we know it can't."

Father Peter used a biblical allegory in asking, "What man, if his son asks him for bread, would give him a stone?... The adults of America are being asked by their children for something that is nourishing and lasting and we are giving them condoms."

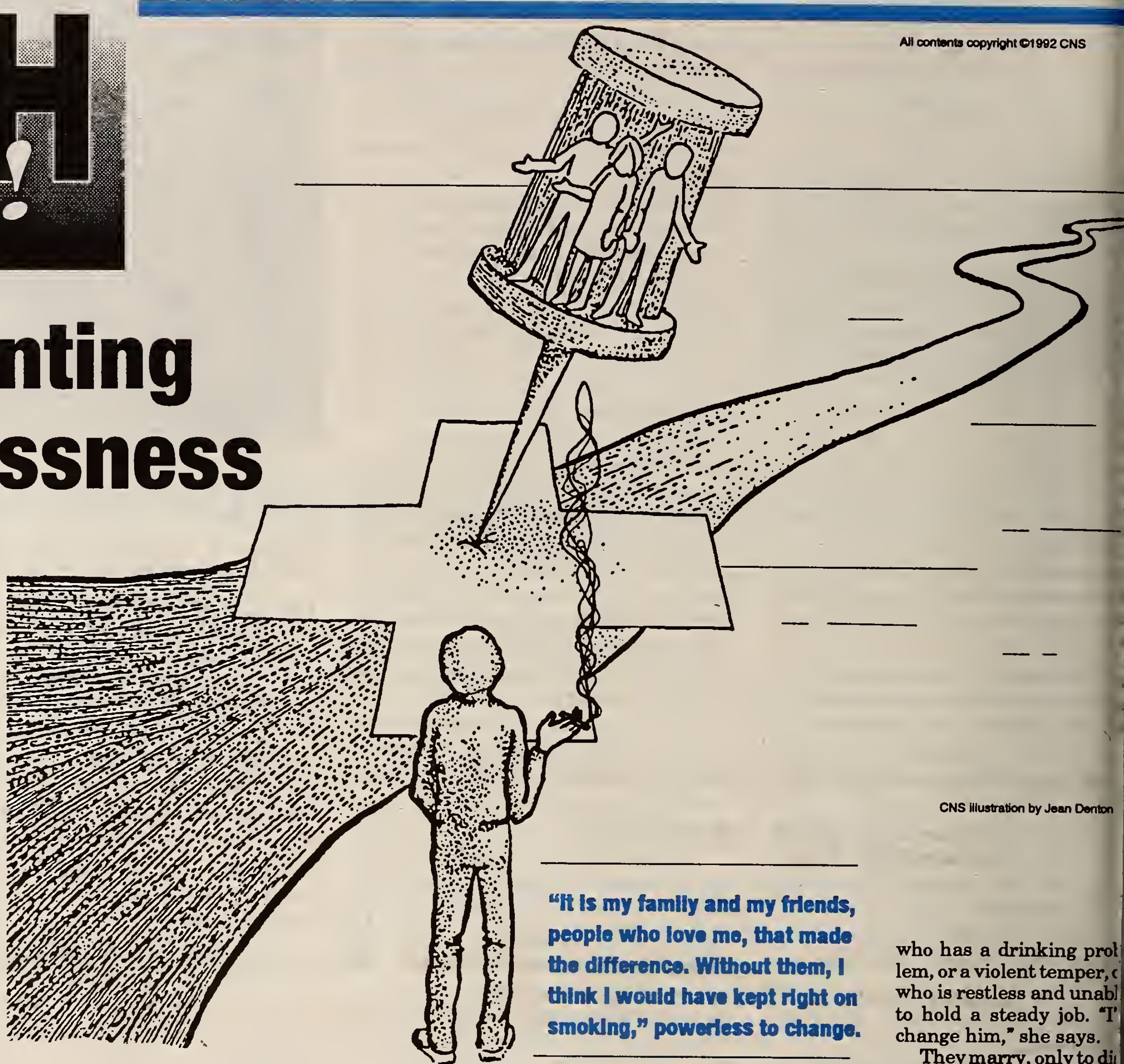
Civilization, he said, is "a very fragile and precious achievement" and democracy "even ... more fragile and precious."

Father Peter added, "The rule or law 'sex belongs in marriage' is one of the building blocks of civilization. It is just as important, if not more so, than the rule 'thou shalt not steal.' Both rules make living together possible and worthwhile."

FAITH alive!

Pinpointing powerlessness

By Father Eugene LaVerdiere, SSS
Catholic News Service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CNS illustration by Jean Denton

Here is how I quit smoking.

I was teaching in Chicago. I had begun smoking about 12 years earlier during graduate studies in Europe. Lately I was smoking a lot more, especially while working at my desk or getting ready for class, and I knew I was smoking too much.

The members of my family and my friends who were non-smokers did not like to see me smoke. I could see it on their faces when I lit a cigarette. From time to time, they would suggest how much better off I would be not smoking.

I tried quitting a few times.

Once I actually stayed away from cigarettes for at least three months. But then, out with friends for dinner at a restaurant, I accepted an after-dinner smoke.

"One, just one, could not possibly do any harm!"

That "one" was followed by another "one," and I was back where I started.

But this time I felt very determined. It was well into November, and I was to go for Thanksgiving weekend with some friends to a parish of my religious order near Green Bay, Wis.

If I really wanted to quit smoking I would have to take the means.

■ ■ ■

I began by telling my friends I was quitting and asked them to hold me to it. They said they would try.

Every time I felt a strong urge to smoke, I would take a walk outside in the freezing cold. I deliberately left my gloves in Chicago. It would be too cold to smoke!

In addition I would keep a glass of water next to me while reading or sitting in the lounge. Every time I felt the urge to put a cigarette to my mouth, I would take a sip of water.

That was 15 years ago, and I have not had one cigarette since, convinced that even one might bring me right back where I started. It is not worth the risk, though I never feel like smoking now.

I knew I truly had quit when one night I had a dream that I was at a restaurant with friends and someone offered me an after-dinner smoke. I took it, but as I lit up a voice shouted within me, "What am I doing?" and I flung the cigarette across the room. With that I woke up, my hand sore from banging against the wall.

The resolution never to smoke again was implanted in my subconscious and had broken out in my dream.

For a long time, when I told the story of how I quit smoking I would credit the achievement to my determination, to my cleverness in finding effective means, with a little help from the weather, and to my pride after telling everyone this time was different.

I am sure all those things played a part, but I do not think they were enough to make the difference.

For me, as for many, to quit smoking after 12 years was quite a change. If making such a change, even one so obviously beneficial, were that simple we would all have a lot less trouble in life.

Today I realize that by myself I never would have been able to quit smoking. Determination, cleverness and personal pride were not enough.

It is family and my friends, people who love me, that made the difference. Without them, I think I would have kept right on smoking.

Personal change is not easy, especially when it involves a long-standing habit like smoking. It is even more difficult when it is a matter of deeply ingrained attitudes, feelings, fears and prejudices.

It is one thing to know what is right. It is another to do it.

Personal change may be difficult, but it is possible.

■ ■ ■

Reflecting on how I quit smoking, I know I would not have been able to generate within myself the will and the energy necessary to quit, although I long thought I actually had done that.

The will and energy came from the love and friendship of family and friends.

It is not that we can change other people by loving them.

We all have seen it too often. A young woman falls in love with a young man who has a drinking prol lem, or a violent temper, c who is restless and unabl to hold a steady job. "I' change him," she says.

> **"It is my family and my friends, people who love me, that made the difference. Without them, I think I would have kept right on smoking," powerless to change.**

They marry, only to di cover there is no changin him. It becomes painfully clear even o the honeymoon that there are roug waters ahead.

It is not others we change throug love and friendship, but ourselves.

When we focus our attention on a other and look for that person's goo we set aside our own likes and dislike We are then in a position where we a willing to abandon a long-standing hab or attitude.

But that does not mean we actual will do so. For that we have to welcon the other person's love and friendshi

When we realize that people — fa ily, friends — love us and care for us, makes change all the more possible.

That is when I quit smoking.

(Father LaVerdiere is senior editor Emmanuel magazine.)

FAITH IN THE MARKETPLACE

In your own words, what is the meaning of Lent?

"It's a time when we tighten our belts and get a little more focused on God." — B.S., Cheboygan, Mich.

"Lent is one point on the journey of faith when we look again at where our journey has led us and the call that God is giving us to continue growing." — Sister Catherine Hertel, Bend, Ore.

"Lent is a time to reflect on who we are, where we are at, where we are going and who we are becoming. It's especially a time for those preparing to join the church at Easter — and the whole community with them — to reflect on what areas in their lives they need to die to ... so they can enter into the resurrection of Jesus at Easter." — Peggy Lindwell, Lexington, Mass.

"It's not a matter of giving things up. It's a time to grow spiritually and see how my life is reflecting Jesus. I would like to become more like the Lord in how I live my life." — Rena Monti, Virginia Beach, Va.

"Lenten self-sacrifice is intended to contribute not only to our holiness, but also to the holiness and well-being of others." — Matt Calhoun, Utica, Ill.

An upcoming edition on ecology asks: We say that God's physical creation is good. Tell something that is good about it. If yo would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How Paul coped with hopelessness

By FatherJohn J. Castelot
Catholic News Service

werlessness takes many forms, but ally it is a real or perceived inabil- change one's situation or even lf. It can lead to frustration, even ir.

ople who take seriously Lent's call nversion are often painfully con- s of their powerlessness to effect positive or meaningful change in spiritual lives, in their relation- with God and with each other — with themselves.

. Paul gave anguished voice to this lening sense of hopelessness in a us passage in Romans. He is speak- s a representative of humanity in al when he writes: "I do not do I want, but I do what I hate.... take delight in the law of God, in ner self, but I see in my members er principle at war with the law of ind, taking me captive to the law of at dwells in my members. Miser- one that I am!" (7:15,22-24).

wever, Paul did not sink into de- dency. Instead, he was led to real- is dependence on God, who alone could save him from relying solely on himself.

An honest realization of one's powerlessness is the first necessary step in the conversion process.

Conning yourself into believing you can get everything under control is a barrier that keeps you from availing yourself of the only power able to rescue you from misery.

Eventually a person hits bottom, and then the only direction to look is up.

Paul coped with his powerlessness by looking up confidently to God. Afflicted by a mysterious ailment, he cried out repeatedly to God for relief.

The answer he got was: "My grace is sufficient for you, for power is made perfect in weakness." He concluded from this: "Therefore I am content with weakness, insults, hardships, persecutions, and constraints.... For when I am weak, then I am strong" (2 Corinthians 12:8-10).

The difficulties we struggle against are, in all likelihood, different from Paul's, but the principle remains the same: When I am weak, then I am strong.

This sounds like gobbledygook but, like all paradoxes, it expresses a profound truth: Only when I honestly acknowledge my powerlessness do I turn to the only source of power that can bring me the success I seek.

Often a person is overwhelmed by the painful memory of past failures, sighing: "What's the use?" Once again Paul gives the key to changing:

"Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus" (Philippians 3:13-14).

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

Biblical Blues, by Salvatorian priest Andre Papineau, contains 25 brief stories to help readers gain insight into ways of dealing with some of the complex realities of human relationships. Often our expectations of others set us up for a big letdown. Says the author, the stories in this book "are meant to illumine the setups and letdowns that comprise all of our journeys, and they suggest how each may be a vital part of our never-ending search for God" — how the process invites change within us. (Resource Publications Inc., 160 E. Virginia St., Suite 290, San Jose, Calif. 95112-5848. 1989. Paperback, $7.95.) 9

FOOD FOR THOUGHT

Everything feels wrong about powerlessness! When you feel powerless over a situation—to make another person change destructive behaviors like those associated with alcoholism, for example — you probably experience frustration, confusion, anger.

Any kind of powerlessness rubs against the grain! Faced by a sense of powerlessness, one almost instinctively sets out to develop better methods of approaching and controlling a problem.

When that fails, a person has two choices: either to lose all hope or to become more hopeful than ever. The latter choice requires that people begin to change what they can: to take care of their own health and happiness (changing themselves rather than others), and to open up to God's power.

It is difficult to assess why some people, grasping their own powerlessness over a situation, begin precisely at that moment to grow in faith.

Naturally, the growth that begins at that point must unfold gradually, over time — a day at a time, they'll tell you.

If you talk with others who have been there, you'll find that they see the discovery of their own powerlessness as a great blessing — one that paved the way to a quite different personal future.

David Gibson, Editor, Faith Alive!

How helplessness sets the stage for change

By Father Robert L. Kinast
Catholic News Service

erome was resistant. "I'm not an holic."

is son, a recovering alcoholic, ex- ned: "Dad, 12-step programs are not for alcoholics. They're for all kinds of le who feel overwhelmed and help- to change their lives."

hat description fit Jerome. His wife died suddenly six months before r 50th wedding anniversary. Jerome devastated. All their plans evaporat-

Vorse than that, he felt strange and xpected emotions: anger, impa- ce, fear. Through his son's gentle dding, Jerome joined a group of wid- and widowers at his church.

ike many other "self-help" or sup- groups, this one was based on in- ts from the 12 steps of Alcoholics nymous — insights that aid those feel powerless to change their lives.

Honesty. Nothing changes until ple honestly admit what their situa- is.

■■■

Kathy, a teacher, was a recent college duate engaged to marry. She was a nber of her county's volunteer rescue ad.

One night during a rescue operation was struck by a passing car. The ident left her paralyzed and impaired speech. She could not continue teach- . Her fiance ended the engagement. Kathy felt life was over and became hdrawn. It took months before she ld acknowledge the positive aspects er situation. Her mind was alert; she had permanent disability income and qualified for many social services; she had a loving family and friends.

Today Kathy is a self-employed writer of children's books. She did not change all by herself. She was helped.

Help. The hospital where Kathy received physical therapy had a support group. Its members helped Kathy see her situation with complete honesty, the positive as well as the negative.

They did more. They convinced her that only she could change her life.

■■■

Phyllis learned that lesson in a shelter for abused women.

She felt trapped, afraid that if she left her husband she could not support herself and that he could become even more violent. She was more afraid for her two children.

The shelter's support group was tough. Its members encouraged Phyllis to be honest about her motives and feelings. They offered alternatives. They pledged help but never relieved Phyllis of her responsibility to make her own decision. They didn't give answers; they gave hope.

Hope. Hope means honestly assessing a situation and pursuing the best that can come from it each day. For alcoholics, it is one day of sobriety. For Chuck, it is one day without work.

A real-estate broker, Chuck was spending more than 12 hours every day of the week calling clients, showing homes, checking properties, negotiating loans, studying regulations.

One day the firm's president told Chuck she was considering him for a promotion. But he had to meet one condition: join a workaholics anonymous group.

Chuck did so, thinking only of his promotion. But the group taught him what the president had hoped. Workaholics do not have power; they have a problem.

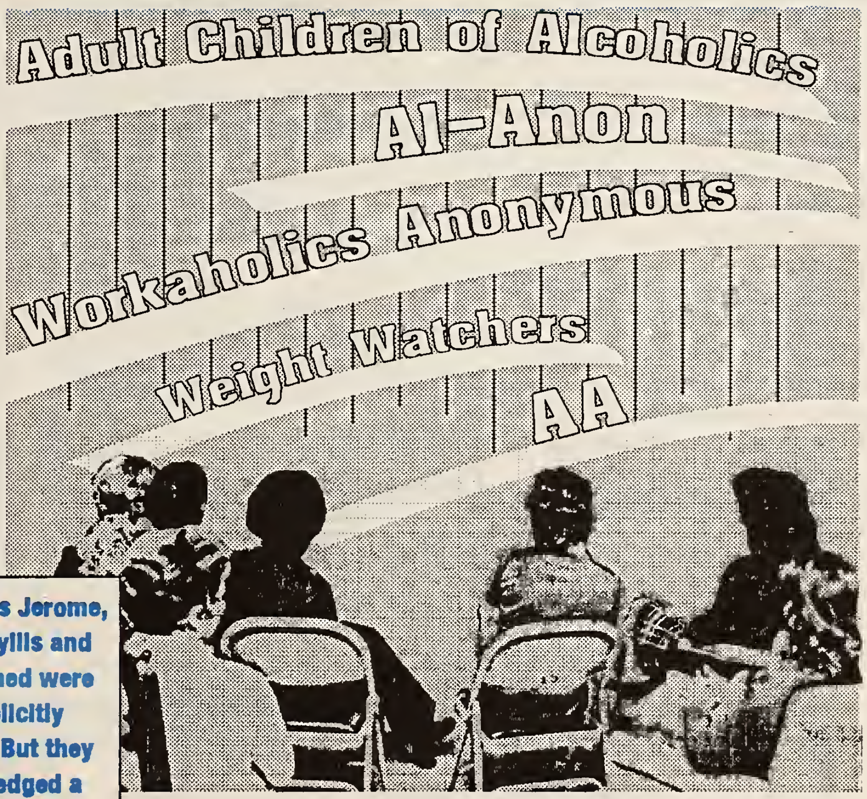
Chuck now builds into each day a one-hour break from work and takes one whole day off each week. He learned that hope forms habits which help realize goals.

The groups Jerome, Kathy, Phyllis and Chuck joined were not explicitly religious. But they acknowledged "a higher power" which accompanies people.

"The groups Jerome, Kathy, Phyllis and Chuck joined were not explicitly religious. But they acknowledged a 'higher power' which accompanies people."

Individuals experience this in different ways. Jerome finds strength in his church. Kathy senses God in the children she writes for. Phyllis discovers grace in the women she now helps at the shelter. Chuck prays for his clients and co-workers during his "workday sabbatical."

(Father Kinast is a Florida-based pastoral theologian and writer.)



CNS illustration with photo by Chris Sheridan

FAITH alive!

People In The News

Bishop Says Campaign Shows Discontent With Politicians

MANILA, Philippines (CNS) — Retired Bishop Antonio Fortich of Bacolod, Philippines, said reported efforts to field him as candidate for governor of Western Negros province reflect a climate of discontent with the province’s politicians. “Graft and corruption in this province are from top to bottom,” said Bishop Fortich, 78, adding that some people must feel only a religious can be trusted to govern honestly. But the former bishop of the country’s sugar capital, 285 miles southeast of Manila, said he will not be running, reported UCA News, an Asian church news agency based in Thailand. “It is a great surprise for me,’’ the bishop said. “I am a religious, and I cannot get involved in politics in that way.”

The Princess And The Pauper Nun Meet At Rome Convent

ROME (CNS) — Britain’s Princess Diana, fulfilling a longtime personal wish, jetted to Rome for a 20-minute personal encounter with Mother Teresa of Calcutta. The princess and the pauper nun met Feb. 19 at a convent and retreat house run by the Missionaries of Charity. the religious order founded by Mother Teresa to help the world’s destitute. Arriving in a black limousine and bearing a bouquet of flowers, Princess Diana was greeted by Mother Teresa at the doorway, where they embraced and kissed each other on the cheek. After speaking privately for 20 minutes, the two removed their shoes and entered the convent’s chapel, where they knelt in prayer for a few minutes.

Wronged Oregon Migrant Worker Accepts Catholic University’s Pledge

PORTLAND, Ore. (CNS) — A migrant farm worker who was serving a life sentence for murder until a court dramatically overturned his conviction has accepted a Catholic university’s pledge of a four-year scholarship made to him while he was in prison. Santiago Ventura Morales, 24, began classes this semester at the University of Portland, which is staffed by Holy Cross Fathers. Ventura’s conviction was overturned after several jurors from his original trial came forward saying they had made a mistake in voting to convict the Mexican Mixtec Indian in the 1986 fatal stabbing in Oregon of a fellow laborer, Ramiro Lopez Fidel.

Book On Dead Sea Scrolls Called ‘Catholic-Bashing’ By Scholar

NEW YORK (CNS) — A book alleging that delays in publication of the Dead Sea Scrolls have been due to Vatican pressure is the latest form of “Catholic-bashing,” according to a Catholic scholar who has been involved in study of the scrolls. Writing in the Feb. 15 issue of *America*, the Jesuit weekly, Jesuit Father Joseph A. Fitzmyer, professor emeritus of biblical studies at The Catholic University of America in Washington, said the book *The Dead Sea Scrolls Deception* by Michael Baigent and Richard Leigh insinuated that church authorities brought about the delays to block challenges to traditional views of Christian origins. “As it turns out,” the priest said, “if there is a ‘deception’ connected with the Dead Sea Scrolls, this book is it.’’

School Official Urges Teachers To Look At Bias Against Girls

WASHINGTON (CNS) — An official of the National Catholic Educational Association urged schools to look at bias against girls in the wake of a national report alleging pervasive one-sidedness in public schools. The official, Holy Names Sister Mary Burke, said the problem “is a cultural phenomenon’’ that affects non-public as well as public schools. She called for in-service and teacher-training programs to address it. Course work on gender issues, she said, should include “new research on women and bias in classroom interaction patterns.”

Operation Rescue Leader Seeks Democratic Presidential Nomination

SIOUX CITY, Iowa (CNS) — A leader in the national Operation Rescue movement has begun a campaign that he hopes will lead to the Democratic presidential nomination. The Rev. Patrick Mahoney, a 37-year-old social activist who lives in Boca Raton, Fla., is targeting working-class Catholics, although he is an ordained Protestant minister. He promotes a pro-family, pro-life agenda, “combined with social justice.” Mahoney, ordained a non-denominational minister at the Faith School of Theology in Maine, strongly believes that the key to getting the nomination is making his beliefs known as one who is “dismayed at what the Democratic Party represents now.”

Diplomatic Ties With Israel Not Part of Catholic-Jewish Dialogue

NEW YORK (CNS) — The president of the Vatican Commission for Religious Relations with the Jews said Feb. 13 that Vatican diplomatic relations with Israel, an issue strongly pressed by many Jews, could not be addressed in the dialogue conducted by the commission. Cardinal Edward I. Cassidy said his commission had no competence to discuss diplomatic relations, and the question was one for the Vatican Secretariat of State and the government of Israel. The absence of relations thus far, he suggested, has been due to the reluctance of the Israeli government to deal with questions that the Secretariat of State has said must be answered before diplomatic ties will be possible.

Philippine Nun Links Economics And Environment In Poor Province

SAN JOSE, Philippines (CNS) — Sister of St. Joseph Concordia Villaram spends her days matching landless villagers and empty, eroding land in a program to help families and the environment in the Philippines’ Antique province. The nun heads the Antique Human Development Program, which leases the denuded, steep land of the province from absentee owners and provides it to local people. Her program is part of a consortium of private agencies that work in the province of 400,000. Some 83 percent of the province, a long, narrow, sloping strip along the western edge of Panay Island, is vulnerable to erosion. For decades, Antique has been among the poorest 15 of the country’s 75 provinces.

Abortion Foe Seeks Presidency...

Patrick Mahoney, a Protestant minister from Boca Raton, Fla., and a leader in t Operation Rescue abortion protest movement, is seeking the Democratic nomination f president. (CNS photo from *The Globe*)

Brady (From Page 6)

The depth of her understanding serves her well as regional director, says Calabro. She is able to apply “the spirit of the law to the letter of the law,” says. “She gives us permission to w within strict guidelines.”

Brady has her heart with the peo says Calabro. “She takes time to lis and help, whether it’s with the D CRE, catechists or the parents.”

Brady, in the position since S tember 1991, says she’s still feeling way. Yet, she is particularly “impres with the enthusiasm of the people (DREs and CREs) in the parishes do religious education,” she says.

As for the catechists, the scores people who teach Sunday and ni classes in addition to working 40-h weeks and caring for their families, th are “the unsung heroes of our fait says Brady.

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Scripture

Readings For The Week Of March 1 - March 7

Sunday: Sirach 27:4-7; 1 Corinthians 15:54-58; Luke 6:39-45.

Monday: 1 Peter 1:3-9; Mark 10:17-27.

Tuesday: 1 Peter 1:10-16; Mark 10:28-31.

Wednesday: Joel 2:12-18; 2 Corinthians 5:20-6:2; Matthew 6:1-6, 16-18.

Thursday: Deuteronomy 30:15-20; Luke 9:22-25.

Friday: Isaiah 58:1-9; Matthew 9:14-15.

Saturday: Isaiah 58:9-14; Luke 5:27-32.

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Gợi nhớ

ôi còn nhớ rõ hồi tôi lên ba, mẹ tôi thường hay nhờ bà hàng xóm bên cạnh coi tôi dùm mẹ vì người phải ra chợ bán vải, người có một cửa tiệm nhỏ. Tôi rất ghét những lần phải xa dù rằng chỉ ban ngày thôi. Vì ba tôi đi làm xa thành phố nên mẹ tôi phải tần tảo buôn bán i chúng tôi. Mỗi lúc trưa về, nắng đã lên cao đơm hoa kết lá dập dìu trên bức tường trắng ngõ, đó là lúc mẹ tôi trở về nhà và bà ôm chầm lấy tôi âu yếm. Bà sung sướng vô cùng ôm ấm tôi vào lòng. Mỗi lần bà phải đi lại là lúc tôi khóc thét lên vì muốn chạy theo mẹ không được. Để dỗ tôi bà hàng xóm thường dẫn tôi ra xem vườn hoa đơm bông của bà, igắt một bông hoa đỏ và cài vào lọn tóc đen nhánh của tôi, tôi giựt hoa vất đi. Bà bảo tôi nghe tiếng chim hót trong rừng sau nhà, tôi lại càng khóc thét to hơn nữa. Trong thâm tôi không hiểu tại sao tôi phải xa mẹ lâu thế.

ể từ những lần tôi "làm loạn" như vậy mẹ tôi không ghé qua nhà để ẵm bồng tôi nữa. Riêng tôi vẫn tiếp tục chơi nếu không thấy bóng mẹ ngoài hiên.

à rồi rất nhiều mùa Chay qua đi, bây giờ tôi đã là một người đàn bà trưởng thành, một u tôi mới biết câu truyện mà mẹ tôi đã làm. Bà cho tôi biết là bà vẫn tiếp tục ghé qua nhà ng không cho tôi biết, bà chỉ âm thầm ngồi cạnh cửa sổ khoảng mười lăm phút để ngắm hơi. Bà không xuất đầu lộ diện để tôi biết rằng bà đang ở gần vì bà muốn cho tôi một cơ để lớn lên tự tin hơn và có thể tập xa bà dần dần vì có như vậy tôi mới có thể trưởng thành về mọi mặt. Riêng tôi, tôi không hề hay biết cho tới bây giờ.

ôi khi trong cuộc sống, tôi cũng cảm thấy Chúa quá xa vời. Tôi nghi ngờ lòng thương của i. Nhưng tôi lại sực nhớ đến hình ảnh mà mẹ tôi hay ngồi bên cửa sổ âm thầm nhìn tôi chơi. c chắn là bà ước muốn chạy lại ôm chầm lấy tôi, nhưng có thể bà nghĩ rằng nếu làm như vậy thì không có lợi cho tôi vì nếu muốn tôi lớn lên bà phải tự từ tập cho tôi xa bà. Và vì lý do đó mà bà phải hy sinh "xa" tôi đôi bước.

Trong mùa Chay này, tôi cũng tin rằng Chúa rất gần và rất tình người với tôi. Đôi khi tôi cảm thấy sự hiện diện của Ngài ngay tầm tay, sẵn sàng ôm chầm lấy tôi nhất là những lúc cô đơn nhất của ngày nhưng bằng cách nào đó Ngài không xuất đầu lộ diện. Lý do tại sao Ngài không tỏ lộ Ngài cho tôi biết vì Ngài có lý do riêng như mẹ tôi đã có lý do không chạy ngay ôm ấm tôi vào lòng khi bà thấy tôi khóc lóc thảm thiết.

Các bạn mến, trong Mùa Chay này, nếu bạn thấy mình trong những trường hợp tương tự trên, khi bạn buồn khổ và chán nản, khi bạn bị người đời chỉ trích và bị hiểu lầm, khi bạn đau khổ, xin bạn hãy nhớ rằng Ngài đang ở gần bạn, Ngài hiểu bạn và Ngài đang nhìn bạn với đôi mắt âu yếm và trái tim thông cảm. Ngài tin rằng bạn đã trưởng thành đủ để có thể tự mình giải quyết mà không khóc thét lên như một bé gái lên ba. Hay cũng có thể Ngài dùng dịp đau khổ này, để huấn luyện bạn trong trường nghề YÊU THƯƠNG của Người. Hãy tin Ngài bạn a! Ngài đã minh chứng lòng mình bằng cái chết đầy ắp thương đau trên Thập Giá chỉ vì tôi, vì bạn và vì nhân loại. Hãy vui lên và chúng ta cùng Ngài ghé vai vác Thập Tự trên bước đường bạn đang đi để theo Ngài.

"Tôi có thể tìm thấy Thiên Chúa ở đâu thưa Thầy?"

"Ngài đang ở ngay trước mặt bạn."

"Nhưng tại sao tôi không nhìn thấy Ngài?"

"Vậy tại sao người say rượu không tìm thấy nhà của hắn ta?"

Sau đó ông thầy nói tiếp "bạn hãy tìm xem cái gì đã làm cho bạn say. Để nhìn thấy Chúa bạn phải thức tỉnh." (trích trong tập Một Phút Khôn Ngoan của Anthony de Mello SJ.)

membering

By SISTER CECILIA TONG, ACJ

still remember, when I was 3 years old, my mother used to ask the lady next to take care of me, because she had to go to the little cloth shop she owned.

I hated the days I had to stay home with the baby sitter even though it was daytime. My mother had to work because my father worked far away from home.

Every afternoon when the hot sun brought flowery shadows dancing on the whitewashed wall, my mother stopped by and embraced me for a while. She was so happy to see me. Every time she said goodbye, I showed my sorrow with a loud shriek. I wanted to rush after my mother but I could not because of the restraint of the baby sitter. In order to pacify me, the lady took me to her garden where she picked a red blossom to put on my black hair. I took it and threw it on the . She told me to be quiet to listen to the birds singing in the wood nearby, but even louder. In my heart of hearts, I did not understand why I could not be with nother.

ecause of my repeated scenes, my mother did not return home at midday ore. It did not bother me if I did not see her around. I became delighted in my time.

fter many Lenten seasons passed, I became a grown woman — in fact a gious. Now I knew exactly what my mother did then. She told me that she kept ng back at midday but did not want me to know. She used to sit about 15 tes near the window — hidden from view — just to watch me playing. She ot want me to know that she was there but just to watch me in silence because she wanted to give me a chance to be myself, to grow up a bit more detached from her for my own good. I did not know anything about it until now.

Sometimes in my life, it seemed that God was far, far away. I questioned His love for me. But I remembered immediately the scene of my mother sitting hidden away in the corner of a window watching me playing. She undoubtedly desired to run forward to pick me up in her arms but she probably thought if she did so it might not be helpful for my process of growing up. Precisely for that reason, she must be absent from me for a little while.

This Lent, I believe that God is very near and very dear to me. There were moments that I thought He was just there ready to embrace me even in the loneliest moment of my day but somehow He did not pick me up. He did not show Himself to me for His own reasons just like my mother had her reasons for not running to me when she saw me crying in pain.

Dear friends, if you find yourselves in this similar situation during these weeks of Lent, when you are sad and disheartened, when you are being misjudged and misunderstood, when you are in pain, please remember He is there. He understands you and He is looking at you with His loving eyes and compassionate heart. He believes that you are on the road to spiritual maturity and He trusts that you will not cry as a little girl of 3. Or perhaps He is trying to use this occasion to put you into His training school of love. Just trust Him. He has proved His trustworthiness by His very life and His death on the cross because of me, of you and of the whole of humanity. Let us rejoice and together with Him let us carry the cross of our life to follow Him on our journeys.

"Where can I find God?" asked a disciple of his Master.

"He is right in front of you."

"Then why do I fail to see Him?"

"Why does the drunkard fail to find his home?"

Later the Master said, "Find out what it is that makes you drunk. To see you must be sober." (Taken from *One Minute of Wisdom* by Anthony de Mello SJ.)

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Comunidad Hispana
Comuniquémonos

Todos estamos llamados a servir

Por PADRE SILL RUEDA

Servir es una de las cualidades más grandes del hombre. El servicio es la realización de varios actos en favor de los demás. Cuando se sirve con gusto y con alegría, se siente en lo más profundo del ser, una satisfacción indescriptible y esta es la que le da sentido a la vida. La vida no tendría valor en el hombre sin el servicio; sin la entrega a los demás, sin compartir con el otro. De ahi la importancia de buscar siempre la ocasión propicia para hacer el bien o simplemente servir.

Hay muchas clases de servicios como personas, gustos caractéres y tendencias encontramos en el mundo. Jesús nos enseño siempre en el Evangelio a servir. El mismo lo dijo: "No he venido a este mundo a ser servido, sino a servir" y dijo también: "El que sirve a uno de estos pequeños, asi sea con un vaso de agua, en mi nombre, me sirve a mi". !Que importante es pues el servicio! Y que necesitados estamos de él. Hoy cuando el mundo se vuelve cada vez más egoista, muchos sienten una sed inmensa de servicio y parece que sus manos no se alcanzaran para todos. En cambio otros continuan con su mentalidad cerrada y a la vez su soledad y no son capaces de salir adelante.

Un adagio popular dice: "Que hay que hacer el bien sin mira a quien", sin esperar recompensa, con amor y generosidad. Jesús pasó toda su vida sirviendo a los demás, curando a los enfermos, dando de comer a los hambrientos, enseñando lo que sabía, perdonando los pecados y compartiendo todo lo que tenía con los otros. Así nos enseñó a conocer en que consiste realmente el servicio. En hacer las cosas para los demás, porque ellos las necesitan y nosotros sabemos hacerlas, con amor, generosidad, alegría y bien hechas, sin paternalismos, ni intereses de ninguna clase.

Los que hemos visto y presenciado el servicio abnegado de algunos a su comunidad, quedamos asombrados del cambio radical que experimentan muchas personas que reciben el servicio y la manera como ellos se transforman también en servidores de los demás. Como quien dice el ejemplo arrastra.

Solo basta ver en nuestra época, misioneros, hombres y mujeres, religiosos y láicos que con muchos sacrificios y luchas se preocupan de los suyos donde trabajan y con gran espíritu de servicio emprenden empresas que para muchos parecen descabelladas. Y sin ir muy lejos, nosotros también tenemos madres y padres de familia hispanos que día a día sirven en sus hogares con el mismo entusiasmo con que comenzaron.

Dentro de nuestra Iglesia católica necesitamos más servidores que se hagan responsables de sus oficios en la liturgia, en el templo, con la asamblea, como ministros de la palabra y de la eucaristía, como servidores del altar y de las ofrendas etc. Todos estos trabajos son los que hacen viva la Iglesia de Jesucristo y transforman la asamblea de los creyentes, en una asamblea viva y participativa.

Todo servicio es importante. (CNS foto de Fabvienen Tayllor, *Mississippi Today*)

Entre los muchos milagros que obró Jesús. Hay algunos que poseen un extraordinario sentido humano de compasión y de ternura, que en otras palabras no es más que un servicio por amor. Una ternura divina y humana impulsó a Cristo a salir al encuentro de los pecadores y enfermos, para sanarlos y liberarlos de sus propios males.

Nosotros también podemos hacer lo mismo para liberar a muchos de sus males, según nuestra capacidad. Nuestro mal comportamiento puede ser un dolor permanente para otros. La irresponsabilidad de algunos esposos es una tortura para su familia. Las malas acciones de algunos hijos es una verguenza para sus padres. La pereza de otros es un atrazo para la comunidad donde viven.

Tenemos que servir, servir a diario y en cualquier parte. Todos estamos llamados a servir y a transformar la sociedad en que vivimos o mejor dicho como decia Baden Powell; "dejar este mundo en mejores condiciones de como lo hemos encontrado", todo por el servicio.

Protestas contra el V Centenario son ataques contra la unidad

Ciudad del Vaticano (CNS) — Monseñor Tulio Chirivella Varela, Arzobispo de Barquisimeto, Venezuela, dijo que algunas protestas contra el V Centenario del Cristianismo en las Américas son ataques disfrazados contra la unidad de la América Latina.

Lo único que realmente une a la América Latina es la religión católica, dijo Monseñor Chirivella Varela, Vicepresidente del consejo episcopal latinoamericano (CELAM).

Hay quienes estan interesados en no permitir la unidad de esta región y por lo tanto atacan a la Iglesia Católica, que predica esta unión, dijo él. Hay actualmente una campaña bien organizada contra la celebración del descubrimiento y nadie nos escucha cuando reiteramos que no estamos celebrando ningún descubrimiento, sino antes bien la llegada de la fe a la América Latina, dijo él.

El Arzobispo fue entrevistado el 6 de febrero por la radio del Vaticano. El se hallaba en la Santa Sede para una reunión, los días 3 y 4 de febréro, a fin de planificar las festividades del aniversario en la República Dominicana, a las que asistirá el Papa Jaun Pablo II.

Los Frutos de la Vida Cristiana

Por Mons. Antonio González Zumárraga

(Tomado de la revista *Vida Pastoral*)

Ya en el Antiguo Testamento se nos dió como criterio para conocer la calidad de una persona, el conocer los frutos que esa persona produce en pensamientos, palabra y obras. Como la criba separa el trigo del desecho que lo acompaña, así la bondad o la maldad de los hombres se reflejan en sus reflexiones y palabras. Lo mismo que los árboles se conocen por sus frutos, asi los pensamientos y los corazones de los hombres se traslucen en sus palabras y en sus obras.

También Jesucristo emplea la comparación del árbol y de sus frutos para discernir el valor y la solidez de la vida cristiana. La auténtica vida cristiana se conoce por los frutos de las buenas obras, como el árbol bueno se conoce por los frutos que produce. "No hay árbol sano que dé fruto dañado, ni árbol dañado que dé fruto sano. Cada árbol se conoce por su fruto"

Es mal árbol el que produce solamente espinas, grandes hojas relucientes, quizas flores que luego se marchitan; es malo aunque parezca hermoso y cause admiración por altura, por la solidez de sus ramas, su fronda. La bondad del árbol sol mide por la cantidad y la calidad de frutos. Con esta comparación se pu juzgar la auténtica vida cristiana. muchos los cristianos que pue aparentar diversas clases de grandez de honores: sabiduría huma cualidades de organización, capaci de dirigir a los demás etc. Todo e puede ser ante el mensaje de Jesús p apariencia. hojas que engañan, recubren la falta de frutos. Lo importa, lo que determina la calidad la vida cristiana son los frutos de bue obras, las obras concretas que se reali por amor a Dios y a los demás.

Según el sermón de la llanura nos relata San Lucas, los frutos de vida cristiana son amar al enemigo, sin esperar la devolución, hacer el b hasta el final sin exigir compensacion no eriguirse en guía o dictador de demás, abrirse al Reino como un pob Las buenas obras son por lo tanto frutos de la vida cristiana.

Nuestra Iglesia

I - Es Apostólica

Por PADRE SILL RUEDA

La continuidad y responsabilidad de la Iglesia Católica se fundamenta en los Apóstoles, pues bajo su autoridad, Cristo su fundador ha dejado todo el trabajo para la extensión de su reino. Ella es sacramento de salvación y servidora universal. Por eso nada humano tiene que ser extraño a ella, ya que su misión es la de continuar la tarea de Jesús en medio de los hombres pecadores y llenos de defectos humanos.

Cuando los Apóstoles recibieron el encargo del Maestro de Galilea de ir por todas partes anunciando la Buena Nueva, comprendieron que ellos solos no podian hacer nada, porque iban como ovejas en medio de lobos y colocaron en el Señor toda su confianza y fue alli cuando comenzaron las cosas a cambiar. Se llenaron de optimismo, de valor, pudieron predicar con palabras de sabiduría, no tuvieron temor a nada e inclusive en el nombre de Dios hicieron milagros.

Decimos que la Iglesia es Apostólica porque bajo la sucesión de los discípulos de Jesús se organizó eclesiasticame el ministerio Evangélico. Cristo esc para su Iglesia en la tierra a homb pecadores y comunes del pueblo, enseña de palabra y de ejemplo y envía de dos en dos a predicar y bautizar en su nombre. Les da podere autoridad sobre cosas y personas antes no conocían y los enfrenta situaciones difíciles. A Pedro lo ha cabeza de la Iglesia naciente y le di "Tu eres Pedro y sobre esta pie edificaré mi Iglesia". A partir de momento y con la llegada en Pentecos del Espiritu Santo, ellos se hacen aman y responsables de su misión y a partir la resurrección de Cristo ellos compart sus labores con otros hombres y muj escogidos por ellos mismos y marcad con la imposición de las manos.

Jesús impuso las manos a s discípulos, estos hicieron discípulos otros y asi sucesivamente ocurrió ha llegar a los Obispos. Ahora los Obisp imponen las manos a los nuev ordenados y estos Sacerdotes convierten en los nuevos Apóstoles la Iglesia del Señor. Por eso decim que la Iglesia de Jesucristo es Apostóli porque su continuidad viene en lin directa de los Apóstoles y especialme de Jesús.

(continua)

.Servicio Social

El Señor Guillermo Giraldo ofre sus servicios de reparación completa casa o apartamento, en terminado baños y cocinas, pintura interior, piso techos, carpintería y electricidad e Los interesados pueden llamar teléfono 552-6194. Si no se encuen deje su mensaje.

niversal Catechism Nears ompletion; Approval Expected

VATICAN CITY (CNS) — A comsion of cardinals and bishops unaniusly approved the final version of the posed universal catechism and forded the text to Pope John Paul II, the ican said.

The pope was expected to approve catechism soon, Vatican sources l. But the work of translation and lication will still require several nths, said a Vatican statement Feb.

"In this phase, too, the cooperation ocal episcopates appears indispens-," the statement said. The catechism be published in English, French, ian, Portuguese, Spanish and Latin.

The catechism was first proposed in 5 as a reference work to aid in the paration of local and national catisms. Vatican officials have stressed the catechism, about 400 pages , is meant for religious educators er than individuals taking religious ruction.

The pope hopes the new work will e as "an effective instrument for ouncing the Christian message," the ican statement said. He thanked the mission for its six years of work on project.

The preparatory commission made decision at a Vatican meeting Feb. 14, called to evaluate the latest nges in the text. Joining the 13-nber commission was a seven-bishop orial staff and several other experts.

The group decided that the modifions responded well to comments criticisms made during a 1990 sur- involving the world's bishops, the ement said.

The commission is headed by Cardinal Joseph Ratzinger, prefect of the Vatican's doctrinal congregation, and includes two U.S. prelates: Cardinal William W. Baum, head of a Vatican tribunal, and Cardinal Bernard F. Law of Boston. Archbishop William Levada of Portland, Ore., worked on the catechism as a member of the editorial staff.

Evangelization 2000 Plans Retreats

WASHINGTON (CNS) — Evangelization 2000, the worldwide Catholic effort to promote the 1990s as the decade of evangelization, will hold retreats for U.S. priests at two locations in 1992.

The retreats on the theme, "The Call to Holiness and Mission," will be held May 11-15 at Marymount University in Arlington, Va., and June 1-5 at St. Louis University in St. Louis.

Co-directors of the retreats will be Redemptorist Father Tom Forrest, international executive director of Evangelization 2000, which recently moved its headquarters from Rome to Washington, and Redemptorist Father Jim McManus of London.

Guest presenters will be Archbishop Daniel E. Pilarczyk of Cincinnati, Father Joseph Champlin, Doris Donnelly and Precious Blood Father Clarence Williams.

For a brochure on the retreats, contact Sister Susan Wolf, Evangelization 2000, 3031 Fourth St. N.E., Washington, DC 20017-1102 or call (202) 832-5022.

DESCUBRE La Fe

14. ¿POR QUÉ RECIBIMOS EL SACRAMENTO DE LA CONFIRMACIÓN?

En Pentecostés Jesús cumplió su promesa y envió al Espíritu Santo a la Iglesia. Los apóstoles, que se habían reunido llenos de miedo, se convirtieron en testigos valientes de Jesús. El Espíritu Santo fortaleció su fe. El Espíritu Santo fué desde entonces la fuerza que dirigió sus vidas.

La Confirmación es nuestro Pentecostés personal. Es un sacramento maravilloso en el que Jesús envía al Espíritu Santo sobre nosotros de una manera especial. Esta acción completa la transformación que comenzó en el Bautismo, nos incorpora en forma completa al Cuerpo de Cristo y nos unge para que participemos en proclamar y dar testimonio de nuestra Fe.

Al administrar el sacramento, el obispo impone sus manos y unge la frente con el Santo Crisma. Él dice: "...Recibe por esta señal el don del Espíritu Santo." El rito simboliza la venida del Espíritu Santo, el encargo de la misión y la santificación de la persona que es confirmada.

La Confirmación es una llamada a dar testimonio con nuestras vidas y nuestra palabra, a demostrar la nueva persona que surgió en el Bautismo y el poder del Espíritu por quien somos fortalecidos en la Confirmación. El Sacramento de la Confirmación nos recuerda que cada miembro de la Iglesia tiene la oportunidad y la responsabilidad de participar en la lucha contra los efectos del pecado original y en la lucha para transformar nuestro mundo a los ideales del Evangelio.

Black (From Page 2)

said. It will be a national meeting attended by delegates from across the country. The Diocese of Charlotte will pay for transportation and lodging for 10 delegates and five observers, and Bishop Donoghue is also planning to attend, Foster said.

The congress will develop a pastoral plan, and the delegates and observers will come back and work to implement that plan in the churches of the diocese, Foster said.

There needs to be a "raising of consciousness" among church members to reach out to black Catholics, Foster said.

"Just recognizing and stating that they know black Catholics have a rich heritage and background would be wonderful," he said. "Just saying that we appreciate your gifts and would like to use them would mean so much."

Some of the issues which the Ministry for African-American Affairs deals with surfaced recently when the pastoral council met in Asheville to hear concerns of some black members of St. Lawrence Church.

Jim Drummond and Roscoe McWilliams expressed their frustration over unsuccessful attempts to get permission to form a choir at the church to sing in the African-American gospel tradition.

McWilliams said he did not want to impose the minority's style of worship on the majority but there needed to be some accommodation to make everyone feel welcome in the church.

"Everybody knows the contribution of black music to this country and the world," McWilliams said. "If we can't bring our music to the church, what can we bring?"

William Rucker expressed his frustration that black Catholics do not take a more active role in the Church, particularly in groups and events that are intended to involve them in particular.

Council members agreed that it is a two-way street — black Catholics should participate fully and the Church should welcome them and utilize their gifts.

Tupponce said that leadership from the pulpit could go a long way toward resolving many problems. "If people's cousciousness is not raised from the pulpit, you've got to work that much harder."

Council members pledged to help St. Lawrence's parishioners resolve their concerns, commending them for staying faithful to the Church despite things they would like to see changed.

Polite said after the meeting that she feels much more welcome at St. Lawrence now than when she first came there years ago.

"There's a lot more congeniality," she said. "I think things are improving."

Little things mean a lot, she said, "We all need to speak more and smile more. It doesn't cost anything to look people in the eye and say hello and make them feel welcome."

The Ministry for African-American Affairs is funded by the Diocesan Support Appeal.

Dorm (From Page 1)

While HeraStar has no strict eligibility, they cannot accept alcoholic women, as they have no detoxification facilities. The only stipulation for potential residents is they are homeless. HeraStar's program is transitional, to get residents from homelessness to permanent housing. "From insufficiency to self sufficiency," said Tribble.

Tribble plans to work with community agencies to address specific needs. She hopes to arrange daycare assistance and transportation. She is hopeful that residents will work to obtain higher job skills or higher education to increase their employability. Whatever the needs, Tribble stresses "We will provide so she can acquire the skills she needs."

Already, HeraStar has a waiting list. Through word of mouth, homeless women have heard of Tribble's home, and hope for a better life.

"If you give people hope, they'll take advantage of opportunities to improve," said Tribble."

Contributions to HeraStar can be mailed to P.O. Box 1633, Belmont, NC 28012.

This newspaper is printed on recycled newsprint and is recyclable

Tribble (From Page 3)

water pipes and saw shelter for women in need.

Never mind that the building is sparsely furnished. It is shelter from the cold. With the grace of God, donations of furnishings will come, filling the once-vacant building with life and hope.

Once the final fire inspections are completed, Tribble will open the doors; offering solace and help for women, and women with children. They will have shelter, food, and a transitional situation on the road to self reliance.

Tribble has named the former dormitory "Blue Willow." The name comes from a story her grandmother used to tell her many years ago. Tribble recalls the story about a couple with blue willow dishes. The dishes were all they had.

"Shua, Wait for Me" **March 20-22**
This retreat on the Jesus of history and the Christ of revelation will emphasize developing a deep, intimate relationship with Jesus. Discussion centers around the film, SHUA, a dramatization of the public life of Jesus. Intended primarily for RCIA participants and their sponsors. Others welcome.
Director: Msgr. Chester Michael Donation: $70

"Discernment of Spirits" **March 13-15**
Prayerful attention to key moments of discernment by Jesus in the Gospels; discussion of Ignatius Loyola's rules for discerning; routine brawling all along the way. A requirement for persons in the Spiritual Director Training Program. A recommendation for all interested in the spiritual journey.
Director: Rev. Andrew Novotney, SJ Donation: $70

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Diocesan News Briefs

Grotto Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College will be Mar. 7.

The Rosary will be said at 9:30 a.m., with confession following at 10:45 a.m. Mass will begin at 11:30 a.m.

For more information, contact Phil or Terri DeLuca, (703) 568-5118.

Lenten Reflection

CHARLOTTE—St. Peter will host a "Suffering Redemptive Value" lenten morning of reflection presented by Jesuit Father John Haughey March 7 at 9:30 a.m.

Father Haughey is former pastor of St. Peter and is presently professor of religious ethics at Loyola University in Chicago. He is a member of the board of directors of the Wall Street Round Table for Financial Ethics, a consultant to the National Conference of Catholic Bishops, a member of the board of directors of Bread for the World and a writer on the subject of ethics as well as lecturer and retreat master.

For more information, call St. Peter, (704) 332-2901.

Secular Franciscan Meeting

CHARLOTTE — The St. Maximillian Kolbe Fraternity will hold inquiry sessions during the months of March, April and May for those interested in the Secular Franciscan Order.

The March session will be held March 8 at 2 p.m. at St. John Neumann in the council room.

For further information, contact Jennye Johnson, (704) 357-3322 or Conventual Franciscan Father Richard Bellow, (704) 536-6520.

Reverse Raffle

GREENSBORO—A reverse raffle dinner dance benefitting St. Pius X will be held March 7 from 7 p.m. until midnight at Bryan Park Enrichment Center.

First prize is an all expense paid trip for two to Hawaii plus $1,000 spending cash, along with other prizes to be awarded.

The dinner dance will be $100 per ticket, which includes one dinner. Additional dinner-only tickets may be purchased for $25.

For more information, contact Mary Virginia Lazorchick, (919) 275-6273, or Carole Kim, (919) 288-3024.

Knights' St. Paddy's Dance

GREENSBORO—The Knights of Columbis will hold a St. Patrick's Day dinner and dance on Mar. 21 from 6:30 p.m. to 12:30 a.m.

Music will be provided by Bill Scarborough.

The price of $30 a couple includes dinner, beer, wine and set-ups.

Call Rocky Riccio, (919) 852-7381.

Irish Children's Summer Program

GREENSBORO — The Piedmont Irish Children's Summer program brings Catholic and Protestant boys and girls aged 9-11 from Northern Ireland for six weeks in a safe enviornment and creates opportunities for friendships among them crossing the sectarian lines.

Host families are needed. One parent must be in the home during the six weeks, June 20-July 31.

For more information, call Barbara Carter, (919) 299-5680, or Barbara Sullivan, (919) 282-0543.

Elijah's Cave Retreat

HIGHLANDS — Father John Hoover is offering "recession-priced retreats," for $100 per week, when retreatants provide their own food.

Six rooms are available. After May, the cost increases to $175.

For further information, contact Father John Hoover, Elijah's Cave, P.O. Box 543, Highlands, NC 28741, or call (919) 526-2418.

Prayer and Reflection Retreat

DURHAM — "Christians Praying and Reflecting Together" is the theme of a planned retreat Mar. 6-7 at Avila Retreat Center.

Father Jude D. Weisenbeck, director of the Catholic Ecumenical and Interfaith Center and ecumenical officer for the Diocese of Nashville, will present the retreat.

For more information, call the Avila Retreat Center, (919) 477-1285.

Stessed, Anxious, or Depressed?

GREENSBORO — Counseling is available through the Catholic Social Services office located in the Franciscan Center in Greensboro.

Fees are on a sliding scale according to income; therapy is offered by experienced mental health professionals.

To schedule an appointment, call (919) 274-5577.

Tax Help For Seniors

CHARLOTTE — Tax filing assistance is offered free to senior citizens by Shepherd's Center.

To schedule an apopintment, call (704) 334-4637. Appointments will be set up on Wednesday and Friday mornings at Myers Park Baptist Church.

Lenten Renewal

MOORESVILLE — St. Therese plans a Lenten Renewal program beginning Mar. 8.

The program will consist of six weekly meetings, approximately one-hour each on various days of the week and various times. Meetings will be held in the homes of group members.

For more information, contact St. Therese, (704) 664-3992.

Alzheimer's Workshop

BELMONT — Helping Families Face Alzheimer's, A Conference For Clergy (and others who work with Alzheimer's patients and families) will be held Thursday, March 19, at Belmont Abbey College in Grace Auditorium.

This conference will help clergy, pastoral visitors, and all those who visit the sick to better understand Alzheimer's Disease. It will provide a better understanding of the disease and provide resources available for those who suffer, both patients and caregivers.

The seminar will begin at 8:30 a.m. with registration, and conclude following a 1:45 p.m. round table panel discussion.

A $20 fee will cover registration, lunch and "Understanding and Caring for the Person with Alzheimer's Disease," a booklet for participants.

For more information, contact the Office of Continuing Education, (704) 825-6671.

St. Patrick's Day Fun

CHARLOTTE—St. Peter in downtown Charlotte will host its first social event of 1992, a St. Patrick's Day party March 14.

The festivities begin at 7:30 p.m. Music, dance, refreshments and good fun are planned.

Tickets are $5 per person.

For more information, contact St. Peter, (704) 332-2901.

Refugee Office Needs

CHARLOTTE — The Refugee Office of Catholic Social Services is in need of the following for newcomers: pots, pans, mixing bowls, glasses, knives, cutting boards, towels and linens.

To donate items, contact Sonia Hayden or Suzane Monet, (704) 331-1720.

Knights On The Links

MYRTLE BEACH, S.C. — The Knights of Columbus second annual Winter Golf Tournament, sponsored by Knights of Columbus Council 770 in Charlotte, was held Feb. 1-2 in Myrtle Beach.

Duffers hit the links at Litch Plantation on Saturday, and the F Club on Sunday. The Coral B Resort served as headquarters to th golfers.

Bill Jarrell and Marve Wynie served as co-chairmen for the tou ment.

The Catholic News & Herald comes parish news for the diocesan briefs. Submit releases 10 days b publication.

Upcoming Diocesan Events

Mar. 1 Mardi Gras Party
St. John Church Hall
Tryon, 3:00 p.m.
Fr. John Pagel
(704) 859-9574

Mar. 1 CCHS Foundation Mtg.
CCHS, 7:30 p.m.
Marty Boyd
(704) 552-6185

Mar. 4 Ash.Wednesday
Prayer Service
CCHS
Fr. Dennis Kuhn
(704) 523-5671

Mar. 4 Ash Wednesday Liturgy
Bishop McGuinness
Fr. Hunt
(919) 725-9200

Mar. 5 1st Eucharist Parent Mtg.
St. Patrick Cafeteria
7:00 p.m.
Sister Sue Thomas. GNSH
(704) 334-2283

Mar. 6 World Day of Prayer
Church Women United
St. Margaret Mary
Swannanoa
Refreshments, 9:30 a.m.
Prayer Service, 10:00 a.m.
Mrs. Peg Foard
(704) 669-9233

Mar. 6 - 8 Shamrock B'Ball Tourney
Tommy Hinton
(704) 846-6743

Mar. 7 Diocesan Pastoral Council
St. Charles/Morganton
10:00 a.m. - 3:00 p.m.
Sr. Jean Linder, OSF
(704) 331-1712

Mar. 7 Lay Ministry Training
Vatican II Documents
Our Lady of Grace
10:00 a.m. - 4:00 p.m.
Sister Timothy Warren, RSM
(704) 334-1805

Mar. 7 Diocesan Coordinating Committee
Hispanic Center
Yadkinville
10:30 a.m. - 4:00 p.m.
Sister Pilar Dalmau, ACJ
(704) 335-1281

Andrew Latsko Ordained As Deac

HALES CORNERS, Wis. — drew Latsko, a seminarian for the cese of Charlotte, was ordained transitional deacon Feb. 8 in the chapel of Sacred Heart School of ology in Hales Corners.

He was ordained by Auxil Bishop Richard Skilba of the Arch cese of Milwaukee.

Deacon Latsko is the son of Margaret Latsko of Woodlyn, Pa received a bachelor's degree in relig studies from Cardinal Stritch Col in Fox Point, Wis., and will receiv master of divinity degree from Sa Heart on completion of his studies

He will be ordained to the pr hood by Bishop John F. Donoghu the Diocese of Charlotte May 20 a Patrick Cathedral in Charlotte. Putnam of Hickory, N.C., a stude St. Mary's Seminary in Baltimore, be ordained to the priesthood at same time.

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World and National Briefs

aitian Leader Says Country's Bish-
s Have Not Spoken Out

WASHINGTON (CNS) — Al-
ough Haiti's bishops have not spoken
t clearly against the country's current
uation, the Church's grass-roots lead-
; have spoken and become targets of
ression, said a Haitian leader visiting
United States. She also said the best
y to stem the tide of Haitian refugees
to return Father Jean-Bertrand
istide, Haiti's democratically elected
esident who was ousted in a Septem-
r coup. Claudette Werleigh, adviser
Prime Minister Rene Preval in Father
istide's administration, said Haitian
hops "do not say much, and what
y have said is trying to be neutral or
biguous."

ntecostals Blamed For Frustrating
tholic Groups In Guatemala

PORTLAND, Ore. (CNS) — Two
atemalan church workers have
arged that Pentecostal churches in
atemala frustrate the work of small
tholic communities trying to improve
nditions in their neighborhoods.
hristian-based communities have be-
me a non-violent way to reform op-
essive systems," said Eva Hernandez,
uatemala City church worker. Ms.
rnandez and German Paz Alvarado, a
low church worker, began a tour of
U.S. West Coast by telling a Univer-
y of Portland audience that the small
mmunities can be a model for minis-
in Latin America.

rsonal Contacts Between Brothers,
dents Down, Study Finds

WASHINGTON (CNS) — A study
teaching brothers found that while
sonal contact with a brother helps
ter vocations, there is less contact
ween brothers and male students than
the past and brothers are extending
ver invitations to join them. The study found that morale among brothers is high, and that almost every student who said he knew a brother also said he had at least one brother as a friend. The study, conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington, surveyed brothers, their colleagues, male students, men who recently either considered or began formation, and those who entered religious life in 1985 or later but left before taking final vows.

Kentucky Prelates, Texas Bishop Issue Pastoral Letters On Abortion

LOUISVILLE, Ky. (CNS) — Kentucky's Catholic bishops have called the policy of abortion on demand a "national scandal" and said Catholics cannot "hide behind the evasion" that they personally oppose abortion but feel it's a matter of choice. Bishop Rene H. Gracida of Corpus Christi, Texas, in a separate pastoral letter, linked abortion with racism, saying that abortion proponents are "acting out of racial fear." The Kentucky bishops, in their pastoral, *Reverence for Life ... The Pursuit of Justice*, issued Feb. 13, said the right to life of the unborn is the "fundamental human rights issue of our day."

Service Tries To Heal 100-Year Roman-Polish Catholic Rift

SCRANTON, Pa. (CNS) — Top U.S. Roman Catholic and Polish National Catholic representatives apologized to one another for nearly a century of hurt and bitterness at a joint Service of Healing in Scranton Feb. 15. The Vatican's chief ecumenist, Cardinal Edward I. Cassidy, attended the service, and Polish-born Pope John Paul II, who has taken a personal interest in healing the U.S. schism, sent a message. The Polish National Catholic Church was formed in the late 19th and early 20th century when a series of Polish Catholic immigrant communities, angered by Irish and German priests and bishops who seemed insensitive to their needs and concerns, formed their own parishes and banded together into their own national structure and hierarchy.

Strip Mining Permit Approved Near Retreat Center

WHEELING, W.Va. (CNS) — Over objections by the Diocese of Wheeling-Charleston, the Paul VI Pastoral Center and residents of Clearview, W.Va., near Wheeling, state authorities have given permission to a coal company for strip mining near the retreat house. The state, however, said it tailored the permit in response to those who opposed strip mining. Conditions on the five-year permit include placing a flagman on one road to direct coal trucks, limiting mining to weekdays and daylight hours, and reducing the area of mining within sight of the pastoral center.

Church Prepares To Aid New Philippine Volcano Refugees

MANILA, Philippines (CNS) — Parishes in the southern Luzon Archdiocese of Lipa are preparing for an influx of evacuees from a volcano that is threatening to erupt. The volcano, Mount Taal, located north of Lipa, is one of the country's five most active volcanoes. It is one of 35 cones and 47 craters in the middle of Lake Taal, a 78-square-mile body of water. Volcanologist Leonila Bautista said that on Feb. 16 "rumbling sounds" came from the mountain, followed by a large flow from the main crater, reported UCA News, an Asian church news agency based in Thailand. By Feb. 17 the Philippine Institute of Volcanology and Seismology recorded 20 high-frequency tremors on the volcanic island.

Bishops Among Church Leaders Protesting Trident Deployment

LONDON (CNS) — Ten Catholic bishops were among more than 100 British church leaders protesting the British government's decision to continue deploying submarine-borne Trident nuclear missiles. Four Scottish bishops and six from England signed a declaration which cited the changing political situation resulting from the transformation of the Soviet Union as one reason why the missiles should not be deployed. The declaration also cited the escalation of British nuclear firepower needed for the Trident program at a time when the United States and republics of the former Soviet Union were seeking a reduction in nuclear warheads.

Philippine Cardinal Attacks President's Choice For Successor

MANILA, Philippines (CNS) — Philippine Cardinal Jaime Sin dropped a bombshell into the country's election campaign by attacking President Corazon Aquino's choice of her former defense chief as her favored successor. The influential Manila cardinal, who helped topple the late President Ferdinand Marcos and put Mrs. Aquino in power in a 1986 popular revolt, said former defense chief Fidel Ramos was a turncoat who had propped up the Marcos dictatorship.

Pope Says Strong Families Essential For Church, Peace

VATICAN CITY (CNS) — Strong families are essential for the Church and for peace between peoples, the pope told representatives from a number of international Catholic organizations. The group was at the Vatican to participate in a study session in preparation for the Year of the Family, which the United Nations has set for 1994. Pope John Paul II addressed the participants Feb. 14 during their meeting, sponsored by the Pontifical Council for the Family.

Pope Says Modern Civilization Idolizes Money, Sacrifices Values

ROME (CNS) — Pope John Paul II said modern civilization has made an idol of money and profit while sacrificing basic Christian values. The pope made the remarks Feb. 16 while visiting a parish in one of Rome's poorer neighborhoods. He preached the beatitudes to several thousand parishioners, but said much of the world has forgotten these basic teachings of Jesus. "In a civilization like our own, 'having' prevails over 'being,' and money becomes an idol to which every other value is sacrificed. Only the call of the evangelical beatitudes can free us from the struggle for material things and can make us rediscover the true hierarchy of the reality that counts," he said.

Pope Says Church Committed To Better Relations With Orthodox

VATICAN CITY (CNS) — Pope John Paul II, welcoming Greece's new ambassador to the Vatican, said the Church remains committed to better relations with Orthodox Christians despite recent ecumenical troubles. "The ecumenical commitment must be one of our priorities. Misunderstandings and difficulties at any given moment should not bring our journey to a halt," the pope said Feb. 17. He said he hoped for a climate of "mutual understanding and cooperation" in which real ecumenical progress can be registered.

Vatican Denies Helping Nazi Fugitives

VATICAN CITY (CNS) — The Vatican has denied that it provided travel documents to help Nazi war criminals escape from Europe after World War II. "This idea is historically false," said Joaquin Navarro-Valls, Vatican spokesman. Navarro-Valls said that it might have been possible for war criminals hiding their identities to get lost in the millions of war refugees seeking to leave Europe who were aided by the International Red Cross and the Vatican. But the Vatican's activities were "under the surveillance of Allied authorities," he said.

DISCOVER the Faith

14. WHY DO WE RECEIVE THE SACRAMENT OF CONFIRMATION?

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In conferring the sacrament, the bishop imposes his hands and anoints the forehead with a holy oil called Chrism. He says, "...be sealed with the gift of the Holy Spirit." The rite symbolizes the calling down of the Spirit, the commissioning and the sanctifying of the one who is confirmed.

Confirmation is a call to the confirmed to show, by the example of their lives and the witness of their speech, the new person they put on at Baptism and the power of the Spirit by whom they were strengthened at Confirmation. The Sacrament of Confirmation reminds us that each member of the Church has the opportunity and the responsibility to participate in the struggle against the effects of original sin and in the struggle to transform our world by the ideals of the Gospel.

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Asheville Mardi Gras Steeped In Christian Tradition

Tom Sparacino sprays silly string at St. Joan of Arc's annual Mardi Gras, which has adults and children making merry before the start of the Lenten season. Photo by TIM REID

St. Joan of Arc's pastor, Father Morris Boyd, gets into the spirit of Mardi Gras with purplish costume, complete with parasol. Photo by TIM R

By TIM REID

ASHEVILLE — Parishes wanting a unique get-together before the Lenten season of fasting and abstinence may draw inspiriation from St. Joan of Arc Church, where Father Morris Boyd has instituted an annual Mardi Gras celebration steeped in Christian tradition.

"The Christian custom of celebrating before the start of Lent originated for very practical reasons," Father Boyd said. "During the Middle Ages the Lenten fast was very strict. It forbade not only meat but eggs, milk, cheese, lard and other items, so there was a real necessity in the period before Lent to get rid of all these things in the house."

Christians also knew there would be no parties, dances, plays or other forms of entertainment during the 40 days of Lent. So the Tuesday before Lent, called Mardi Gras or "Fat Tuesday," was a time to enjoy the foods and festivities they would soon give up.

Nancy Sparacino is a big hit at Mardi Gras with her clown suit and bag of treats for youngsters and adults.
Photo by TIM REID

Father Boyd said he started the Mardi Gras custom at St. Joan of Arc because, "It's a good excuse for a family get-together. It brings attention to Lent itself and is good family fun. Also, I wanted to share part of the culture of Mobile, Ala., where I'm from, with the people here."

When St. Joan of Arc's pastor announced plans for the "first annual Mardi Gras" two years ago, parishioners expected the usual church get-together. They figured it would be another pot-luck supper with the addition perhaps of a few streamers — nice but predictable.

What they got was an all-out evening of fun orchestrated by Father Boyd. The former school gym was festooned with Mardi Gras decorations as church members settled down for a feast.

Night Watch, a professional band led by church members Ken and Lonnie Gentile, belted out songs that had young and old dancing or stomping their feet to the beat.

Finally it was announced with great fanfare that "the emblem" was about to make his appearance.

A masked figure entered the room carrying a sack. Looking like a cross between Zorro and a peacock in his bright blue pantaloons, cape and outlandish hat, "the emblem" made repeated passes through the crowd tossing out a zany assortment of prizes. These included Moon Pies, plastic beads, gold and silver doubloons, peanut butter kisses, saltwater taffy and serpentine streamers.

"The emblem" danced with the women, he cavorted, he pranced — he was the life of the party. At first it was the children who followed the masked figure, wide-eyed and shrieking with laughter, but soon everyone started getting into the act. They covered the gym floor with streamers and competed with the band with their noisemakers, having a joyous time on the eve of the Lenten season.

Finally "the emblem" removed his mask and revealed it was none other than Father Boyd, to the delighted surprise of parishioners.

While many people associate Mardi Gras with drunkenness and other excesses associated with New Orleans' annual celebration, Mobile has a Mardi Gras celebration that is more family-oriented and more in keeping with Christian tranditions, Father Boyd said.

Mobile is even older than New Orleans and was originally a French settlement, Boyd said. Its Mardi Gras celebration reflects both its French and Spanish heritage.

Mobile's Mardi Gras festivities really start in December but are concentrated in the last three weeks before Mardi Gras, Father Boyd said. The city has a number of Mardi Gras "mystic societies" that sponsor pre-Lenten parades and balls.

These are year-round social organizations that also undertake charitable projects and sponsor other social events. They have whimsical names like the Order of the Inca, the Polka Dots, the Mystics of Time, Maids of Mirth, Order of Athena and Crew of Columbus. Each group has an emblem that represents the spirit of their party.

Parties are generally held in the evenings and are beautiful affairs, Father Boyd said. Each ball has a queen, and presiding over all the city's festivities are the King and Queen of Mardi Gras. The drunken revelry for which New Orleans' Mardi Gras is famous is not tolerated in Mobile, Father Boyd said.

Mobile's Mardi Gras traditions w
started in the 1850s and still ce
around the figure of Joe Cain, who
influential in starting Mardi Gras,
ther Boyd said.

Another tradition is the "king cal
a rich pastry made with cream che
sugar and cinnamon and baked in a
like coffee cake. It is decorated in
Mardi Gras colors of purple, gold
green, and hidden inside the cake
little figure of a baby representing
Christ-child.

"They say the person whose slic
cake contains the baby will have g
luck all year," Father Boyd said.
also is expected to pay for the king c
for next year's Mardi Gras."

St. Joan of Arc's third annual M
Gras is scheduled to begin at 6:30
Feb. 29. Church members have a g
time each year trying to guess who
be "the emblem" and whose costu
will win the title of King and Quee
Mardi Gras.

Thanks to Father Boyd's fond
for the rich Mardi Gras tradition
Mobile, this very Christian approac
merrymaking seems firmly establis
in Western North Carolina.

ATHOLIC

NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 26 • March 6, 1992

pring In Your Heart...

nt invites you to let spring into your heart, allowing it — and you — to know new life." — Author nown.

Photo by JOANN KEANE

Mecklenburg Area Catholic Schools Announce Plans For High School

By JOANN KEANE
Associate Editor

CHARLOTTE — The Mecklenburg Area Catholic Schools Board announced a two-phase plan Feb. 26 that will catapult the community's educational needs into the 21st Century.

Phase One calls for expansion of the current high school facility, increasing enrollment by 200 to 250 students. A $2.1 million structure to be built on the Park Road campus of Charlotte Catholic High School would be operational for the 1994-95 school year.

The plan's second phase calls for the construction of a new 1,200-student high school, opening for students in August, 1996. If the new high school is built, the current high school will be converted into a middle school, serving approximately 850 students in grades 6 - 8.

Existing K-8 schools would convert to grades K-5. Utilizing the existing CCHS campus for a middle school alleviates the need for construction of an additional elementary school, representing a saving of approximately $3 million.

"The board's plan is based upon imput of a number of experts in facilities planning; engineering and architecture, all of whom believe we need four years to properly design, plan, and construct a new facility," said board member Joseph Treacy, who also chairs the board's facilities committee.

Long-term funding for this project will come from family capital contributions, increased enrollment revenues, and from a county-wide capital campaign. Preliminary planning for site selection and layout will begin immediately.

Plans for both phases, however, are subject to contingencies. Phase One requires meeting city regulatory requirements and surrounding neighborhood needs, meeting current debt obligations, which includes the two new Charlotte area elementary schools, and the ability to experience a stable enrollment with little or no attrition.

Like Phase One, the second phase is conditional upon demonstrating the ability to meet current debt obligations, meeting or exceeding enrollment projections, and the ability to run a successful capital campaign.

A feasibility study for a capital campaign will begin in the spring of 1993. If the feasibility study finds the availibility of necessary funding, a capital fund drive will be implemented in the fall of 1994, with ground breaking in the spring or summer of 1995.

"The regionalization plan calls for a new high school. However, we need to meet certain conditions before we can proceed," said Bishop John F. Donoghue. "Hopefully, not too far down the road, it will be worked into the regionalization plan. I have encouraged the Mecklenburg Area Catholic Schools board to study all the possibilities."

"More and more people want their children enrolled in the Catholic schools; more than we could have taken care of in the past," said Bishop Donoghue. "Current construction and renovations to existing schools will only carry us for a few years. That's why we have to be serious about the high school and middle school, to provide space for more children. So, we're stepping out in faith and planning these schools."

"It's going to require sacrifice," said Bishop Donoghue. "But, it is encouraging at the same time. People are indicating that by turning to Catholic schools for the education of their children, they realize the value outweighs the financial obligation."

Treacy said the plans for the future "will give our parents the confidence that if they enroll (their children) in kindergarten or grade school level, they will have the opportunity to matriculate on to middle and high school and there will be seats available for them."

Bishop Donoghue points out that as current regionalization plans are implemented in Charlotte, these same ideas will serve as a guide for other areas of the diocese.

For information on other action taken by the area board, see a related story on Page 2.

apuchin Friars Move Novitiate To atholic Conference Center

By CAROL HAZARD
Associate Editor

HICKORY — Six Capuchin friars e established a coimmunity and novie at the Catholic Conference Center in kory. Four are working at the center and other two are novices.

The two young men pitch in and work und the center. However, their main prity is to take time out from the pressures everyday life and spend time with God. at way they can determine if religious life eally for them.

The six friars, arriving in Hickory since uary, are Capuchins of the First Order of Franciscans. They are the second Capun community to move into the Diocese harlotte. Three of their brothers came summer to staff Immaculate Concep Parish in Hendersonville.

As followers of St. Francis, the Capus bring with them a contemplative spirit rayer. But with this new group, they also g the novitiate program, moving it to the holic Conference Center from mington, Del.

"For us to move into North Carolina n our formations program is to expand ministry into the South," says Father Vincent Fortunato, 40, superior of the friary and formations director. "By bringing our formations program here, we are making a commitment to this area."

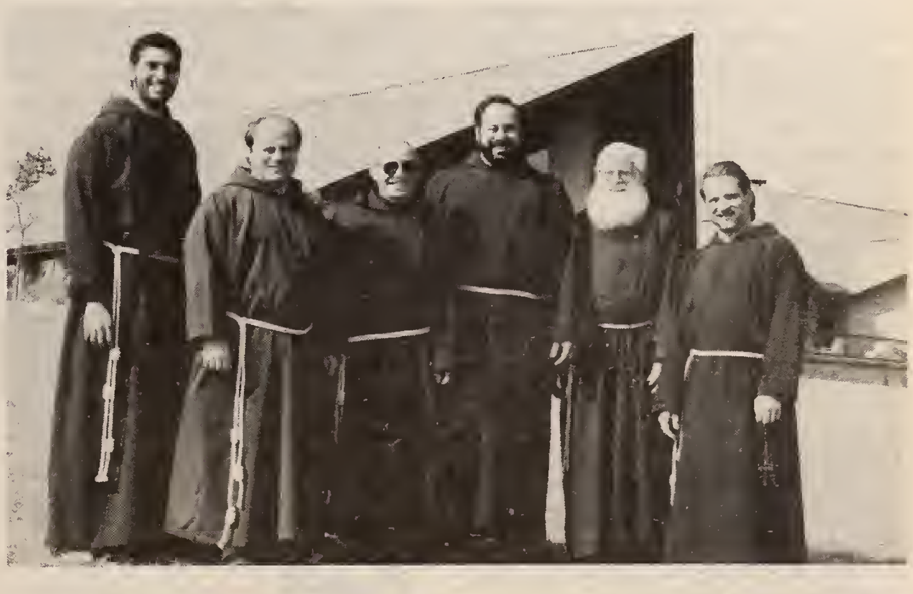
The Capuchins hope to draw men into the order from the steadily growing Catholic population in the Southeast, says Father Fortunato.

The peaceful hillside in Hickory is ideal for formations, he says. Not only is it conducive to reflective thought required by novices, it is also in keeping with St. Francis' love of nature. Moreover, the center gives the novices "an opportunity to be involved with people without over burdening them."

The ability to relate well to people is essential to the Capuchin lifestyle, says Father Fortunato. The Capuchins follow in the spirit of St. Francis, a joyful messenger of God who lived a simple life in brotherhood and prayer eight centuries ago.

The religious order seeks flexible people who love people and the world, says Father Fortunato. It looks for people who can accept human weaknesses and be sensitive

See **Friars**, Page 2



The second group of Capuchin friars in the Diocese of Charlotte has established a novitiate at the Catholic Conference Center in Hickory. Members of the community, who also will operate the center, are (l-r) Brother Eric Hall (a novice), Father Vincent Fortunato, Father John Aurilia, Brother Robert Yurrgel (a novice), Brother Isidore Corwin and brother Joseph Jacovini.

Photo by CAROL HAZARD

DIOCESAN SUPPORT APPEAL

February 1 - April 5, 1992

Charlotte Area Parents Get Word On New School Tuition Plans

CHARLOTTE—The Mecklenburg Area Catholic Schools Board of Education announced plans for expanded programs and increased student services. During the Feb. 26 meeting, they unveiled tuition for the upcoming 1992-93 school year, as well as outlining the new parish support program.

The school calendar for the upcoming year was also announced.

The programs committee spelled out a plan to expand the range of programs currently offered. The committee recommends bringing elementary schools into parity with one another and also addressed new services not currently offered, or offered only at one school.

Tuition will reflect a true cost of education for each child. In the past, parishes have "subsidized" families on a per child basis, or on a percentage basis for the high school.

The new plan awards subsidies based upon the family and financial situation of individual families. Parish subsidies will now be placed into the parish support program. The plan will be administered by Tuition Aid Data Services of Minneapolis.

Details of the plans were mailed March 4 to parents of children enrolled in Mecklenburg Area Catholic Schools.

Irish-American Author Carroll To Speak At Belmont Abbey

BELMONT — James Carroll, whose best selling novels have examined comtemporary moral, religious and social issues, will be the featured speaker March 16 at a "Meet the Author" event at Belmont Abbey College.

The Friends of the Abbot Vincent Taylor Library group is sponsoring the gathering, which will be held in the Main Library Reading Room beginning at 7:30 p.m. A reception and book signing will immediately follow the program. Copies of two of Carroll's published works, *Memorial Bridge* (1991) and *Mortal Friends* (1978) will be available for purchase.

Many of Carroll's characters are Irish Catholics who attempt to reconcile their personal aspirations with social and religious demands. This perspective parallels Carroll's own recent history — until 1974, he worked at two vocations, that of being a Paulist priest and writer. While serving in the priesthood, Carroll wrote several books on spiritual matters, concerning the importance of prayer and hope. All of Carroll's writings are infused with religious and moral concerns.

Carroll's intermingling of historical and fictional characters in *Mortal Friends* was a subject that attracted much comment. Among the real people who appear in the novel are Sen. Estes Kefauver, Boston Mayor James Michael Curley, Cardinal Richard Cushing and members of the Kennedy family (Joseph, John and Robert).

Prince of Peace (1984) is regarded as Carroll's most ambitious work. Set in the Vietnam era, it traces the lives of two childhood friends who become Roman Catholic priests and correlates the conflicts which arise between youthful idealism and the Church hierarchy to the larger social conflict in the United States at that time between young people and figures of authority.

Carroll is also the author of *Family Trade* (1982) and the suspense novel *Firebird* (1989). Paul Gray of *Time* proclaimed, in a review of *Family Trade* dated June 21, 1982. "Like Graham Greene and John Le Carre, Carroll brings global strife and problems home to hearts and minds, their points of origin."

Admission to the "Meet the Author"session is $3 for Friends members and $5 for non-members.

Catholic Social Services Award Dinner Cancelled

CHARLOTTE — The March 19 Francis J. Beatty Award Dinner dinner sponsored by Catholic Social Services has been cancelled. At the dinner, the Col. Francis J. Beatty Award was to have been presented to Price H. Gwynn III of Charlotte, former moderator of the General Assembly of the Presbyterian Church (U.S.A.)

The March 2 annnouncement of the cancellation said:

"Price H. Gwynn III, former moderator of the General Assembly of the Presbyterian Church (U.S.A.), and John F. Donoghue, bishop of the Catholic Diocese of Charlotte, announced jointly the cancellation of the March 19, 1992 dinner to be sponsored by Catholic Social Services. Mr. Gwynn was to receive the Francis J. Beatty Award for humanitarian services at the dinner.

"Bishop Donoghue and Mr. Gwynn expressed the mutual hope that this cancellation will avoid any possibility of conflict or misunderstanding stemming from personal or institutional differences on the issue of abortion. In making the announcement, both stressed their commitment to continued interfaith cooperation, and both reaffirmed the presence of more common bonds than divisive differences between their churches."

The award was instituted last year in honor of Beatty, a prominent Catholic layman and Charlotte civic leader. The first recipient of the award was James Babb, a Catholic layman, civic leader and former Charlotte broadcasting executive.

This newspaper is printed on recycled newsprint and is recyclable.

Father Vincent Fortunato (c), superior and novice director at the Capuchin friary novitiate in Hickory, serves clam linguini for dinner to novices Robert Yurgel (l) and Hall. Photo by CAROL HAZ

Friars (From Page 1)

to human struggles, he says. "We stay away from people who are self righteous, who think they have it all together."

Their guiding light is the example set by Christ, His compassion and His loving care, says Father Fortunato.

Also important is a person's capacity for intimacy. "We don't want a guy who is coming in because he is afraid of intimacy," says Father Fortunato. "If he can't be comfortable with intimacy, then he will lose sight of intimacy with God."

In an unusual step, the two novices came to Hickory half way through their novitiate program. The one-year program is typically an uninterrupted, intensive period of time devoted to developing one's spiritual life and relationship with God. It follows a year of postulancy, a period of discovery.

Upon completion of the novitiate program, the novices will spend another three to four years before taking their final vows.

In this stage of their formation, Brothers Eric Hall and Robert Yurgel are living the spirit of the vows without being bound to them. In effect, they are learning chastity, obedience and poverty.

"It is not so much what you are giving up but what you are gaining," says Brother Hall, 25. Their gain is a deeper spirituality, he says.

"We get to know Him (Christ) pretty well," says Brother Yurgel, 27. "We take one day at a time. We don't count the days. Every day brings something different. What we struggle with one day may seem trivial the next."

Brothers Hall and Yurgel spend their days in prayer, lessons, quiet time and helping out around the house and the conference center. To get a taste of ministry, Brother Hall will help out once a week at the House of Mercy, a home for AIDS patients in Belmont. Brother Yurgel will go to Salisbury Sundays to work with the youth ministry.

They and their brothers say they live a normal life. And in many ways they do, dividing up household chores, fraternizing and resolving differences much like a family.

Yet, their family of six men from ages 25 to 68 is bonded together not by blood or background but through living, working, eating all meals and praying together. They seem in some respects closer than many traditional families. The pace is unfrenzied. Laughter comes easily.

Father John Aurilia, 51, is the vicar of the friary and the director of the Catholic Conference Center. Father Fortunato, in addition to his other duties, is assistant director. As director, Father Aurilia says he hopes to make people feel comfortable and at home at the center.

"My vision is spiritual growth,' says. The center should be a plac enrichment, "an oasis of peace and dom" where people can grow spirit and learn about themselves and each o

Brother Isidore Corwin, 68, is in ch of grounds maintenance. However, he another ministry of perhaps equal im tance. He walks. Wearing his habit, Bro Corwin hoofs it several miles a day, wa and smiling to passerbys, spreading will and making the Capuchin pres known to the Hickory community.

Brother Joseph Jacovini, 47, is dir of food services. Also involved in fo tions, he talks about the South and potential it has for formations.

"The North is depleted, because are so many religious houses up there," Brother Jacovini. Although the two nov and the five who will follow them are the Northeast, the order is receiving and more inquiries from the South, he

The number of Capuchin novice the East Coast province fluctuates betv two to five a year, says Brother Jaco The province is made up of about 75 fi

After completing the novitiate prog this summer, Brothers Hall and Yurgel most likely return to the provinciala Union City, N.J. With five new no taking their place, plans are already u way to expand the friary in Hickory.

New Diaconate Class Being Forme

BELMONT — Bishop Joh Donoghue has given his approval the start of another permanent diaco formation group in the fall of 199

Msgr. Anthony Kovacic, dioc director of the permanent diaconate, that all men of the diocese who complete the second year of the Ministry Training Program this may apply for admission to the diaco program.

Requests for applications for program should be sent to Msgr. Kov at Queen of the Apostles Church, 50 Main Street, Belmont, NC 28012.

Permanent deacons, who are dained to perform many of the funct of priests while continuing their professions, were common in the Church. The vocation fell into di but was revived following Vatican

The permanent diaconate wa vived in the Diocese of Charlott retired Bishop Michael J. Begley the first permanent deacons were dained in 1983. The dioicese now h permanent deacons.

DSA Reaches 45 Percent Of Goal

CHARLOTTE — The Diocesan Support Appeal, which was kicked off ive weeks ago, has met 45 percent of its goal so far.

The amount pledged to date is $720,831. The goal is $1,590,000.

"While it's a good start, we still need people to be as generous as they can o help us meet the goal," says Jim Kelley, director of the Development Office.

"People have been very generous in the initial response to this year's DSA. But as the figures show, we still have 55% to go."

The DSA supports 23 ministries in the Diocese of Charlotte, serving thousands of people in the western half of North Carolina.

By meeting 45 percent of the goal at this time in the campaign, the DSA is progressing as expected. "We're comparable to where we vere last year," says Kelley.

Our Lady of the Americas in Biscoe is the first parish to exceed its goal. Vith 57 percent of parishioners making pledges to date, the Hispanic mission s at 103% of its goal.

Parished are given a target goal based on offertory collections. At year's nd, after payments are calculated, parishes that exceed their goals will get the dditional money back. Parishes that fall short will be billed and the money vill come out of parish funds.

People who have not taken the opportunity to make a pledge should have received a letter from Bishop John F. Donoghue this week. The campaign fficially ends the first week in April.

The goal is usually surpassed each year by mid May, said Kelley.

Asylum Hearings Scheduled At Catholic Social Services Office

By CAROL HAZARD
Associate Editor

CHARLOTTE — Catholic Social Services is opening its door to the Immigration and Naturalization Service.

Every three months, an INS officer from a regional office in Arlington, Va., will come to Charlotte to interview people who have filed applications for political asylum in the United States.

The interviews will be conducted in office space provided by CSS at the Catholic Center in Charlotte. The site is the only one in North Carolina scheduled so far for the required interviews.

CSS is working with Amnesty International, a human rights organization, to help people apply for asylum.

"We are particularly interested in the human rights issue of political asylum and anything we can do to further the cause, including providing the space," said Margaret Pierce, immigration coordinator for the Dicoese of Charlotte.

CSS offered the office at the request of INS Outreach, which called the Church looking for space to conduct the interviews, said Pierce. "We thought it was important to give the people in the application mill a better chance of getting a hearing," she said.

The INS is swamped with requests for asylum, said Dave Lewis, an INS adjudicator who came to Charlotte last week for the first interviews at CSS. The agency, which was restructured last year under new regulations to consolidate and standardize procedures, is working on a backlog of 150,000 applications, he said.

Although new applicants can expect a hearing within six to eight months, many of the people who applied before the reorganization are still on hold, said Lewis. The INS is trying to catch up, however, and is hiring an additional 60 officers for a total of 140 to help meet the demand.

As part of the restructuring, the INS operates in seven regional offices. All interviews must be conducted by officers associated with the regional offices. In addition to Charlotte, the Arlington office handles Atlanta, Norfolk, Baltimore, Washington and Pittsburgh.

"We (the INS) are the first stop to determine if a person can stay in the country," said Lewis.

To receive asylum, immigrants must prove a well-founded fear of persecution based on race, nationality, religion, political opinions or membership in a social group, Lewis told a gathering of about a dozen CSS and Amnesty International people who lead immigrants though the application process.

"The person's own story is the most important consideration," said Lewis. Although proper identification can help a case, it is secondary to the person's account. "The trail of evidence vanishes if a person can't tell me enough to validate their fears."

Personal accounts are checked for credibility, said Lewis. One excellent source is a congressional report on human rights violations in every country compiled and updated by U.S. ambassadors, he said.

Although people with a history of hardcore criminality or drugs will be categorically denied asylum, most cases are not that simple, said Lewis. INS officers try to be sensitive to cultural differences that may effect personal testimonies, he said.

Guatemalans, for example, internalize their fears more than East Europeans. They feel uncomfortable speaking openly about persecution, whereas East Europeans tend to give blow-by-blow accounts.

Each decision is reviewed by the Department of State Bureau of Human Rights and Humanitarian Affairs. Denials, which can be appealed, are reviewed by the Policy Review Unit, a separate branch of the INS.

CSS Receives Grant For Hispanic Center

WINSTON-SALEM — Catholic Social Services has received a challenge grant from the Bryan Family Foundation to help fund the agency's Hispanic Center in Winston-Salem.

Casa Guadalupe will receive $10,000 if the center can raise an equal amount by May 1.

Pedro Castillo, the director, said he hopes to use the money to help defray operating expenses and hire an assistant to coordinate volunteer services.

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- Mark 10:14

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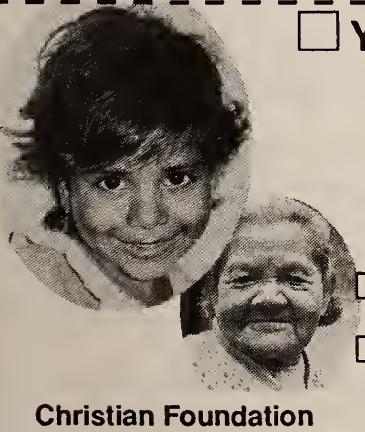

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153

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Hate Groups

There has been a feeling in North Carolina in recent years that — with their activities held up to the full light of public exposure — hate groups have been on the decline in the state. Sure, the various factions of the Ku Klux Klan have staged marches occasionally but nobody took them seriously — or so we thought.

But now comes the annual report of North Carolinians Against Racist and Religious Violence. The Durham-based group's report is disturbing to say the least.

NCARRV says that organizing by hate groups in North Carolina hit an all-time high in 1991. The watchdog group says there were 71 organizing incidents involving hate groups in the state in 1991, an increase of 115 percent since 1985 when NCARRV issued its first report. The report also lists 58 cases of harassment, vandalism, illegal cross burnings, killings, assaults and even what it calls a "foiled bomb-making plot in Guilford County."

The report says these incidents were "all motivated by racist, anti-Semitic or anti-gay bias — many with documented Klan involvement."

Groups specifically mentioned in the report included the Christian Knights of the Ku Klux Klan, the Confederated Knights of America, the Aryan Knights, the SS of America and the Populist Party.

The NCARRV says North Carolina is the headquarters for three national Klan groups, one neo-Nazi organization and the Populist Party.

Christina Davis-McCoy, executive director of NCARRV, says it appears that racism and bigotry are now "socially acceptable." She says the success of politicians such as David Duke "has given all supremacist groups a sense of legitimacy and confidence, especially in North Carolina."

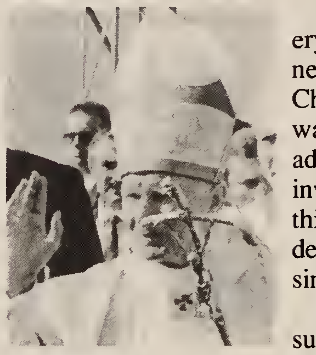
We hope that she's wrong and that people are not legitimizing the hate mongers. Unfortunately, we're afraid she just may be right.

It's time for all of us to take a strong stand against these groups.

The Pope Speaks

WASHINGTON (CNS) — Here is the text of Pope John Paul II's message for Lent 1992, on the theme "Called to Share the Table of Creation," released in Washington by the National Conference of Catholic Bishops. Lent began March 4.

Dear brothers and sisters,



Creation belongs to everyone. Yes, as Lent draws near, when our Lord Jesus Christ calls us in a particular way to conversion, I wish to address each one of you and invite you to think about this truth and to do good deeds which will show your sincerity of heart.

This same Lord, whose supreme proof of love we celebrate at Easter, was with the Father from the beginning, preparing the wonderful table of creation, to which He meant to invite all without exception (cf. Jn 1:3). The Church has understood this truth, made known since the dawn of revelation, and she sees it as an objective to be proposed to people as a way of life (cf. Acts 2:44-45; 4:32-35). In more recent times she has repeatedly preached the universal destination of the goods of creation, both material and spiritual, as a central theme of her social teaching. Continuing this long-standing tradition, the encyclical *Centesimus Annus*, published on the occasion of the centenary of my predecessor Leo XIII's *Rerum Novarum*, is meant to encourage reflection on this universal destination of goods, which comes before all particular forms of private property and which should give them their true meaning.

However, it is sad to see how, in spite of the frequency with which these clearly expressed truths have been proclaimed, the earth with all its goods — which we have compared to a great banquet to which all the men and women who have lived or will live have been invited — is unfortunately in many ways still in the hands of a few minorities. Wonderful are the goods of the earth, both those which come directly from the generous hands of the Creator and those which are the result of the activity of human beings, called to cooperate in the work of creation through their intelligence and labor. Moreover, all human beings need a share in those goods in order to reach their fullness. It is thus all the more painful to note how many millions of people are excluded from the table of creation.

For this reason I earnestly invite you to concentrate your attention on this year commemorating the fifth centenary of the evangelization of the American c tinent, which in no way should remain a mere histori anniversary. Our vision of the past must be comp mented by a look around us and toward the future *Centesimus Annus*, 3). We must try to discern mysterious presence of God in history, where engages us and calls us to give Him definite respons Five centuries of the Gospel's presence on that co nent have still not produced a fair distribution of goods of the earth. And this is all the more painful wh we think of the poorest of the poor; the indigen groups, and together with them many campesin offended in their dignity by being excluded from exercise of even their most fundamental rights, wh also are a part of the goods destined for all. situation of these brothers and sisters of ours cries for justice from the Lord. Consequently, a gener and bold reform of economic structures and agrar policies needs to be fostered, so as to ensure well-be and the conditions required for the rightful exercise their human rights by the indigenous groups and great masses of the poor who have so often b unjustly treated.

For those people and for all the dispossessed of world — for we are all children of God, brothers sisters to each other, and the goods of creation meant for us all — we must work hard and with delay so that they can occupy their proper place at table of creation. In the season of Lent and also dur campaigns of solidarity — Advent campaigns weeks for the poor — a clear awareness that it is Creator's will to place the goods of creation at service of everyone should inspire work for the ge ine and complete development of the person and of people.

In a spirit of prayer and commitment we m listen carefully to the words: "Behold, I am at the d and knock" (Rev 3:20). Yes, it is the Lord Himself w knocks gently at the heart of each one of us, with forcing us, waiting patiently for us to open so that can come in and sit down at table with us. But, ag we must never forget that — according to the cen message of the Gospel — Jesus calls us through e of our brothers and sisters, and our personal respo will serve as the criterion for being put at His right h with the blessed or at His left with the accursed: "I hungry... I was thirsty... I was a stranger... I naked... sick... in prison" (Mt 25:34f).

Praying fervently that the Lord will enlighten efforts of all on behalf of the poorest and most nee I bless you with all my heart, in the name of the Fat and of the Son and of the Holy Spirit. Amen.

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Letters To The Editor

Thanks from Retirement Fund

Most Reverend John F. Donoghue
Diocese of Charlotte

Dear Bishop Donoghue:

We have received the check for $88,746.63 for the Retirement Fund for Religious from your diocese. On behalf of the elderly religious who will benefit from this gift, I extend a most sincere thank you!

It is a great source of comfort to the men and women who served the Church for so many years to know that their efforts have not been forgotten. They are deeply moved by the generosity of the people who are contributing money to the Retirement Fund. Their gratitude is extended to those donors through their prayers for them.

I also want to take this opportunity to thank you personally for supporting the Retirement Fund appeal and for encouraging your pastors to give special attention to it.

May your work for the Church in the Charlotte Diocese continue to be blessed!

Sincerely,
Sister Mary Oliver Hudon, SSND
Director

Questions Father Sullivan

To the Editor:

I read a disturbing statement in an article about a renewal program at Our Lady of Lourdes (Feb. issue).

Concerning baptism, Father Michael Sullivan (gram leader) said, "Chances are you were bapti against your will." Canon 867 addresses the obliga of parents to have infants baptized.

Father Sullivan is quoted further as saying, "Y parents were told to keep the light of Christ in your until you were old enough to decide for yourself." words used in the Rite of Baptism state in part: (she) is to walk always as a child of the light." wording is categoric without reservation or qualif tion.

It is misleading and theologically inaccurat infer that baptism can be retracted at a particular This would negate the permanency intended by C Himself. Soundness of doctrine is what we shou

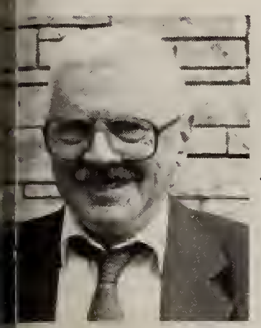
See **Letters,** Page

Letters Policy: *We welcome letters on current iss Letters must be signed originals of 250 words or and must include the address and daytime teleph number of the writer. Letters are subject to editing brevity, style and taste and must not contain pers attacks on any person. Opinions expressed in lette in guest columns do not necessarily reflect the v of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Most of the comments we made in a Feb. 7 editorial and which Diana Ronald pplements in her guest column on this page regarding the need for a revision of motion picture rating system could be applied just as easily to the television ustry.



In fact, the need for some policing is probably greater for television than for movies. Anyone who patronizes a motion picture makes a conscious decision to go out to the theater, put down several bucks for a ticket and sit through a couple of hours of what may be trash. Television trash comes into the home, sometimes in the form of drama and just as frequently in the guise of a talk show or "news" show. Just for the record, I'm not talking about legitimate newscasts (although even some of them are beginning to cross the line) but about the so-called "inside story" type shows.

And, of course, those sleazy movies we've been talking ut eventually seem to find their way onto the home screen.

After more than 30 years in the news business, I'm not generally in favor of sorship, but I sure think something needs to be done. A little dose of re-regulation might be an idea whose time has come.

There has been much talk about the Japanese buying up big chunks of America now it seems the Russians are getting into the act.

I noticed a news story the other day about the battle between some of the ublics which once made up the Soviet Union over something like $20 million th of choice District of Columbia real estate. Russia and the Ukraine, in ticular, are pushing rival claims to the diplomatic property once owned by the iet Union.

The property in question doesn't even include the choices parcel of land.The site former VA hospital — located at the highest point in Washington and worth ut $70 million — was to have been turned over to the Soviets in a swap for the of the new U.S. Embassy in Moscow. But the transaction has been held up by dispute over the bugging of that new embassy. If the deal is ever completed, I gine there'll be a real battle.

Boy, do they learn fast! Next thing you know, one of them will be applying for ing for a shopping center on one of the sites.

nderstanding The Sacrament Of Penance

By FATHER JOHN DIETZEN

Q. I have been a Catholic it seems forever. With 12 years of Catholic cation behind me, it makes me feel extremely peculiar to need more rmation on the new form for the sacrament of penance. I still use the same yers and old-style confessionals as in the past, but it makes me feel extremely se not to know the proper form today. Can you help? (Illinois)

A. First, don't ever be ashamed to ask questions. There are a lot of stupid answers nd, but almost no such thing as a stupid question.

In fact, if you take your religion seriously, your lengthy Catholic school background may be part of the "problem.''

I long ago learned the truth of a remark made by one of our seminary professors: "The more you know, the more you know you don't know; that goes for everything, but most of all for things relating to life, God and our faith.''

Real ignorance lies not in having many questions but in thinking we have all the answers.

As for confession, don't worry that much about the format or the words you should use. They flow easily even if you're not that familiar with the new rite.

Parts of the ritual, such as a reading from Scripture, er together with the priest and so on can be accomplished perhaps more fortably when the priest and penitent are sitting together, but that is not essential.

As I have explained at length several times in this column, if there is a change is sacrament, it is more in how we approach it than what we do during the rite.

Repentance for sin and a firm purpose of amendment are necessary of course. cannot lose sight of the fact, however, that our sins (or our good actions for that er) are past; they are a part of history, they cannot be changed.

They can only be placed into the forgiving and healing hands of God, and of se in the hands of those we have injured by our sinfulness.

The graces of this sacrament are, therefore, oriented more to the present and the re than to the past.

We need, in other words, to give more attention to those movements and nations in our hearts (we used to call them capital sins) which give rise to the l acts and omissions, and how we can deal positively with those movements in althier and holier way.

I realize this is terribly brief. There are many good things to read, however, ing with the Introduction to the Church's Rite of Penance, which you can borrow your parish priest or purchase through a Catholic bookstore.

It would be hard to find a more succinct and direct expression of how the Church s this sacrament, what we should bring to it and what we should expect to get of it today.

(A free brochure on confession without serious sin and other questions about the ament of penance is available by sending a stamped self-addressed envelope to er John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. stions for this column should be sent to Father Dietzen at the same address.)

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Light One Candle

By FATHER JOHN CATOIR

Don't be afraid to shoot for the stars, you may hit the moon.

St. Paul, in his letter to the Philippians, gives some food for thought: "Fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor, and everything that can be thought virtuous or worthy of praise." (Philippians 4:8)

Those are high ideals, but not impossible ones. How can we aim so high and still live in this nitty gritty world? Perfection may not be possible, but aiming for it isn't a bad idea.

Someone asked the King of Swing, Benny Goodman, why he continually practiced his clarinet. He replied, "So that, even when I'm bad, I'm good." When we set our sights high, even if we fall short we may be well above average.

Here are a few suggestions to help you in your Lenten resolutions:

— Give up bitterness; turn to forgiveness.
— Give up hatred; return good for evil.
— Give up negativism; be positive.
— Give up complaining; be grateful.
— Give up pessimism; be an optimist.
— Give up harsh judgments; think kindly thoughts.
— Give up worry; trust Divine Providence.
— Give up discouragement; be full of hope.
— Give up anger; be more patient.
— Give up pettiness; be more mature.
— Give up gloom; enjoy the beauty around you.
— Give up jealousy; pray for trust.
— Give up gossiping; control your thoughts.
— Give up sin; turn to virtue.

St. Paul encouraged us to "fill our minds with everything that is true, good and pure." He realized it wouldn't be easy, but he knew there is always grace. All the saints agree on this: Holiness is possible. Your holiness is possible. Do don't give up on yourself.

No matter how unworthy or sinful your life may be, remember Jesus takes all those sins away. He heals and purifies, and leads you to holiness.

A holy life is possible.

"Pray as you can, do not pray as you can't. The only way to pray well is to pray often. The less one prays, the worse it gets." — Abbot John Chapman

(For a free copy of the Christopher News Note, "Spirituality, Happiness, and Health," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

New Movie Code Sorely Needed

By DIANA RONALD

Congratulations on your Feb. 7 editorial calling for a movie code and a realistic rating system.

As a one time avid movie goer, there are some points I would like to make.

Back in the early '30s, the American public was faced with the dilemma of offensive motion pictures, although not as bad as the trash of today.

There was such a rising cry of protest across the nation that Hollywood decided that it had to regulate itself before censorship set in. It was thus that the Will Hays Office came into existence.

Martin Quigley, who published the *Motion Picture Herald*, Father Dineen of Chicago and Father Daniel A. Lord, felt that the time was ripe for a motion picture code. Father Lord was prevailed upon to write it. He based this code on the Ten Commandments and it was used by the Hays Office to regulate motion pictures. The American public then enjoyed an era of wonderful, successful films.

As time went on, the Hollywood moguls declared the code "outmoded" and claimed that we needed so-called "adult" (a euphemism for trash) films. They said that films should not cater to the "12-year-old mentality." They felt "restricted" within the framework of the code, obviously because they wanted to step outside the boundaries of morality and good taste and proceed in an immoral direction.

The idea that the code was "outmoded" was utterly ridiculous because it was based on the Ten Commandments and applied to the "nature" of man and not to the "times," as Hollywood would have us believe. So diligently did they promote these ideas that adherence to the code became practically non-existent and around 1956, the stage was set for its revision to make it more "flexible."

At that time, I became concerned about this revision. I envisioned this great art form, with its potential for good, gradually going downhill and falling to the depths of degeneracy and lunacy. Drawing up a petition in protest of this revision to the Motion Picture Association, I went to churches of all denominations and also to some synagogues. There was absolutely no interest in helping to raise a public outcry.

I also went to see Msgr. Little, who headed the Legion of Decency, and asked for help in circulating the petition. I told him that if we allowed this revision to take place, that things would get worse. He didn't agree. And so, it has come to pass.

Since then, the stench of Hollywood's rotting morality has become so unbearable that decent people are forced to stay away from its films. Their rights to enjoy clean and wholesome films without being offended, are being seriously violated.

What is needed is a strong public outcry, as occurred in the early '30s when people were more sensitive to the attacks on the traditional moral values, which prevailed then. With today's breakdown of those values coming from all different directions, however, I wonder if the American public has become so desensitized, so conditioned that its conscience — its very soul — is dead.

I would rather believe that there are enough of us out here to take on this uphill battle by staying away from the theatres altogether and by calling for a return to the old Lord-Quigley Code based on the Ten Commandments.

Cardinal Mahoney may very well have started the ball rolling in that direction.

How Does Canon Law Affect Us?

Interpretation Of The Law - II

By MERCY SISTER JEANNE MARGARET McNALLY

The following is a continuation of last week's column..

Aristotle seemed to be the first to discuss the concept of equity as distinct from and superior to legal justice. This was included in Greek law. The Romans picked up the philosophy from the Greeks, which allowed the Romans to break down the rigidity of their laws.

In Roman law, the praetor solved his cases using equity. In dealing with non-Roman citizens, he had to use natural law and rely on his own discretion when adjudicating a case. Eventually, this system prevailed. In England in the 12th century, there was a parallel with the chancellor using equity as the King's conscience.

Equity is understood as fairness, rather than sympathy or pity; equity is wisdom placing all elements in perspective and reaching a tangential point between the good of the individual and the good of the community.

In canon law, equity is the rightful claim of the individual. The canons speak of an "equitable solution," "equitable" meaning "good and equitable." In the code, there is equity in general, natural equity and canonical equity. Canonical equity is natural equity endorsed by the code. Essentially, equity is a rectification of the limits of legal justice and, in turn, comprises *epikeia*, interpretation and dispensation.

Epikeia, as written in Aristotle's "Ethics" is the same today as it was in Classical Greece: "When the law states a general rule, and a case arises under this that is exceptional, then it is right, where the legislator owing to the generality of his language has erred in not covering that case, to correct the omission by a ruling such as he would have enacted if he had been aware of the circumstances."

This existed because laws are instituted for the common good, not the private good and laws cannot cover every incident which rarely takes place. *Epikeia* is the spirit of the law not the letter of the law. It is assumed that if the legislator knew of this particular incident he would relax the law according to the circumstances.

Epikeia is not the same as a dispensation because in applying epikeia, it is the individual who takes on himself/herself the responsibility of waiving the observance of the law, whereas in a dispensation, the one who grants it must have authorization to do so.

Canon lawyers see *epikeia* as the benign interpretation of the law in accordance with what is equitable and good. It interprets the mind of the legislator as having made a clause of exemption in the law for a particular case due to extraordinary circumstances. It is humanness itself.

Epikeia militates against the absolutism of the law according to one's conscience without losing the sight of the common good. It has been said that one cannot satisfy justice without *epikeia*. Modern canon law does not look favorably on *epikeia*. Canon law favors dispensation.

Dispensation flows from equity. Dispensation is translated as a wound inflicted upon the law. A dispensation is a relaxation of the law in a particular case when it is expedient. Only a person with proper or delegated authority may grant a dispensation. A dispensation must be interpreted strictly. For example, the bishop may dispense his diocese from fasting on a particular feast or for a particular occasion. This is not a universal dispensation but one for a specific population of people (his diocese) and for a specific occasion (the feast). The specificity for the granting of dispensations is found in several of the canons.

A familiar principle in the Orthodox Church is *oeconomia* or ecclesiastical economy. This is a principle of law, which expresses the mercy of Jesus in the face of human weakness. The word comes from the Greek *nemo*, referring to the family or household and the *nemos*, the sustaining, regulative principle for good management.

Divine economy was spoken of by St. Paul, referring to God in unifying the whole world into one plan. The early Fathers developed the idea of divine economy to apply to the Incarnation and all Jesus did to save us. Economy touches God's infinite love for humankind. It is the supreme operation of the Law of God's will in which justice and law are in perfect harmony.

Ecclesiastic economy is an accommodating principle that allows a deviation from the strict observance of an established ecclesiastical order without destroying that order. The basis is Christ who showed that the law did not constitute an end in itself.

Economy is not a carte blanche at the Church's disposition. Its usage is limited to fundamental rules of faith which the Church cannot violate through excessive liberalism, indifference or rigorism. Economy is permitted for the good order of the Church and to avoid scandal. Economy is used whenever a strict application of the law would put in peril the essential aim of the church, e.g. the salvation of souls.

In its essence, economy is the pardon through the Church of a fault committed by children of the Church or others outside the Church who wish to return to the Church in order to be in full communion. There are limits to the exercise of economy. These are the fundamental principles of dogma and morality. Economy is not totally a dispensation. Each act of economy stands alone. No precedents can bind any decision.

In the Eastern Church, ecumenical synods, regional synods of bishops and the local bishop can exercise economy. The local bishop generally handles such matters as recognizing a marriage within the forbidden degrees of consanguinity or an ordination performed by an Orthodox bishop acting in another diocese with the permission of the local bishop. Nothing has been juridically codified even though some procedures have come down through practice. Economy has not the power to grant a divorce, but it can recognize by the Spirit, the bond of love and its sacramental absence where a marriage has ceased to be a true sacramental sign.

While all that has been said of economy applies only to the Orthodox Chur there are examples in the Western Church where economy is exercised, such as dissolution of non-consummated marriages; non-sacramental marriages annul by papal dispensation; dissolution of a marriage of two non-baptized persons w no subsequent baptism involved.

Equity, *epikeia*, economy and dispensations are the remedies for the applicat of the law when the law does not take into consideration the human condition. Ab all else, these are for the fulfillment of the supreme law, the salvation of souls

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and judge and defender of the bond in the Tribunal of the Diocese of Charlotte.

Crosswinds

Crosswinds is a series of columns by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members will not be identified.

Timmy was a vivacious, outgoing 9-year-old who in the last few months was becoming disruptive in school and antagonistic toward his parents, brother and sister.

His mother called Catholic Social Services and asked if we could help her with her son. I indicated a willingness, but wondered if she thought the whole family could come in for the first appointment, since she was describing a family problem. She said she would try.

On the day of the appointment, everyone came and, in fact, they looked like a happy family. This was a little surprising to me in light of the initial phone call. As each person talked about what they thought their problem was, I was impressed that this family did not have any major problems. In fact, it had many of the qualities of a healthy family. They respected one another fairly well and expressed a strong commitment to being a family.

The area in which they were lacking, however, was communication. No one really seemed to know what the other was feeling, thinking or even doing. In addition, they didn't affirm one another when someone did something well or pleasing to another.

I told the family what I saw and wondered if they would be willing to come in together for several meetings. I wanted to see if improved communication would diminish their trouble spots. With their agreement, the first of four appointments was scheduled. Dur these sessions, I introduced them some tools they could use to make th communication better. They beca motivated to work in this area and make some adjustments in their inter tions with each other.

During the first weeks, Tim started to calm down and was less focal point of the family. By the fou meeting, family members were feel pretty good about themselves and ev began sharing some techniques th found helpful; techniques that help them genuinely listen to others and f listened to.

I, too, was impressed with th progress and realized that sometin families need a little encouragement improve their relationships and u mately their love for one another.

At their last session, the family ga me a gift. They had talked about it a Timmy ended up selecting the gift me. It was an angel, because that is w he thought I had been for their fami

Texas School Plans First Reunion, Seeks Grads

DALLAS, Texas — For the f time in its 50-year history, Christ King School in Dallas is planning alumni reunion and is trying to loc old graduates.

The reunion is scheduled April 12 with a party from 7:30 p.m. to m night April 11. A Mass at 12:30 p April 12 willl followed by a recepti

Interested alumni should cont Kathy Hart (214) 691-2864 or Marya Matthews (214) 361-8737.

the Saints

by Luke

ST. LEOBINUS

ALSO KNOWN AS LUBIN, LEOBINUS WAS BORN NEAR POITIERS, FRANCE, AND WORKED AT THE MONASTERY AT NOAILLES. HE SPENT SOME TIME WITH THE HERMIT ST. AVITUS, AND THEN LIVED IN AN ABBEY NEAR LYONS

WHEN RAIDERS ATTACKED TH MONASTERY, HE WAS TORTURED TO FORCE HIM TO REVEAL THE HIDING PLACE OF ITS TREASURE AND WAS LEFT FOR DEAD. HE RECOVERED, REJOINED ST. AVIT AT LE PERCHE, AND AFTER AVITUS' DEATH CONTINUED LIVING AS A HERMIT.

LEOBINUS WAS ORDAINED AND WAS MADE ABBOT OF BROU, HE RESIGNED TO BECOME A MONK AT LÉRINS, BUT RETURNED TO BROU ON THE ADVICE OF ST. CAESARIUS. SOON AFTER, LEOBINUS WAS APPOINTED BISHOP OF CHARTRES, WHERE H INSTITUTED REFORMS AND PARTICIPATED IN COUNCILS AT ORLÉANS AND PARIS. HE DIE ON MARCH 14, AROUND THE YEAR 558, AFTER A LENGTHY ILLNESS. HIS FEAST IS MARCH

© 1992 CNS Graphics

or Martin Sheen talks with University of Dayton students backstage at the university's l theater after addressing a capacity crowd on the "inner thirst" that compels him to vism. (CNS photo by Larry Burgess, University of Dayton)

ctor Sheen Cites 'Inner Thirst' s Reason For His Activism

DAYTON, Ohio (CNS) — He first the sign in a chapel in Rome that part of Mother Teresa's community e. He saw it again in Tijuana, Mexico.

"I thirst," the sign read.

Actor Martin Sheen, speaking Feb. o about 500 University of Dayton lents, faculty and staff, cited an "in- thirst" as part of what compels him ctivism.

"'I thirst.' That phrase crosses all of boundaries," he said. "I think we're sty for our humanity."

Sheen, a Catholic, returned to Ohio ace criminal trespass charges con- ed with jumping the fence at a toxic te incinerator in East Liverpool.

"Wherever we find people in need, respond because of our own need," aid.

Sheen and the 28 other fence-jump- were acquitted Feb. 14. He called the uittals a "small victory" in trying to the incinerator's opening.

"Each one of us are entitled to clean nd fresh water ... and what's being e in the name of progress or need is a dumping ground has been created e skies," he said.

Sheen said he joined the fence-jump- group after exhausting "every con- able legal and otherwise means to it."

He added, "We certainly did not it. It's scheduled for its first burn in spring. But nonetheless, the com- ity there is now united and another step of opposition, it's a matter of public record that the Ohio EPA (Environmental Protection Agency) and the U.S. EPA go on record as being opposed to this facility now."

Born Ramon Estevez in Dayton in 1940 to immigrant parents who met in language school, Sheen graduated from Chaminade High School in Dayton. He caught the acting bug there with a three-line part in a production of "The Caine Mutiny."

He left Dayton in 1959 to begin his acting career. He changed his name to Sheen because he admired Archbishop Fulton J. Sheen.

His film credits include "Apocalypse Now" and "The Final Countdown." Sheen also played the title roles in the television movies "The Execution of Private Slovik" and "Samaritan: The Mitch Snyder Story."

Sheen said he is an anomaly in the entertainment business because of his activism in social causes. He has also been involved in helping the homeless and farm workers and protesting the Gulf war. He said he would not participate with protest groups that are not "spiritually oriented."

Sheen's impromptu talk kicked off a campus and community drive to bring attention to the homelessness problem. Sheen refused payment for his talk. The money will be donated to a cause for the homeless in Dayton.

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Medicine Man" (Hollywood)

Belabored drama has Sean Connery as an eccentric medical researcher in the endangered Brazilian rain forest forced to enlist the help of an unwelcome assistant (Lorraine Bracco) sent from the States to check up on him. Lush cinematography and Connery's considerable screen presence do not compensate for a tedious script and Miss Bracco's dreadfully shrill performance. Some tribal nudity, very brief violence and an instance of rough language. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Strangers in Good Company" (First Run)

On a day's outing in the Quebec countryside, a group of elderly women find themselves stranded when their bus breaks down and they have to spend the night in an abandoned farmhouse. By placing non-actors in this bare-bones situation, Canadian director Cynthia Scott comes up with a convincing portrait of seven old women — among them, a nun, a lesbian and a Mohawk Indian matriarch — who pass the time while waiting to be rescued by exchanging reminiscences of their past lives and sharing common concerns about their present circumstances. Simple yet compelling evocation of the mixed blessings of old age, though young children may find some of it confusing. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Wayne's World" (Paramount)

Dopey comedy about two bumblers (Mike Myers and Dana Carvey) whose cable-access talk show is threatened by a smarmy producer (Rob Lowe). Director Penelope Spheeris stretches what was originally a "Saturday Night Live" skit into 95 mindless minutes of numbing nonsense. Sexist attitude toward women, implied pre-marital encounter, some sexual innuendo and toilet humor. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Love Crimes" (Millimeter)

Sleazy would-be thriller has a Georgia prosecutor (Sean Young) using herself as bait to nail a man (Patrick Bergin) posing as a famous photographer who attacks women after getting them to pose nude. With blank performances and an undeveloped plot, director Lizzie Borden presents nothing more than a pointless, dehumanizing peep show. Much nudity, violence against women and recurring rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Final Analysis" (Warner Bros.)

Overripe Gothic thriller stars Richard Gere as a San Francisco psychiatrist duped into being a defense witness for a patient's sister (Kim Basinger) accused of murdering her abusive husband (Eric Roberts). Director Phil Joanou blends nifty plot twists with nicely shaded performances to heighten suspense, then drops the ball with a wildly melodramatic ending. Brief violence, short scene of adultery with nudity and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Hard Promises" (Columbia)

Lifeless romantic comedy concerns a young mother (Sissy Spacek) torn between marrying her solid, dependable fiance (Brian Kerwin) or taking back her dashing ex-husband (William Petersen) who shows up on the eve of the wedding. Aside from its trite characters and sheer predictability, director Martin Davidson makes positive values look positively dull. Some sexual references, momentary fisticuffs and occasional profanity. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Mississippi Masala" (Goldwyn)

Upbeat interracial love story involving a young woman (Sarita Choudhury) with family roots from India and an enterprising African-American (Denzel Washington), both of whose families and friends disapprove of the couple's romance. Only a sluggish pace detracts from director Mira Nair's warm-hearted exploration of racial taboos and family values. Very brief bedroom scene with a flash of nudity, momentary violence and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Radio Flyer" (Columbia)

Sensitive but jumbled drama about two kid brothers (Elijah Wood and Joseph Mazzello) who build a wagon that can fly so the younger boy can escape their brutally abusive, alcoholic stepfather (Adam Baldwin). Director Richard Donner mixes a serious story about child abuse with elements of magical fantasy that don't successfully mesh. Continual menace to children and momentary graphic violence. The **U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

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FAITH alive!

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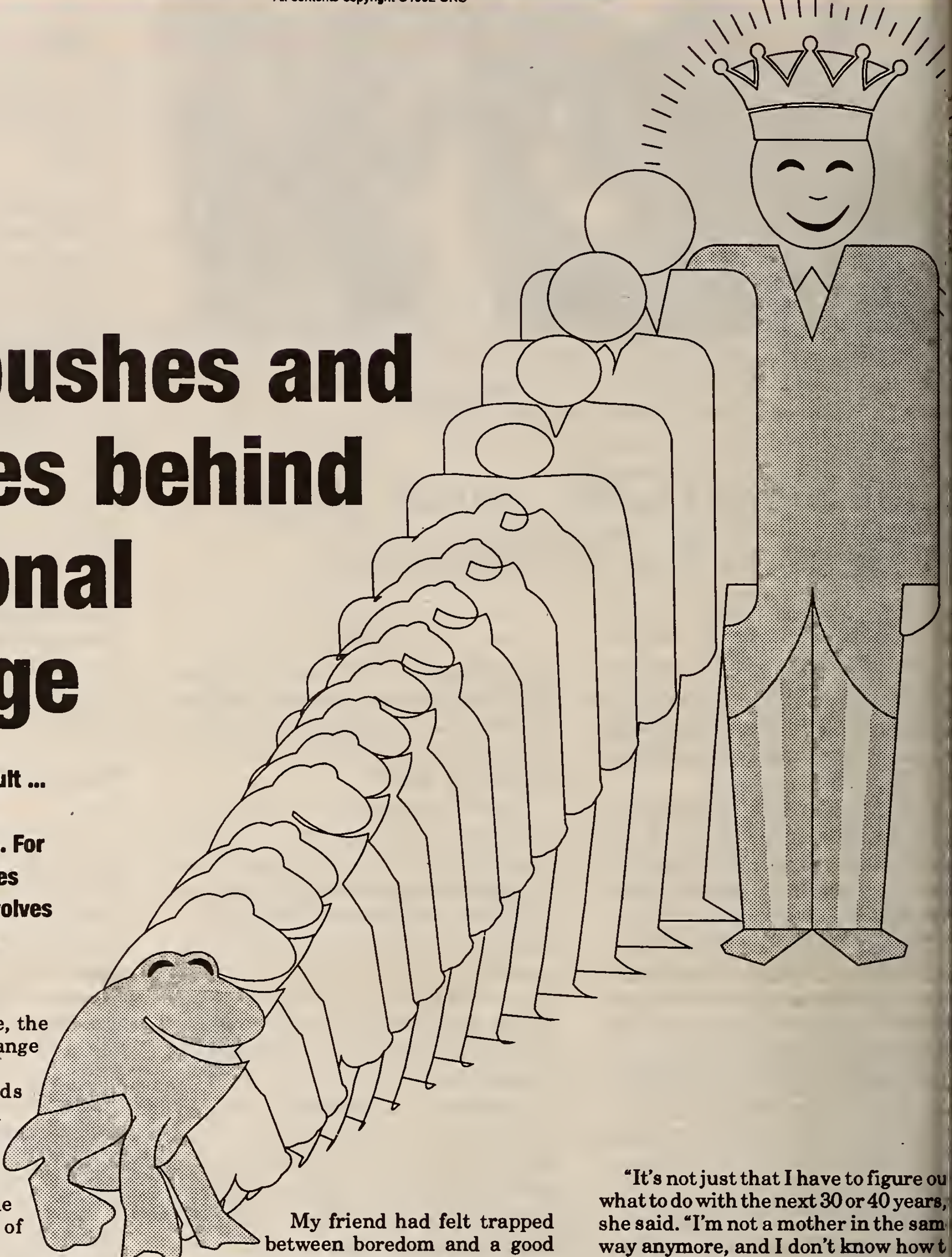
The pushes and shoves behind personal change

By Father David K. O'Rourke, OP
Catholic News Service

> **"Change is difficult ... even for people willing to change. For all change involves loss, and loss involves pain. And we flee from pain."**



Can people change? When someone they love is heading down the road to nowhere, people often ask that question.

To see a person in difficulties, especially difficulties of his or her own making — whether simple distress or real trouble — can make us wonder about the human ability to change.

People can and do change. But the bigger the change, the harder it is.

And some people don't change because of personal rigidity. There is the reality of original sin, and its effects are seen in the unwillingness to change what needs changing in us.

I want to look at real change, and the first thing I want to say is that with most of us dramatic change comes about only when we're forced to it.

The push to change can come from external circumstances or it can come from within us. But in either case what happens is that we come to a point where we know that things can't keep going the way they are. Something has to give.

What is it that moves us to this point? Let me describe.

External circumstances can move people to change. For example, trusted family members or resources we count on may no longer be there. New and possibly overwhelming responsibilities may fall to us.

Job changes or a significant rise or fall of income, the birth of a child or the death or departure of a loved one: All are powerful enough events to push us to a turning point.

Internal forces also can be a factor. Then people may be forced to change for reasons coming from within.

•Personal pressures may be left unattended too long.

•Decisions we know we should make can be postponed once too many times.

•Important life-agenda items can be neglected.

A loss of self-respect is an example of an internal pressure that fosters change.

Whatever the cause, the inner pressure for a change builds up.

One of my friends worked in a financial office at a responsible job he never really liked. But he put up with it because of the good pay and the talk of advancement.

In those days he described himself as a company man. After a dozen years the routine began to get to him. Then he was offered the big promotion.

"I realized that I was looking my future in the face. As a reward for doing such a good job being bored stiff managing our California accounts, I was going to spend the best years of my life being bored stiff overseeing the entire West Coast!"

He knew he couldn't go on as he was. Something had to give. He had to either:

•change his attitude, or
•change his job.

My friend had felt trapped between boredom and a good salary. To become happy, he first had to recognize this. What needed to change was his sense of being trapped. He needed to reach the point of knowing he had options.

Another friend had devoted her youth and many years to being a good wife and a good mother. She was content with that role and very good at it, and would have been happy to have it go on forever.

Naturally, however, the children grew up, left home and started their own lives, in this case many miles from home. They simply did not need her in the same old ways anymore.

"It's not just that I have to figure ou what to do with the next 30 or 40 years, she said. "I'm not a mother in the sam way anymore, and I don't know how t think of myself."

These friends of mine did chang But what is important here is that th changes first required a push.

Change is an important part of life. I changes affect the course of our life w can call our experience a conversion And if a change involves a renewal o our faith we can call it a religious conversion.

Change is difficult, however, eve for people willing to change. For al change involves loss, and loss involve pain. And we flee from pain.

Change is difficult, too, because we'r so attached to the way we do thing Even troubles can be like old friends. lot of people depend on their way o doing things even when it doesn't work

Of course, it is when we realize ou way of doing things isn't working tha we may be pushed to change.

In any event, change — even seriou change — usually is written in ver human terms. It deals with familie and jobs and our hopes for ourselve and those we love, all of which ar things life is made of. That is why th possibility of change merits our seriou attention — because it can affect us s intimately in ways that offer hope to us

(Father O'Rourke is a California pastor and free-lance writer.)

FOOD FOR THOUGHT

Step 1 in making a significant change in your life is recognizing the need to change.

But it is difficult for a husband to admit that the role he assumes at home needs reassessment and transformation; for parents to acknowledge that current patterns of adult-teen interaction in their home must be remodeled; for a successful teacher, doctor or homemaker to admit that her attitude toward herself and her work needs an overhaul.

So we tend to say, "It might be nice to change, but ..."

Change entails the willingness to act in new ways or to alter one's outlook on people, work, leisure, success.

Also vital: acknowledging it is up to you to want to change, not up to others to create ideal situations that make change on your part unimportant.

Naturally, the path toward significant change does not run straight uphill. Along with steps forward, we may find ourselves taking some steps backward or standing still at times. Thus, commitment and patience are required.

Obviously, then, personal change isn't easy. It might not be accomplished unless we seek support and insights from others.

But change — conversion — is possible. Isn't that what Lent is about?

David Gibson, Editor, Faith Alive!

How change gets under your skin

By Brother Cyprian L. Rowe, FMS
Catholic News Service

Life is transformation.

Not even our skin is the very same m day to day. But underneath the n, spirits change too.

It was transformation when voman brought herself up m a childhood of drugs and stitution. Coming through rigors and the terrors of Civil Rights movement, obtained a higher educa n and became a senior fac y person at a university.

This woman had to say to self at some point, like ev person who wants to make important, worthwhile nge: "I am worth more than . I can do better than this!"

It is magic that this woman, lesha Ida Mae Holland, was able to ke such a life into art. Her play — *m the Mississippi Delta* — now is azing New York theatergoers every ht as they behold the reality of grace nsforming a person who, by every ial measure, should have died dirty l alone.

"Life is transformation. Not even our skin is the very same from day to day. But underneath the skin, spirits change too."

Transformation is the message of the verse. Most of the time it is not so matic. It is normal like the move nt of the seasons, the growth of chil n and the resurrection of addicts who ide that heaven is not in wine or tine, or in sex, crack, pot or beer.

Remember the young thug in Scrip e who held the others' cloaks while y stoned Stephen to death because phen was a follower of Christ? And t wasn't enough for Saul.

To satisfy his bloodlust, Saul needed re Christians to kill. He put together sse and rode off to Damascus.

Saul was terrified when a mighty e knocked him from his mount. But t terror prepared his soul — pre ed it to listen when the voice said: "I Jesus whom you are persecuting."

With this Saul began the transformation into Paul — into an apostle who bore the Christ-message to the gentile stretches of the empire.

Sometimes transformation is imperceptible. It is unlikely that anyone noticed a difference in Dismas after he asked Jesus to remember him and Jesus said that he would be in paradise with him that day.

No one noticed but a soul had been transformed.

No one necessarily recognizes the old who finally understand that years do not dictate the ending of their missions on earth, or the young who make a decision for God even as they are surrounded by pot, fine cars, fancy companions and the "airiest Jordans" ever made.

But such transformations happen all the time.

A student wrote to me that she had never before thought of herself as racist. Then she saw *Eyes on the Prize*, and read *Bury My Heart at Wounded Knee.*

She knew then that though she never had actively hated anyone, hurt anyone or cursed anyone because of race or anything else, she had never really loved "the stranger." She had never really wept when she heard that those "not of her household" were brutalized in their bodies and souls.

She was transformed.

Plants and animals have the law of transformation written into their beings. Humans do, too. We can learn.

The woman of *Mississippi Delta* did not get to be a professor just by getting off drugs. The decision to transform her life was not only a decision against drugs, it was a decision for full life. That meant hard work beyond the fight for sobriety.

Grace makes all things possible we are told, but oh the rigors of the journey.

(Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore, Md.)

URTHER NOURISHMENT

vercoming a fear is like opening a ew frontier that leads to personal rowth, Spanish Jesuit Carlos G. alles suggests in *Let Go of Fear, ackling Our Worst Emotion*. Father alles believes that by recognizing ur own fears, we become stronger. nowledge of my weakness is my ain strength," he writes. Our fears an be considerably quieted if we look em in the face, not denying their xistence, the writer thinks. "When we ecome ready to face our fears, we re on our way to overcoming them," e says. (Triumph Books, an imprint Gleneida Publishing Group Inc., 20 White Plains Rd., Tarrytown, N.Y. 0591. 1991. Hardback, $13.95.)

10

FAITH alive!

Where the strength to change comes from

By Father John J. Castelot
Catholic News Service

Those who want to change must be willing to let God change them, willing to work as if everything depended on themselves, but to pray as if everything depended on God.

The great King David in the Hebrew Scriptures had the world on a string. He was powerful, respected, obeyed.

If a next-door neighbor caught David's eye and inflamed his desire, he took her. When her subsequent pregnancy put him in an embarrassing situation that could be resolved only by her husband's death, David had him killed.

The prophet Nathan boldly confronted David with the enormity of his crimes, and the king, with amazing humility, confessed: "I have sinned against the Lord" (2 Samuel 12:13).

David's conversion had begun, but it was not complete. A shattering experience followed. Bathsheba's baby, the fruit of the king's unchecked lust, became critically ill. Frantic, the king — the almighty king — did public penance.

"He kept a fast, retiring for the night to lie on the ground clothed in sackcloth." When news of the baby's death reached David, he was devastated, but "he went to the house of the Lord and worshiped."

He came out a changed man.

Nathan's rebuke sparked David's conversion, convinced him he needed a radical change of direction. But David did not change himself. His very desire to change was motivated by a force outside himself.

In our age of self-sufficiency, self-help books of all sorts assure people of their power to change themselves. But in reality only God can change them.

Even after Jesus predicted that Peter would deny him, Peter — the "rock" — insisted: "Even though I should have to die with you, I will not deny you" (Matthew 26:35). Filled with all this self-assurance, Peter went right on to deny publicly that he even knew "the man" (26:74).

Robbed now of his sense of power, where would Peter get the strength to change? The awful words of denial had hardly stopped echoing in the surrounding stillness when "the cock crowed, and the Lord looked at Peter.... He went out and wept bitterly" (Luke 22:60-62).

Evidently that look sparked not just shame but hope — hope in Jesus' mercy and love.

Judas hanged himself in despair. Peter became a pillar of strength for others, as Jesus had promised: "Once you have turned back, you must strengthen your brothers" (Luke 22:32).

The powerful intervention of Jesus saved Peter from himself. He did not change; he was changed.

It took a shattering experience of the risen Lord to batter down St. Paul's prideful defenses. The change in this man, who had persecuted Christians, was a dramatic turnabout.

And remember that Paul wrote, "By the grace of God I am what I am" (1 Corinthians 15:10).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What is the greatest difficulty faced when a person attempts to change in some significant, positive way?

"Risk. None of us likes to take risks, trying to fathom whether the change is really God's will. Also, to make a positive change you first have to see that you've been doing something wrong and deal with the regret." — Brian Daschbach, Glen Burnie, Md.

"The commitment. You have to make up your mind to do it and to stick to what you have decided." — Mary Ellen Brooker, Wrightstown, N.J.

"Giving up something else, balancing your time and resources to make room in your life for the change. The busy-ness of our lives makes it hard to change." — Christopher Kauffman, Lubbock, Texas

"The challenge is the presuppositions of those around us — especially those closest to us. The impetus for change comes from inside us. But we are surrounded by people who love and accept us as we are and might be afraid of the impact our change might have on them." — Mary Fauls, Glencoe, Ill.

"The greatest challenge lies in realizing that I myself can do nothing.... It is all grace. I even have to keep praying to accept the grace to change." — Peggy Knibbs, Bend, Ore.

An upcoming edition asks: in a life-threatening situation in a hospital affecting a close relative, how did you or your family reach a decision on the use of a life-support system? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Vatican Denies Italian President's Charge Against Bishops

VATICAN CITY (CNS) — The Vatican has denied Italian President Francesco Cossiga's allegation that the Catholic bishops are pushing for his resignation. The Vatican also asked for dialogue between the president and the bishops to restore the cooperation that has traditionally marked church-state relations. The Feb. 26 Vatican statement came while Cossiga and the bishops were engaged in a running battle as the country prepared for April 5-6 national parliamentary elections. The Vatican said it issued the statement because Cossiga protested to the Holy See.

Woman Charged With Endangering Fetus Decides On Abortion

FARGO, N.D. (CNS) — A woman charged with recklessly endangering her fetus by sniffing paint underwent an abortion Feb. 22, prompting charges by a local pro-life group that North Dakota officials illegally assisted in an abortion. The woman, 28-year-old Martina Greywind, still faces a trial on the endangerment charges in April. She could be sentenced to up to a year in jail. The Lambs of Christ, which has been trying to shut down the Fargo Women's Health Organization for the past several months, said in a Feb. 24 letter to North Dakota Gov. George Sinner that state taxpayers had been "forced to allocate time and funds to be illegally used for promoting the performance of an abortion.''

Thousands Mourn Salvadoran Right-Wing Leader At Funeral

SAN SALVADOR (CNS) — Thousands of mourners, holding clenched fists high and chanting "D'Aubuisson lives,'' turned out for the funeral in San Salvador of right-wing leader Roberto D'Aubuisson. Salvadoran President Alfredo Cristiani was one of the pallbearers who carried the coffin containing the late leader's body to the gravesite at Las Illustres Cemetery on Feb. 22. Cristiani is a member of the National Republican Alliance, D'Aubuisson's political party. The government declared three days of mourning in honor of the late politician who died of a heart attack Feb. 20 at the age of 48. He had a long bout with cancer.

Jesuit Slayings Give Successors 'Political Space,' Priest Says

CHICAGO (CNS) — The legacy of the six priests slain in El Salvador is a Jesuit university more free to work for peace and reform, said a U.S. priest appointed to replace one of the victims. Jesuit Father Charles Beirne, in Chicago Feb. 13 to speak against military aid to El Salvador, said the Jesuits now at Central American University in San Salvador realize they have a "political space'' to voice a call for reforms. "The same ones who killed the Jesuits wouldn't mind polishing us off too, but it's too expensive politically,'' said Father Beirne.

Honolulu Bishop Returns To Work After Quintuple Bypass Surgery

HONOLULU (CNS) — Bishop Joseph A. Ferrario of Honolulu returned to work for two hours Feb. 20, a little more than five weeks after undergoing quintuple bypass heart surgery. The 65-year-old bishop underwent open heart surgery Jan. 14 at St. Francis Medical Center in Honolulu. He was discharged from the hospital Jan. 21 and his recovery was going, in his words, "better than expected.'' After his cardiologist recommended that he increase his physical activity, Bishop Ferrario made the 15-minute drive to his chancery office in downtown Honolulu from his residence on the windward side of the island of Oahu for a couple of hours of work.

For Slovakia's Bishops, Msgr. Tiso Controversy A Delicate Issue

NEW YORK (CNS) — An especially delicate issue facing the bishops of Slovakia is the controversy over Msgr. Jozef Tiso, who served as president of Slovakia during the Second World War and was hanged as a war criminal in 1947. Cardinal Jan C. Korec of Nitra said during his U.S. visit that a historical commission had been formed to review the case, and the bishops were taking no official position on it. Vaclav Havel, current president of the Czech and Slovak Republic, has said he considers Msgr. Tiso justly sentenced, and the issue is widely considered to be intertwined with feelings of Slovak nationalism.

Cardinal Krol's Condition Improved

PHILADELPHIA (CNS) — Cardinal John J. Krol was still sick but improving, his doctor said Feb. 25. The 81-year-old cardinal, retired archbishop of Philadelphia, was admitted to Thomas Jefferson University Hospital Feb. 19 with a high fever and irregular heartbeat. His condition was listed as critical at the time, but his personal physician, Dr. Joseph F. Majdan, said that was upgraded Feb. 25 to "guarded."

✠ Scripture

Readings For The Week Of March 8 - March 14

Sunday: Deuteronomy 26:4-10; Romans 10:8-13; Luke 4:1-13.

Monday: Leviticus 19:1-2, 11-18; Matthew 35:31-46.

Tuesday: Isaiah 55:10-11; Matthew 6:7-15.

Wednesday: Jonah 3:1-10; Luke 11:29-32.

Thursday: Esther C:12, 14-16, 23-25; Matthew 7:7-12.

Friday: Ezrah 18:21-28; Marrtthew 5:20-26.

Saturday: Deuteronomy 26:16-19; Matthew 5:43-48.

The Pope In Africa...

Pope John Paul II arrives at a stadium Mass in Conakry, Guinea. During ther Mass, the pop urged Guineans to work toward "a harmonious evolution" rather than revolution after 2 years of Marxist rule. (CNS photo from Reuters)

Former Ambassador Says U.S. Benefits More From Vatican Ties

WASHINGTON (CNS) — The United States probably benefits more than the Vatican does from their diplomatic relations, according to William A. Wilson, the first U.S. ambassador to the Holy See.

The Church is a source of information, and the United States benefits from "the type of channels" the Vatican has, said Wilson.

The Vatican is concerned not only about political issues but about moral issues, and is particularly useful for gathering information about Third World nations, Wilson said in a Feb. 24 telephone interview from Los Angeles.

Vatican gains from the diplomatic arrangement include "recognition of its status as a sovereign state" and having "a direct line of communication for exchange of information, thoughts, ideas" with the United States, he said.

Wilson, a member of President Ronald Reagan's kitchen cabinet, was at the Vatican from 1981-86, first as Reagan's personal representative to Pope John Paul II then as ambassador.

Vatican data was especially vital for understanding the African nations, h said.

The United States was "very con cerned about the problems of starvatior of famine," he said. International devel opment efforts "were made more effec tive, more efficient by understandin the problems from a moral, religiou perspective."

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Love One Another As Christ Loved His Church

Iembers of a confirmation class from St. Benedict the Moor in Winston-Salem attend a harismatic Renewal retreat at Hickory. Members (l-r) are: (seated) Rhonda White, youth irector, Monica Ford; (second row) Aurelia Boyd, Bobbie May, retreat speaker, Willie ing, youth director; (rear) Tony Hinson, Tryla Green, Bobby J. Smith, Kimberly Jones, Vill Vaughn, Ben Vaughn. Photo by MARION CARDOZA

Charismatic Renewal Called Part Of Church Tradition

By MARION CARDOZA

HICKORY—Charismatic renewal r baptism in the Holy Spirit is part of ie tradition of the Church, said Deacon Iugo May of Hickory at a Charismatic Renewal Retreat Feb. 22 at the Catholic Conference Center.

Deacon May helped wife Bobbie, piritual director, lead the Saturday retreat for about 75 people. They are parishioners at St. Aloysius Church in Iickory.

"The charismatic renewal belongs 1 the heart of the church," said Deacon Aay.

Bobbie May said people first need o prepare their hearts for the Lord, to be pen to the renewal process and the ccompanying gifts of the Spirit.

"When we allow Him to come and lwell in us, there is no darkness," she aid. "When we treat Jesus as a stranger, ve think of Him as our judge and we feel nworthy. When you treat Him as a riend and open your heart to Him, He ecomes your friend."

However, before that can happen, all unconfessed sin must be unloaded, said May. "We concern ourselves with outward appearances, not knowing that inside we are shriveled up like a dry sponge. We must be immersed, soaked in the sacrament of reconciliation."

May encouraged the participants to read "the love letters" in the Bible. "Then put them into action. If we don't know and understand the Scriptures, we can't understand and receive His forgiveness. He heals our souls of sin and restores us to become effective vessels of God."

Joyful music, sung in English as well as in the Spirit, punctuated the retreat.

Since speaking in tongues has been misunderstood by many people, May spoke at length about the meaning and purpose of "this gift." When she and her husband first came into the renewal 21

See **Charismatic,** Page 13

THE ORATORY

THE 12TH ANNUAL CARDINAL NEWMAN LECTURE
Saturday March 14, 1992
10 a.m. - 4 p.m.
Dr. Sandra Schneiders, IHM

The Oratory is happy to present Sandra Schneiders, Ph.D., for the Newman Lecture. She is professor of New Testament and Spirituality for the Jesuit School of Theology at Berkeley and the Graduate Theological Union
All are welcome as guests of the Oratory. Beverages will be provided for those who wish to bring a bag lunch.

MARY AND MARTHA
8 p.m. Friday March 27 - 5 p.m. Saturday March 28, 1992
Fr. Conrad Hoover, C.O.

The home of Mary and Martha was a place of hospitality for Jesus. The Gospel of John tells us how much Jesus loved these sisters and their brother, Lazarus. They were family for him and he shared with them experiences common to life -- prayer and activity, faith and pain, life and death. On this Lenten retreat we will look into these experiences with these friends so bonded by love.
$40 Pre-register by March 13
$15 commuters

Gift Planning

Giving Is An Important Part Of Every Catholic's Life

This is the first article on planned giving, part of an ongoing series by the Office of Development. Planned giving stories will appear every other month. Stories on stewardship will appear once every month.

By JIM KELLEY

Giving is an important part of every Catholic's life. After all, it is through giving that we grow as Christians and are able to carry out Christ's work in the world.

Many people don't feel they have the financial resources to give as much as they would like, while also carrying out their responsibilities to their loved ones and others.

If you have ever felt this way, I believe you will be interested in information and assistance offered by the diocese. In fact, every Catholic interested in making the best use of his or her resources will want to know more about gift planning.

What is gift planning?

Quite simply, gift planning is a process that helps you identify ways of giving that suit you best. Some methods are familiar, such as giving by cash or check, while others may be new to you, such as giving through life insurance or in your will.

The gift planning process helps you plan so that you, your loved ones and others for whom you care will be provided for as you desire. At the same time, you may discover new ways of giving to your parish, Catholic agencies, Catholic schools or the diocese that you never realized were possible.

For example, by planning a gift by will, you can fulfill a desire to make a special gift without diminishing financial security for yourself or your loved ones. A bequest can be arranged as part of the will-making process. That simple addition can speak volumes about your faith.

A stronger mission.

Why does the diocese offer information and assistance with gift planning?

First, as people grow in their stewardship life, they realize that limiting their stewardship of treasure to just their income doesn't really reflect all that they have. Hence, more and more people are including their assets in their long range plans related to stewardship of treasure.

Second, we hope to provide information that will be helpful to you and your loved ones as you make plans for your future security. Third, we are ever mindful of the need for future financial stability to carry out the church's mission in our diocese and know that gift planning can help strengthen the base of financial support for parishes, Catholic agencies, Catholic schools and the diocese.

For example, bequests (gifts from wills) are steadily accounting for more and more support to charitable and religious organizations of all types nationwide.

In 1990, an estimated $7.81 billion in the form of bequests went to charitable institutions in America, according to the American Association of Fund-Raising Counsel Trust for Philanthropy.

Ready to help.

The diocese also has a responsibility to Catholics in our area to provide information about ways to enhance their stewardship. A gift planning program does just that.

Our Diocesan Development Office will be happy to answer questions you may have about methods of giving (at no obligation, of course). We can also work with you and your attorney or other financial advisor as you consider a particular method of giving.

I invite you to watch for this column, which will appear every two months in *The Catholic News & Herald.* I will be sharing information and ideas about ways to give that can save you money and enhance your overall plans. If you would like more information about anything you see discussed, feel free to write me at 1524 E. Morehead St., Charlotte 28207, or call me at (704) 331-1709 or 377-6871.

The size of a gift to the church is not what is more important. But all believers are called upon to participate in the act of giving and the exercise of good stewardship. Our gift planning program can assist you to that end.

You may discover surprising benefits for yourself and Christ's mission.

Jim Kelley is director of the Office of Development.

EMPLOYMENT OPPORTUNITIES

WANTED: Dynamic, spiritual, experienced youth minister to serve parish of 2,400 families. Those interrested should send a resume and salary requirements to Susan Krasniewski, St. Gabriel's FDC, 3016 Providence Road, Charlotte NC 28211

Positions Available: Assistant principal, guidance counselor. and instructors in Computer Sciuence, Latin, Spanish, Chemistry and Physics. Acquinas High School is a diocesan high school. (9-12). Submit resume and salary requirements to: Father John Fitzpatrick, Principal, 1920 Highland Ave., Augusta, GA 30904-5305.

Position Open: St. Thomas Aquinas in Charlotte is looking for a part-time music director. Prerequisites include: knowledge of Catholic liturgy, must be both an instrumentalist and vocalist. Salaried position. Interested persons should call the parish office at (704) 549-1607 to arrange an interview with the priests of the parish. Further information available upon request.

Comunidad Hispana
Comuniquémonos

Llamados a compartir la mesa de la creación

Por el Santo Padre Juan Pablo II
(mensaje cuaresmal 1992)

La creación es para todos. Sí, al acercarse el tiempo de Cuaresma, tiempo en que el Señor Jesucristo nos hace un especial llamado a la conversión, quiero dirigirme a cada uno de vosotros para invitaros a reflexionar sobre esta verdad y a realizar obras concretas que manifiesten la sinceridad del corazón.

Este mismo Señor, cuya máxima prueba de amor celebramos en la Pascua estaba con el Padre desde el principio preparando la maravillosa mesa de la creación a la cual quiso invitar a todos sin exepción (cf. Jn 1,3) La Iglesia ha comprendido esta verdad manifestada desde los comienzos de la Revelación y la ha asumido como un ideal de vida propuesto a los hombres (cf. Act 2,44-45; 4,32-35) En tiempos más recientes ha predicado una y otra vez, como un tema central de su Magisterio social, el destino universal de los bienes de la creación, tanto materiales como espirituales. Asumiendo esa larga tradición, la Encíclica "Centesimus annus", publicada con ocación del centenario de la "Rerum novarum" de mi predecesor León XIII, ha querido promover la reflexión sobre este destino universal de los bienes, que es anterior a cualquier forma concreta de propiedad privada y debe iluminar su verdadero sentido.

Sin embargo, es doloroso constatar cómo, a pesar de que estas verdades, claramente formuladas, hayan sido tantas veces repetidas, la tierra con todos sus bienes- que hemos comparado con un gran banquete al cual han sido invitados todos los hombres y mujeres que han existido y que existirán - en muchos aspectos, está todavía, por desgracia, en manos de unas minorías. Los bienes de la tierra son maravillosos, tanto aquellos que nos vienen directamente de la generosa mano del Creador, como los que son el fruto de la acción del hombre, llamado a colaborar en esa creación con su ingenio y su trabajo. Más aun, la participación en esos bienes es necesaqria para que cada ser humano pueda llegar a su plenitud. Por ello resulta aún más doloroso constatar cuántos millones quedan excluídos de la mesa de la creación.

Por eso, os invito de manera especial a centrar vuestra atención en este año conmemorativo del quinto centenario de la evangelización del continente americano, que en modo alguno ha de limitarse a un mero recuerdo histórico. Nuestra visión del pasado tiene que ser completada por una mirada a nuestro alrededor y hacia el futuro (cf. centesimus annus 3) tratando de discernir la misteriosa presencia de Dios en la historia, desde la cual nos interpela y nos llama a darle respuestas concretas. Cinco siglos de presencia del Evangelio en aquel Continente no han logrado aún una equitativa distribución de los bienes de la tierra; y ello es particularmente doloroso cuando se piensa en los más pobres entre los pobres: los grupos indígenas y junto con ellos muchos campesinos, heridos en su dignidad por ser mantenidos incluso al margen del ejercicio de los más elementales derechos, que también forman parte de los bienes destinados a todos. La situación de estos hermanos nuestros clama la justicia del Señor. Por consiguiente se ha de promover una generosa y audaz reforma de las estructuras económicas y de làs políticas agrarias, que aseguren el bienestar y las condiciones necesarias para un legítimo ejercicio de los derechos humanos de los grupos indígenas y de las grandes masas de campesinos que con tanta frecuencia se han visto injustamente tratados.

El Santo Padre Juan Pablo II
(foto CNS de Reuters)

Para éstos y todos los desposeidos del mundo - pues todos somos hijos de Dios, hermanos unos de otros y destinatarios de los bienes de la creación - debemos esforzarnos con todo empeño y sin dilaciones para que ocupen el puesto que les corresponde en la mesa común de la creación. En el tiempo de cuaresma y también durtante las campañas de solidaridad - campañas de Adviento y semanas en favor de los más desposeídos - la conciencia clara de que la voluntad del Creador es poner los bienes de la creación al servicio de todos, debe inspirar el trabajo por una auténtica promoción integral de todo el hombre y de todos los hombres.

En actitud orante y comprometida hemos de escuchar atentamente aquellas palabras : "Mira que estoy a la puerta y llamo" (Ap 3,20). Sí, es el mismo Señor quien llama dulcemente al corazón de cada uno, sin forzarnos, esperando pacientemente que le abramos la puerta para que El pueda entrar y sentarse a la mesa con nosotros. Pero, además, nunca debemos olvidar que - según el mensaje central del Evangelio - Jesús llama desde cada hermano y nuestra respuesta personal servirá de criterio para ponernos a su derecha con los bienaventurados, o a su izquierda con los desdichados: "Tuve hambre, tuve sed, era forastero, estaba desnudo, enfermo, en la carcel"....(cf. Mt.25,34).

Pidiendo fervientemente al Señor que ilumine los esfuerzos de todos en favor de los más pobres y necesitados, os bendigo de todo corazón en el nombre del Padre y del Hijo y del Espiritu Santo. Amen.

Noticias Breves

Papa dice que nueva Evangelización exige igual celo por parte de los Religiosos

Ciudad del Vaticano (CNS) — El Papa Juan Pablo II dijo a los miembros de las órdenes religiosas que la nueva evangelización del mundo exige la misma cantidad del celo mostrado hace 500 años por los misioneros que vinieron a las Américas. Las festividades de 1992, dijo él en la Basílica de San Pedro el 2 de febrero, deberían abarcar la acción de gracias por los religiosos que se dedicaron a "convertir aquellas tierras en santuarios de la presencia misericordiosa y fiel" de Dios. Ellos no habrían podido llevar dicho trabajo misionero a su término si su consagración a Dios no hubiera sido como un fuego interior viviente, que revelara la cercanía de Cristo, como señal de esperanza para todos los pueblos.

Obispo rojo de Mejico sepultado en ceremonia emotiva

Ciudad Méjico (CNS) — Con flores y puños cerrados en alto, los dolientes presentaron sus últimas condolencias a MonseñorSergio Méndez Arceo, obispo jubilado de Cuernavaca, uno de los clérigos más francos de Méjico que fu sepultado el 8 de febrero después d morir de un ataque cardíaco. Un estimad de 1500 personas congestionó la catedr de la época colonial de Cuernavac cerca de Ciudad Méjico, para particip en una ceremonia altamente emotiv que fué en parte un servicio religioso en parte una asamblea polític Queremos Obispos que tomen partid con los pobres, cantaban grande secciones de la multitud al Obispo ac tual de Cuernavaca, Monseñor Lui Reynoso Cervantes.

Sacerdote Brasileño obtiene galardón de anti-esclavitud

Londres (CNS) — El Padre Ricard Rezende, ex-director nacional de l comisión pastoral de tierras de lo Obispos Brasileños, ha sido nombrad recipiente del Galardón Internaciona de Anti-Esclavitud para 1992. El Padr Rezende, que es actualmente párroco d Río María, Brasil, recibió el galardó por su lucha contra el trabajo esclavo e el estado amazónico brasileño de Par La medalla de plara es otorgad anualmente por la entidad Anti-Slaver International, basada en Londres.

Nuestra Iglesia
II - Es Apostólica

Por PADRE SILL RUEDA

El Reino de Dios objeto central del mensaje de Jesús, siguió siendo también en la predicación de los Apóstoles, si bien con otras fórmulas. Por eso no se puede hacer una dicotomía entre Iglesia y Reino de Dios porque los dos estan muy relacionados. La Iglesia no es el Reino, pero su finalidad es estar al servicio de este, como nos dice la "Eclesiología Elemental". Asi que la Iglesia es como la explicación y continuidad de ese Reino en la tierra.

En torno a la predicación de los Apóstoles se fue formando y creciendo, poco a poco una comunidad a la que los Judios llamaron "secta de los nazarenos" y que a los ojos de muchos venía a ser un grupo religioso más, de todos los que ya existian, aunque con características propias y muy diferentes a las del Judaísmo de aquel tiempo.

La mayor parte de los primeros Cristianos venían de Jerusalen o al menos eran de origen Palestino. Hablaban Arameo, por tanto su mentalidad era semita. Leían la Biblia en Hebreo y se sentían muy arraigados en las tradiciones Judias, sobretodo en cuanto a la Sinagoga y el Templo. cumplian la le de Moisés y el rito de la circuncisión. S cultura era rural y su situación económic muy baja. Se les llamó Judeo-Cristianos Eran bien vistos por el pueblo.

Otro grupo era los que habían vivid en las colonias Judias, que existían e las ciudades ribereñas del Mediterraneo Hablaban Griego común, leían la Bibli en Griego y tenían menos apego a la le mosaica que los Palestinos. Su estilo er urbano y su posición económica much mejor. A estos se les conoce com Cristianos, Helenistas.

La unión entre estos dos grupos a principio no tuvo ningún problema. E las reuniones que se hacían en las casa escuchaban las explicaciones de lo Apóstoles, compartían sus bienes celebraban la "fracción del pan" o sea l eucaristía de hoy. Pedro ocupaba u lugar preferente en la comunidad también Santiago y Juan, por eso se le llama "columnas de la Iglesia".

Asi fue como empezó a formarse l verdadera Iglesia de Cristo, con l predicación y trabajo sin descanso d los Apóstoles, pasando por dificultade y preocupaciones, hasta nuestros días Pero siempre adelante y firme en la enseñanzas de la Buena Nueva. Jesús e el modelo, el guia y el maestro, el puent entre Dios y el hombre, la cabeza visibl de la estructura de la Iglesia en el mundo Los Apóstoles los continuadores de es obra y los responsables de transmitir e mensaje, la parte humana de la cual s vale Dios para hacer conocer a lo hombres sus deseos y dones. Por es decimos que nuestra Iglesia e Apostólica.

Cardinal O'Connor Aids New Lebanese-American Unity Effort

NEW YORK (CNS) — A new initiative to unite Lebanese-Americans of all religious communities in a campaign to aid Lebanon was launched at a meeting Feb. 26 called by Cardinal John J. O'Connor of New York.

Some 40 key leaders, lay and clerical, came from across the country in response to an invitation to meet at his residence. They included members of the Druze and Muslim communities, as well as the various Christian bodies represented in Lebanon.

Maronite Archbishop Francis M. Zayek and Sunni and Shiite imams were among the clergy participating.

Cardinal O'Connor, president of the Catholic Near East Welfare Association, pledged his and the agency's support for efforts to obtain more U.S. assistance for Lebanon as well as such specific goals as ending the U.S. government ban on travel to Lebanon by U.S. citizens and restoring U.S. consular services in Lebanon.

Msgr. Robert L. Stern, Catholic Near East general secretary, and other top staff attended the meeting. The association's U.S. staff, a member said, et exemption from the general ban on travel to Lebanon through "collaboration of the various governments involved."

In calling the group together, the cardinal was following up on a promise he made during a visit to Lebanon in early January, when he told officials he would encourage more support from Lebanese-Americans.

After the meeting, Antoine Chedid, Lebanese consul general in New York, hosted a gathering to honor Cardinal O'Connor on the "historic" occasion. "You promised and you delivered as usual," he told the cardinal.

Chedid said Lebanese President Elias Hrawi had extended his best wishes for success in the project.

In comments to reporters, the cardinal said he would write a report on the meeting at his residence and send it to participants for wider distribution in the Lebanese-American community. One participant, he said, had offered use of a mailing list with 50,000 names.

One option under consideration, he said, is getting large numbers of Lebanese-Americans from all over the country to petition the government for permission to make a pilgrimage to Lebanon. He said he was willing to accompany them, and offered the services of Catholic Near East in making arrangements.

Letters (From Page 4)

strive to preserve. The foregoing could tend to confuse some readers.

Our Lady of Lourdes is my home parish and of which I am proud. If the presenter is accurately quoted, I am displeased that OLL was the platform from which those statements were issued.

Father Edmund Kirsch
Murphy, N.C.

Editor's note: Father Sullivan may have used a poor choice of words, which may appear contradictory to doctrine. However, the point he was making in the context of the article was that people must make a conscious decision at some time in their cognitive life to follow Jesus.

DESCUBRE La Fe

15. ¿QUÉ ES LA LITURGIA EUCARÍSTICA O MISA?

La Misa es la cumbre y la fuente de nuestra vida católica. Es una maravillosa cena ceremonial en la que somos nutridos por el cuerpo y la sangre de Jesús bajo las apariencias de pan y vino.

En la Santa Misa nosotros participamos de nuestra vocación sacerdotal en la forma más elevada. Nosotros alabamos a Dios, le damos gracias, celebramos el memorial de nuestra redención, la pasión, resurrección y la ascensión de Cristo. Unimos nuestras voces a la de Jesús, con los ángeles y los santos y nuestros hermanos y hermanas, para alabarle mediante el ofrecimiento, otra vez, del sacrificio de Su Hijo en la cruz.

La liturgia eucarística nos dice que la noche que iba a ser entregado, antes de morir, Jesús tomó pan y dijo: "Esto es mi cuerpo que será entregado por vosotros." Entonces tomó el caliz con vino y dijo: "Este es el caliz de mi sangre, sangre de la alianza nueva y eterna, que será derramada por vosotros y por todos los hombres, para el perdón de los pecados." En esta consagración de la liturgia, el pan y el vino se convierten en el Cuerpo y la Sangre de Cristo. Esto se llama "transubstanciación."

Jesús dijo también: "Hagan esto en conmemoración mía." Fué entonces cuando Jesús le dió a Sus apóstoles y a sus sucesores el poder de que lo que Él hizo, lo hicieran ellos en cada Misa.

La Eucaristía es el acto supremo de adoración y culto del Pueblo de Dios. En la Eucaristía los fieles son nutridos espiritualmente al escuchar la predicación de la Palabra y al recibir al Señor en la Santa Comunión. Las experiencias de la congregación, fortalecen y mantienen viva la Fe y, al compartir la cena eucarística, les une un sentido de comunidad como Pueblo de Jesucristo. Así todos son inspirados de nuevo para vivir y ser testigos del Evangelio de Jesús.

Participants in a Charismatic Renewal retreat at the Catholic Conference Center in Hickory.
Photo by MARION CARDOZA

Charismatic (From Page 11)

years ago, she said family and friends questioned them. "Why do you do that?" they asked. "What does it mean."

For years, she was hard pressed to explain it. Then one day, a longtime friend — a nun — told her: "That's the Holy Spirit expressing in your heart what you can't express. You don't have to understand it. God hears and understands. It's the Holy Spirit praying for you, praying for all your needs even those you aren't aware of."

May said she then realized the importance and the need for this heavenly language. Praying in the Spirit is also a way of resting in God, since it's effortless and comes from the heart not from the head, she said. More importantly, this form of prayer is a way of entering into praise and worship, bringing us into His presence.

Power is released when people praise and thank God in all things, said May. "The devil will attack us any way he can. We overcome him through the power of praise and a prayer of faith."

Deacon May spoke about *Fanning the Flame*, a book written by theologians on the history of the sacraments of baptism, confirmation and the Eurcharist. The book shows that "historically, when people were baptized and confirmed, they prophesied, prayed for healing and received it, and spoke in tongues."

The renewal practices spoken about today were common until the 7th or 8th centuries, when "they went by the wayside," said Deacon May. "What we need to do now is — not with clubs and axes but with prayer, love and care — to 'fan the flame' back into the fire that it should be. And we need to do it in our diocese and our parishes first."

The flame has been fanned in many parishes around the country, he said, referring to powerful charismatic groups in places like Miami. Many priests have responded accordingly and are encouraging catechists to do "Life in the Spirit" seminars, he said.

A nine-member confirmation class from St. Benedict the Moor Church in Winston-Salem attended the retreat. The experience was new for all of them except Youth Director Rhonda White.

"I went through a terrible time in my life some years ago," said White. "A nun told my husband to lead me in this direction. It (the renewal) has helped me to bear all things ever since. I now have a personal relationship with the Lord."

White said the Lord prompted her to bring the class to the retreat. Also, however, she said she thought the group of young people "would respond to the Spirit of God calling them."

Willie King, who works with White also as a director, said she was "really touched" by the experience and would like to attend more meetings.

One of the youths said, "It helped bring out the Holy Spirit in me. Very uplifting. And, it was different in a good way."

February marked the 25th anniversary of the charismatic renewal in the Catholic Church, according to the February 1992 issue of *New Covenant*, a Catholic charismatic publication. The renewal started in 1967 at Duquesne University in Pittsburgh during the baptism in the Spirit of several students at a retreat. In 1980, a Gallup poll showed that 18 percent, or about 50 million, of the Catholic population in the United States called themselves "charismatics," according to the magazine article. Many attribute this new outpouring of the Holy Spirit as an answer to the prayer of Pope John XXIII, who prayed for a new Pentecost at the beginning of Vatican II.

Marion Cardoza is a parishioner at Our Lady of Lourdes in Monroe.

K OF C

Please pray for the following deceased priests during the month of March.

Reverend John H. Huston, 1976
Reverend Francis Gorham, 1981
Reverend Justin J. Pechulis, 1983
Reverend Robert A. Gibson, 1987
Reverend Francis J. Morrissey, 1949
Reverend James Gallagher, 1950
Reverend Aloysius Adler, 1954
Msgr. William T. O'Brien, 1960
Reverend John M. Breunig, 1985
Reverend John D. Kells, 1990
Reverend William Mayer, OSB, 1904
Reverend Patrick Donlon, OSB, 1913
Reverend Prior Nicholas Bliley, OSB, VG, 1943
Reverend Ambrose Gallagher, OSB, 1946
Reverend Florian Checkhart, OSB, 1951
Reverend Richard Graz, OSB, 1952
Reverend Michael McInerny, OSB, 1963
Reverend Vincent Campbell, OSB, 1965
Reverend Joseph Tobin, OSB, 1978

Diocesan News Briefs

Senior Citizens Day

CHARLOTTE — Senior citizens are invited to celebrate the Feast of St. Patrick with Bishop John F. Donoghue at an 11 a.m. Mass March 14,at St. Patrick Cathedral, followed by a traditional Irish lunch.

To register for lunch, call your parish senior group or the cathedral office, (704) 332-2283.

Young Adult Spring Conference

BELMONT—The Office of Young Adult Ministry is hosting its annual spring conference at Belmont Abbey College March 21 from 9 a.m.-5 p.m. The theme is "Our Catholic Identity."

Tom Calabro and Joanna Case will make presentations on "What Makes Us Uniquely Catholic" and "How To Live a Sacramental Life."

Cost is $15. Send registration to YAM Office, 1524 E. Morehead St., Charlotte, NC 28207. For more information, call Pam Newton, (704) 377-6871.

All young adults are welcome.

Day Of Prayer For Women

HOT SPRINGS—The Jesuit House of Prayer is sponsoring a day of prayer and reflection for women March 21 from 10 a.m.-3 p.m. Dore Hansel will lead the group on the theme, "The Healing Touch of the Lord."

To register or for more information, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call, (704) 622-7366.

Women's History Month

BELMONT—As part of a celebration of Women's History Month, Belmont Abbey College is sponsoring a presentation on "Women as a Topic in Film — Ibsen's 'A Doll's House'" March 24 at 6:30 p.m. in Stowe Hall, Rm. 222.

Another talk on "Gender Stereotypes" will be given March 31 at 4 p.m., also in Stowe Hall, Rm. 222.

The presentations are free and open to the public.

Serving the Poor

BLADENSBURG, Md. — The Daughters of Charity extend an invitation to single women ages 19-40 to give one or two weeks of their summer in service to the poor.

The live-in program with the sisters is designed to help the sisters with their ministry by providing day care, health care, education and social ministry to children, the elderly and the homeless.

Opportunities exist throughout the Southeast (the Carolinas, the District of Columbia, Maryland, Virginia, West Virginia, Georgia and Florida).

For more information, contact Sister Catherine Norton, Daughters of Charity, 5717 Emerson St., Bladensburg, MD 20710, or call (301) 864-2957.

Knights' St. Paddy's Dance

GREENSBORO—The Knights of Columbus will hold a St. Patrick's Day dinner and dance March 21 from 6:30 p.m. to 12:30 a.m. Music will be provided by Bill Scarborough.

Cost is $30 per couple and includes dinner, beer, wine and set-ups. For more information, call Rocky Riccio (919) 852-7381.

Irish Children's Summer Program

GREENSBORO — Host families are needed for the Piedmont Irish Children's Summer program.

The program brings Catholic and Protestant boys and girls ages 9-11 from Northern Ireland for six weeks to a safe environment and creates opportunities for friendships crossing sectarian lines.

One parent must be in the home during the six week period from June 20 through July 31. For more information, call Barbara Carter (919) 299-5680, or Barbara Sullivan (919) 282-0543.

Alzheimer's Workshop

BELMONT — "Helping Families Face Alzheimer's, A Conference for Clergy (and others who work with Alzheimer patients and families)" will be Thursday, March 19 at Belmont Abbey College in Grace Auditorium.

The conference will help clergy, pastoral visitors and people who visit the sick to better understand the disease. Resources for both patients and caregivers will be available.

The seminar will begin with registration at 8:30 a.m. and conclude following a 1:45 p.m. round-table panel discussion.

Cost is $20 and includes lunch and a booklet, "Understanding and Caring for the Person with Alzheimer's Disease.

For more information, contact the Office of Continuing Education, (704) 825-6671.

St. Patrick's Day Fun

CHARLOTTE — St. Peter Parish in uptown Charlotte is hosting a St. Patrick's Day party March 14.

Festivities begin at 7:30 p.m., and include music, dance, refreshments and a good time.

Cost is $5 per person. For more information, contact the parish, (704) 332-2901.

Refugee Office Needs

CHARLOTTE — The Refugee Office of Catholic Social Services is in need of the following for newcomers; pots, pans, mixing bowls, glasses, knives, cutting boards, towels and linens.

To donate items, contact Sonia Hayden or Suzanne Monet, (70) 331-1720.

Tax Help For Seniors

CHARLOTTE — Tax filing assistance is offered free to senior citizens by Shepherd's Center.

To schedule an appointment, call (704) 334-4637. Appointments are made Wednesday and Friday mornings at Myers Park Baptist Church.

Elijah's Cave Retreat

HIGHLANDS — Father John Hoover is offering "recession-priced retreats," for $100 per week. Retreatants provide their own food.

After May, the cost increases to $175.

For more information, contact Father John Hoover, Elijah's Cave, P.O. Box 543, Highlands, NC 28741, or call (919) 526-2418.

Secular Franciscan Meeting

CHARLOTTE — The St. Maximillian Kolbe Fraternity will hold inquiry sessions during March, April and May for people interested in the Secular Franciscan Order.

The first session is March 8 at 2 p.m. at St. John Neumann in the council room.

For more information, contact Jennye Johnson, (704) 357-3322, or Conventual Franciscan Father Richard Bellow, (704) 536-6520.

Stressed, Anxious or Depressed?

GREENSBORO — Counseling is available through the Catholic Social Service office in the Franciscan Center in Greensboro.

Fees are based on a sliding scale, according to income. Therapy is offered by mental health professionals.

To schedule an appointment, call (919) 274-5577.

Contemplative Spirituality for Lent

CHARLOTTE — A five-week series, "Contemplative Spirituality for Lent," will offered at St. John Neumann in two separate sessions; Tuesday evenings March 10- April 7 from 7 p.m.-9 p.m., and Thursday mornings, March 5-April 2 from 10 a.m.-11:30 a.m.

The series will look at practical ways to integrate contemplative spirituality and prayer into our daily lives. Also studied will be some of the great saints and doctors of the Church who have contributed to a rich Catholic heritage.

Topics include Contemplative Spirituality, Desert Fathers and Mothers, St. Bernard of Clairvaux, St. Julian of Norwich and St. Teresa of Avila.

Only those interested in the Thurday morning sessions are asked to call and register to determine if enough people are interested at that time. Please call Cindy Cook at (704) 535-4197.

Foster Care

ASHEVILLE — Buncombe County's Department of Social Services is looking for foster families. The number of foster children in the department's custody has nearly doubled in the last three years. The agency has 320 foster children and only 87 foster homes.

If interested in becoming a fost parent for children ages 10-18, call Je Jarvis at (704) 255-5819. Special trai ing will be provided.

Pro-life Training Session

ASHEVILLE — Birthright Asheville, a pro-life emergency pre nancy service, is offering a volunte training session March 21 from 9 a.n 4 p.m. at Trinity Presbyterian Churc

For information, call Birthrig (704) 252-1306, or Karen Brown, (70 628-1932.

Lenten Retreat

HICKORY — A Lenten retre "The Contemplative Heart," will be the Catholic Conference Center begi ning March 13 at 7 p.m. and endi March 14 at 3 p.m. Spiritual director Bobbie May.

The focus is the heart, the seat human life wherein dwells both dar ness and light. The scripturally bas retreat will center on prayer and deve opment of a deeper relationship wi God.

Cost is $74 for a single room a meals, or $59 for a shared room a meals. To register, send a non-refun able deposit of $10 (made out to Bobb May) to Bobbie May, 5617 Clearla Dr., Hickory, NC 28601. For more i formation, call (704) 327-8692.

The Catholic News & Herald we comes parish news for the dioces news briefs. Submit releases 10 da before desired date of publication.

Upcoming Diocesan Events

Mar. 8 Grand Prix Party
The Atrium, Charlotte
First Union Center
Jim Brownd (704) 364-7425

Mar. 8 Confirmation/Rite of Election
St. Patrick Cathedral, 12:15 Mass
Sister Sue Thomas (704) 334-2283

Mar. 13 1st Friday Family Feast
St. Paul's Parish Center
Greensboro, 6:15 p.m.
Pat Arnett (919) 282-1437

Mar. 13-15 Engaged Encounter
Catholic Conference Center, Hickory
Jane Anklin (704) 377-6871

Lay Ministry Training
"Social Ministry"
Living Waters, Maggie Valley
10:00 a.m. - 4:00 p.m.
Sister Timothy Warren
(704) 334-1805

Mar. 14 Mass/Luncheon
Feast of St. Patrick
St. Patrick Cathedral
Father Frank O'Rourke
(704) 334-2283

Mar. 14 BarB-Q Dinner
Benefit North Irish Children
Church Hall, 6:30 p.m.
St. Margaret Mary
Pat Barry (704) 686-3853

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World and National Briefs

Report Says TV 'Devalues' Children, Elderly, Minorities, Women

WASHINGTON (CNS) — Commercial television "devalues and stereoypes'' children, the elderly, ethnic miorities and women, the American Psyhological Association said in a report ssued Feb. 25. By excluding them from programs and presenting negative imges when they are portrayed, TV cretes or maintains prejudices and racism nd has a negative effect on self-esteem, he report said. A task force of nine psychologists, appointed by the assoiation, conducted a five-year review of xisting research on TV's effects on ulnerable groups in society.

Educational Choice Flounders, Threatens Public Schools, Aide Says

WASHINGTON (CNS) — Choice in education that could benefit non-ublic schools is not moving because he National Education Association oesn't want it and public schools are scared of it, a congressional aide said Feb. 24. "Public school people obviusly feel very threatened by it,'' said Andrew Hartman, aide to Rep. William . Goodling, R-Pa., who is the ranking minority member on the House Subcommittee on Elementary, Secondary nd Vocational Education. "Probably he most important reason'' that choice-n-education programs aren't moving is hat "groups like the NEA,'' the major eacher union in the country, he said, don't want it to happen.''

Vatican Official Surprised At Extent Of U.S. Ecumenism

COLUMBUS, Ohio (CNS) — Afer two days in Columbus at a national onsultation on local ecumenism, the atican's top ecumenist said he was amazed at the extent of such activity in the United States. "I would never have believed when I came yesterday that so much was happening in ecumenism on the local level in the United States. It is so much encouragement for all of us,'' Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, said Feb. 22. He also had advice for Catholic parishes: Lay people should exercise more leadership in local ecumenism.

New Lay-led Program Launched To Help Defend Catholic Faith

NEW YORK (CNS) — A new lay-led program was launched Feb. 23 in New York for "the educated Catholic who wishes to play an active role in the defense of the faith.'' Cardinal Alfons Maria Stickler celebrated a Pontifical Tridentine Mass to initiate the Dietrich von Hildebrand Institute. The cardinal, retired curator of the Vatican Museum and Library, also gave the institute's first lecture on "The Apostolic Origins of Priestly Celibacy.'' He was scheduled to give two other lectures.

Students, Educators See Need For Honest Answers About Sex

WHEELING, W.Va. (CNS) — Giving teen-agers honest answers about sex might be the best way to keep them from experimenting with it, educators and students in the Wheeling-Charleston Diocese agree. "When we were younger, you heard all kinds of stories and you didn't know if they were true or not,'' said Erin Palermo, a ninth-grader at St. Francis Central School in Morgantown. "It would be a lot easier if people were more open about it.'' Palermo and her fellow seventh-, eighth- and ninth-grade students participated in a recent "chastity rally'' at the school. During the rally, students performed skits, held a prayer service, watched a video and listened to talks on the medical implications of premarital sex and on the church's teaching on sexuality.

Stewardship Pastoral Draft Calls For 'Truly Radical' Response

WASHINGTON (CNS) — Time, talent and money are all important to good stewardship, says the first draft of the U.S. bishops' pastoral letter on the subject. "But to be a disciple and a good steward involves something more, something truly radical: committing one's very self to the Lord Jesus!'' according to the draft. The pastoral, "Stewardship: A Disciple's Response,'' was distributed to all U.S. bishops in mid-February. Comments on the pastoral will be accepted through April 3. The final draft is expected to be submitted for approval at November's general meeting of the U.S. bishops.

U.S. Contracts With CRS For Relief Program In Russian Far East

BALTIMORE (CNS) — Catholic Relief Services in March will begin a $41 million emergency food relief program for 500,000 people in the Russian Far East under a contract with the U.S. government. The U.S. Department of Agriculture, which signed the six-month contract with CRS, estimates the value of food aid at $29 million. The rest of the money will go for shipping, storing and distributing the food. The contract was signed Feb. 6. CRS spokeswoman Jennifer Habte said CRS expects to stay in the Russian Far East for more than the six months under the USDA pact. The limit for emergency funding is six months, she said. CRS said it would seek aid from other U.S. government agencies to stay through the winter of 1994.

British Bishops Urge Social Conscience Vote

LONDON (CNS) — The British bishops urged Catholic voters to express their views on major social issues such as abortion, health care and genetic engineering when they go to the polls in a general election later this year. Catholics should vote "in a well-informed and socially responsible manner'' and send candidates a message on their moral concerns. The election, which will determine the shape of the next national government, must by law take place no later than July 9. Many observers expect it to be April 9.

Vietnam Asks Nuns To Reopen Some Church-run Schools

VATICAN CITY (CNS) — Vietnam's communist authorities have asked some church-run schools to reopen to help face a continuing education crisis, Vatican Radio reported. The government made the request to groups of nuns in the southern part of the country, Vatican Radio said Feb. 24. Vietnam nationalized Catholic schools after the communist takeover in 1975. Teachers — most of them nuns — were forced to resign their positions. In many areas of the south, however, parents have continued to pay the nuns to instruct their children in unofficial schools. The government discovered the clandestine education network and has generally tolerated it.

Algerian Archbishop Says Coup Helped Prevent Civil War

ROME (CNS) — Algerian Archbishop Henri Teissier defended the army's recent breakup of free elections, saying the move helped prevent civil war in the North African nation. "If the Islamic Salvation Front had come to power, a type of civil war would have exploded in (Algerian) society,'' the archbishop said. "The authorities' objective was to guarantee the civil peace, and I think this objective was reached. These measures, by insuring normal social life, prevent the conflict that is feared by many people,'' he said in an interview in an Italian magazine.

Pope Urges More Local Responsibility For African Church

POPONGUINE, Senegal (CNS) — Although the church in Africa still needs and deserves outside help, it is time for African Catholics to take more responsibility for their communities, Pope John Paul II said. At the oceanside Marian shrine of Our Lady of Liberation Feb. 21, the pope celebrated Mass and met with members of the local bishops' conference, which includes prelates from Senegal, Mauritania, Cape Verde and Guinea Bissau. "The African church's obligation to be missionary within itself and to evangelize the continent requires collaboration among the particular churches of every African country," he told the bishops at Poponguine, a small town south of Dakar.

DISCOVER the faith

15. WHAT IS THE EUCHARISTIC LITURGY (MASS)?

The Mass is the summit and source of our Catholic lives. It is a marvelous ceremonial meal in which we are nourished by the body and blood of Jesus under appearances of bread and wine.

In Holy Mass we participate in our priestly calling in the highest way. We praise God, we give thanks for, we celebrate the memorial of our redemption, the passion, resurrection and ascension of Christ. Joining our voices with that of Jesus, with the angels and saints and our brothers and sisters, we praise God by offering again the sacrifice of His Son on the cross.

The Eucharistic liturgy tells us the night before He died, Jesus took the bread and said, "This is my body which will be given up for you." He then took the cup of wine and said, "This is the cup of my blood, the blood of the new and eternal covenant. It will be shed for you and for all so sins may be forgiven." In this consecration of the liturgy the bread and wine cease to exist and the Body and Blood of Jesus Christ become really present under the appearances of bread and wine (transubstantiation).

Jesus also said, "Do this in memory of me." It was then that Jesus gave to His apostles and their successors the power to what He had done and what is done at every Mass.

The Eucharist is the People of God's supreme act of adoration and worship. In the Eucharist the faithful are spiritually nourished by hearing the preaching of the Word and by receiving the Lord in Holy Communion. The congregation experiences, strengthens and keeps alive the Faith and, in the shared Eucharistic meal, the sense of community that unites it as the people of Jesus Christ. All are inspired anew to live and witness to the Gospel of Jesus.

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Daughter Breaks Her Father's State Basketball Scoring Record

NEW BRUNSWICK, N.J. (CNS) — John Somogyi was glad to see his New Jersey state record of 3,310 points scored in high school basketball games recently fall to a female.

"This gives girls the opportunity to put greater effort forth — it opens doors," he said. "This has captured the imagination of young women in athletics. It gives them recognition."

But Somogyi was even more glad to see the record stay in the family. The new record-holder is his daughter, Kristen, a point guard at St. Peter High School in New Brunswick.

Kristen Somogyi, who broke her father's New Jersey state high school basketball scoring record. (CNS photo from *The Monitor*)

The coincidences between father and daughter's basketball careers are many. Kristen Somogyi broke her father's record at the same school he attended (from 1965-68); she wears the same No. 24 that her father wore 24 years ago; and when she plays basketball at the University of Virginia next fall, she will wear the same No. 14 that her father wore at Rutgers University.

St. Peter High School, in the Metuchen Diocese, is part of the Somogyi family heritage. John and his wife, the former Nancy Burns, both graduated in 1968. His wife's sister, Judy, graduated in 1970 and her parents graduated in 1939 and 1937.

Kristen Somogyi works very hard at honing her basketball skills, working out three times a week with weights and running and following routines mapped out for her by her dad. But she describes herself as a "normal kid." She enjoys sleeping, talking on the phone, occasionally getting into trouble, being funny, golfing, going to the beach, playing volleyball and just "bumming around'' when she isn't practicing basketball.

She views her athletic career as a wonderful opportunity to meet interesting people, as well as an opportunity to travel and as a real lesson in life.

"I used to get frustrated with the refs," she said. "I've matured and don't let things bother me."

Basketball will, of course, play an important part in her future plans at the University of Virginia in Charlottesville, where she says there is a great blend of academics and athletics. She hopes to study communications or education at the university.

Her father pointed out that there are other possibilities in his daughter's future, such as the Olympics and professional basketball overseas. She sees her experience in sports as a positive thing that will help her throughout her life.

"Determination, work and competition will always be part of my life and will help me in living and in learning from other people," she said.

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Signs Football Grant-In-Aid...

Jim Oddo, head football coach at Charlotte Catholic High School watches as senior tackle Mike Hosemann signs a grant-in-aid to play football at East Tennessee State University.

Jack Stecher (l), Mecklenburg Area Catholic School board member, checks a numb during the school lottery as Franciscan Sister Mona Wingert and Joe Armstrong look

Photo by JOANN KEA

Lottery Assures Fair, Equitable Placement Of Pupils In Schools

By JOANN KEANE

Associate Editor

CHARLOTTE — Joe Armstrong has a bingo machine on his desk. Seems fitting; Catholics and bingo go hand in hand.

However, the regional executive director of Mecklenburg Area Catholic Schools isn't playing for fun, he's playing for the future of prospective Catholic school students.

This year's abundance of applicants vying for the slots in Charlotte area schools necessitated a fair and equitable system to place the students.

The Mecklenburg Area Catholic Schools board determined a lottery was the reasonable method for final placement in the grade levels with too many children and too few classrooms.

The bingo machine comes into play as an important element in the lottery.

Every remaining child was prioritized and assigned a number. The numbers were placed in the tumbler. Whirl, whirl, a turn of the handle, out pops a number. Bingo. Placement.

In years past, registration for many parents meant camping outside one school, staking a place in line. The process boiled down to a first-come-first-serve roulette. "It was unacceptable," said Armstrong. "The input received indicated this was unacceptable to those who had gone through the process. Parents could only try for admission into one school."

This year's registration was streamlined by the board, eliminating the painstaking process, while giving parents the options of registration locations, and forms that allowed them to prioritize their choice of schools.

Jack Stecher chaired the board admissions committee. He, and h delegates spent weeks working on a missions proceedures and policies, fin tuning all the nuances that form clas fications.

The process ran smoothly, allowi parents to apply at any time within t registration time frame.

The 1992-93 school year called f admissions according to classificatio At the elementary level, current st dents were guaranteed re-admissio Their siblings were placed at the top the priority list.

From that point, non-participati Catholics and non-Catholics current enrolled (as of Sept. 1, 1990) mai tained their status. Then registere Mecklenburg Catholics, Catholics ou side Mecklenburg County, siblings non-participating Catholic students a tending any regional Catholic eleme tary school who were not attending t school on Sept. 1, 1990, and non partic pating Catholics and non-Catholics.

The first round of lottery plac students who were participating Cath lics that applied prior to Jan. 15. "W were able to assign everyone to the second choice if they didn't make the first," said Stecher. Students assign to their second choice, however, will put on a waiting list at their first choi school. Lotteries were held for a sma tering of classes.

The March 3 lottery was round or Still to be placed are students in t other priority categories.

Foundation Plans Party To Benefit School

CHARLOTTE — Continuing its tradition of support for Charlotte Catholic High School, the CCHS Foundation is sponsoring the 12th annual Grand Prix party at First Union Plaza in the Atrium Sunday, March 8.

Prize winners will be announced throughout the evening by emcee Ty Boyd. The grand prize is a 1992 Grand Am from Dick Keffer Pontiac.

Other prizes include beach and mountain getaway weekends, jewelry, furniture, elegant dining at local restaurants, Charlotte Motor Speedway race tickets and lighting fixtures.

The last couple's name remaining after all others have been drawn will win the new teal-colored, four-door car. T second place winner will receive Oriental rug from Dilworth Orien Rugs and third place will qualify fo free ticket to next year's Grand Prix.

Each $150 ticket admits two.

The winner of an additional "Se ond Chance" drawing will win a fi day cruise for two to Mexico. Secon chance tickets are $25 and are availa with or without the purchase of Gra Prix tickets.

Since 1981, the Grand Prix has rais more than $130,000 to benefit CCCH

For ticket information, call L Raymond at (704) 366-0315.

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 27 • March 13, 1992

Everyone's Irish....

ained glass window honoring St. Patrick at St. Patrick Cathedral in Charlotte.
Photo by JOHN MAURER

Diocesan Youth Conference Theme To Challenge Teens

By JOANN KEANE
Associate Editor

CHARLOTTE — "Solving The uzzle: Finding Your Place In God," is the eme to set the tone of the 15th annual ocesan youth conference, March 27-29 at amp Thunderbird in Clover, S.C. About 0 teens from across the diocese are excted to attend.

Organizers say the theme "is an image at hopes to recognize the journey that each us sets out on each day of our lives."

Mercy Sister Carolyn Mary Coll, diocan director of Youth Ministry, says the nference brings young people together so ey have the experience of the larger Church. But, along with that comes the opportunity attend workshops and community build- g activities that foster their growth and ith and their understanding of the Church," ys Sister Carolyn.

With the teens, adult youth leaders will are in the experience as concurrent workops are held for their benefit, allowing the ults to better serve their youthful mem- rs from individual parishes.

Keynote speakers for the weekend conference are Anna Scally and Tom Zanzig.

Scally is assistant program director of Cornerstone Media, Inc. of Santa Rosa, Calif. She is also columnist for *Top Music Countdown*, a national youth-oriented magazine, and producer and disc jockey of "One to One," a popular radio show dealing with hot youth issues; and a workshop and youth ministry training speaker.

Scally returns for her second youth conference. Last year, she challenged teens to listen carefully to music while affirming their right to choose and appreciate popular music. This year, Scally adds an adult component to her repertoire, designed to bring adult youth leaders into a better understanding of popular music.

While Scally will light a fire for the teens during her opening address and workshops, Zanzig will bring the conference home with the closing address on Sunday, as well as workshops during the weekend.

Zanzig is a noted speaker and presenter

See **Youth**, Page 11

U.S. Bishops, Dioceses Seek To Put Own Stamp On Lenten Season

WASHINGTON (CNS) — This Lent bishops and dioceses throughout the United States have sought to put their own special stamp on the Church season.

They're focusing [illegible]ch topics as children's needs, pa[illegible]th and preparation, and the trac[illegible]ad of prayer, fasting and almsgi[illegible]

Bishop Frank J. Rodimer of Paterson, N.J., in a pastoral letter "Put Our Children First" dated Ash Wednesday, March 4, listed a five-point plan Catholics can undertake on behalf of children.

"I fear for a society which deplores but does little or nothing to address the horrible daily realities which many of our children face," Bishop Rodimer said.

His five points for Catholics in his diocese called for:

— An intercession to be read at Sunday Masses in Lent for Catholics to be active in pursuing pro-child and pro-family programs and policies.

— Catholics to speak out to elected officials on pro-child legislation.

— Fasting and abstinence to be undertaken for the protection of children in society.

— Parents to tell their children "they are loved, that they are special, and that they are important members of their family."

— An evaluation by diocesan offices to explore their ministries with regard to children and family life.

Bishop Rodimer outlined 17 "major concerns" which can affect children, including "the indispensable role of parents," "the strength of families," a "humane" welfare system, and issues related to separation and divorce, particularly child support.

Other concerns included education programs, Catholic schools, abortion, prenatal care, adolescent pregnancy, child care, the Family Leave Act bill, health insurance, employment, housing, domestic violence, and drug and alcohol abuse.

"Our church has faced and accepted the responsibility to speak about the horror of abortion, and we will not cease doing so," Bishop Rodimer said. "But we must also make sure that those who are born are given every possible protection."

In his own pastoral letter, "...That Your Joy May Be Complete," issued Feb. 27, Cardinal John J. O'Connor of New York listed "constructive developments" in the Church since his ordination to the priesthood in 1945.

They included Mass in the vernacular, lay participation in the Church, ecumenism, the Rite of Christian Initiation of Adults, the work of marriage tribunals, better seminary training, restoration of the permanent diaconate and more attention to the "social Gospel."

Cardinal O'Connor also lamented declines over the years in Sunday Mass attendance, the use of penance, and observance of Lenten fasting and abstinence regulations.

"Lent is a beautiful time to get started all over again," he said. "If we have been slipping, we can get back to Mass and the sacraments. If we have been doing well, it's a great opportunity for spiritual growth."

Cardinal Anthony J. Bevilacqua of Philadelphia, in a Lenten message, said, "To refresh and cleanse our hearts we need to break them open before the Lord and pour out to him our sins and failings so that he can heal and strengthen our spirits."

He added, "The heart needs not only to be healed, but strengthened. Almsgiving, prayer and self-denial are the means by which the heart is made strong."

Cardinal Bevilacqua urged Philadelphia Catholics to receive the sacrament of reconciliation during Lent.

Parishes should remember the traditional church symbols for the season are starkness and emptiness, said Father Paul J. Niemann, director of the St. Louis archdiocesan worship office.

"We should simplify the interior of the church" rather than bring in new items to symbolize Lent's spiritual nature, Father Niemann said.

"In the past people have seen Lent as 40 days to meditate on the death of Jesus, but we should also be meditating on how we as Christians can make his death and resurrection part of our lives," he added.

Father Niemann suggested additional prayer services, including Stations of the Cross, and parish service projects such as Lenten activities. He said the parish itself could "give up" things for Lent, like announcements after Mass and business meetings of parish organizations. "Meet for prayer instead," he said.

Rather than accenting the negative and giving things up for Lent, children and adults can do more, said Benedictine Sister Kathleen Ruszkowski, associate director of the worship office in the Diocese of Erie, Pa.

Lenten activities could include donating time or money to charities; offering rides to shut-in neighbors; baby-sitting without pay; offering to clean the church during Lent or preparing it for Easter; giving clothes to those in need; and participating in Operation Rice Bowl, the annual program of Catholic Relief Services, the U.S. bishops' overseas relief and development agency.

Catholics should also direct their focus away from the creeping commercialism of Easter, Sister Kathleen said.

Hints she offered included joining a Scripture study group at a parish; going to Mass more often; sharing more family meals together and having a meal prayer; spending more time together on Sundays; and reading and sharing Scripture as a family.

At St. John Parish in Edmond, Okla., in

See **Lent**, Page 11

DIOCESAN SUPPORT APPEAL

February 1 - April 5, 1992

USCC, Social Action Workers Seek Federal Budget Shifts

WASHINGTON (CNS) — Diocesan social action workers set out March 3 to personally convince members of Congress to shift the nation's budget priorities from weapons to health, housing and development assistance for poor nations.

They also urged members of Congress to approve a refundable children's tax credit as a part of any tax bill.

They were in Washington for a conference called "Catholic Social Ministry in the '90s: Traditional Values, Contemporary Changes," sponsored by the U.S. Catholic Conference's departments of Social Development and World Peace, the U.S. bishops' Campaign for Human Development and Roundtable, a forum for social action discussion.

Conference participants who visited their congressional representatives went armed with USCC issue briefs complete with "talking points" urging:

— A refundable children's tax credit. Those benefiting would be "families 'playing by the rules'" who often "have trouble making ends meet because they earn low wages and are excluded from assistance under many other government programs."

— Foreign aid to fight poverty. "It is morally right and politically wise for a powerful country like the United States to help people live with dignity and hope. The consequence of isolationism is a future of increased conflict and despair for a still hurting world."

— A shift in budget priorities. "Reductions in the military budget should be sought with special scrutiny given those programs which are very expensive and of dubious strategic value.... The (USCC) continues to seek increases in non-entitlement programs for low income people."

The USCC wants increases in non-entitlement programs including the Women, Infants and Children nutrition program, Head Start, Job Corps and housing and health care. Head Start is a program designed to assist low-income children with cognitive and language development. Job Corps provides job training to low-income high school dropouts.

Before meeting with congressional representatives and aides from their respective states, conference participants were briefed by Ellen Nissenbaum, legislative director of the Washington-based Center on Budget and Policy Priorities, who described a refundable children's tax credit as "a fundamental issue of equality and justice."

She noted that the Senate is currently considering a non-refundable children's tax credit and the House, a refundable earnings-based tax credit. What Nissenbaum would like to see is a refundable children's tax credit, which would combine aspects of both the House and Senate proposals.

A tax credit is an amount of money available to a taxpayer to apply against the amount owed in taxes to the government. If a credit is non-refundable — not available to workers who owe little or no taxes — it would "shut out a quarter of all families," one-half of all black children and slightly less than half of all Hispanic children, said Nissenbaum.

Families Urged To Take 6 Steps Toward A More Spiritual Lent

WHEELING, W.Va. (CNS) — Lent is an excellent time for families to grow together in faith, according to Catholics in the Diocese of Wheeling-Charleston.

Patience is an important part of growing in faith, they said, because it takes time and effort to begin something new and see it through.

Families might not feel they can begin something new and continue it on a regular basis, but Lent gives them an opportunity to try it out.

West Virginia Catholics offered six areas for developing a healthy family spirituality.

— Family prayer. Barbara Halfhill, religious education director at St. Francis Xavier Parish, Parkersburg, said she found a rewarding experience in praying the shorter version of the Liturgy of the Hours.

"I do the morning and evening prayer," Halfhill told the *Catholic Spirit*, Wheeling-Charleston's diocesan newspaper. "Sometimes I go over to the church, sometimes I do it in my office, to get myself in the right frame of mind, to get ready for the day."

— Using Scripture as a family. Kris Willumsen, assistant professor of theology at Wheeling Jesuit College, keeps it simple, with a loose, open-ended approach.

If questions arise from the Scripture reading, the family will talk about it, he said. "If it happens it happens. If it doesn't, it doesn't. There are no blackboards in the dining room," he said.

— Family meal and the Eucharist. At mealtime, families can connect not only with Christ and one another, but with all humanity.

"Take, for example, a loaf of bread," Willumsen said. "I don't grow any of that, other people made that. When we eat food it reminds us that we are connected to other people's work. A lot becomes visible at the family table."

— Family hospitality. Lent is a good time to revive the gift of hospitality, according to Anne Comeaux, diocesan CCD coordinator. "It would be a nice idea to decide that Sundays during Lent we are going to reserve for worship and hospitality," she said.

"No matter how busy we are, we are not going to go to the grocery store, and we will invite our neighbors over for a cup of coffee and dessert," she said. Hospitality can be extended outside the home, she added, to shut-ins or people in nursing homes.

Healthy families spontaneously include others, Willumsen added.

— Spiritual companionship. "One of the things that is lacking today is taking time to reflect on our experiences and to pray those experiences," said

See **Steps**, Page 13

Putting children and families first was the focus of last week's Catholic social ministr
conference in Washington. Emphasis was on poor children and the challenges of
Church's social teachings in this election year. (CNS photo by Rick Reinhard, Bread
the World)

Officials Take Different Approach To Family, Children's Problems

WASHINGTON (CNS) — A member of the House Democratic leadership and a representative of the Bush administration outlined decidedly different approaches March 4 to the problems facing children and families today.

House Majority Whip David E. Bonior, D-Mich., and Joanne Barnhart, head of the Department of Health and Human Services' Administration for Children and Families, spoke to social action directors from Catholic dioceses throughout the United States at a special "afternoon on Capitol Hill" during their Washington conference.

"The poor, after all, are not a powerful enough constituency to affect change by themselves," said Bonior. "It's only when the Democratic Party has been able to forge an alliance between the poor and the middle class that change has been accomplished."

Barnhart, substituting for Secretary of Health and Human Services Louis Sullivan, said the administration's two goals to improve the plight of children are "to strengthen families and promote self-sufficiency."

"We need to help our children and families develop priorities based on principles," she said.

The social action directors were attending a March 1-4 conference sponsored by the U.S. Catholic Conference Department of Social Development and World Peace, the U.S. bishops' Campaign for Human Development and Roundtable, a forum for social action discussion. It was titled "Catholic Social Ministry in the '90s: Traditional Values, Contemporary Challenges."

The talks by Bonior and Barnhart were followed by a discussion of budget and tax matters from a Catholic perspective. Participants in the conference then spent the rest of the afternoon lobbying their representatives in Congress on the issues.

Bonior, a Catholic, spoke of the importance of the Church's role in helping form U.S. public policy.

"For much of American history, Catholics in political life were looked on with suspicion," he said. "But things
have changed. Today, the Church p
vides moral leadership on issue af
critical issue — civil rights, Cent
America, economic issues here at hom

Much of Bonior's talk centered
criticism of the Republican administ
tions of Ronald Reagan and Geo
Bush. He dismissed the Republic
policy on taxes as "bread and water
working families, champagne for
rich and the working poor paying
both."

"The misguided genius of the
publican Party in the last decade wa
convince the middle class that their t
alliance was with the wealthy," he sa
noting that 94 percent of the Ameri
people describe themselves as mid
class.

"We have a chance to reverse t
coalition between the middle class
the wealthy, by asking (the wealthy
share in the rebuilding of this countr
Bonior added.

Barnhart, whose office was form
in 1991 to coordinate existing fede
programs for children and families, s
parts of the U.S. bishops' recent st
ment on children's issues "could
used as a statement of
administration's position and goals.

She quoted Sullivan as describ
the family as "the first, best and m
important department of human
vices" and said the Bush administrat
wants to "encourage and assist but
replace the family."

Barnhart traced many of the pr
lems facing American families toda
an "unwillingness to treat charac
morals and values as the important
sues they are."

She urged support for efforts s
as the nationwide anti-drug campa
which has succeeded in reducing the
of some drugs by teen-agers. "Pri
voices give strength to public actio
she said.

Barnhart also endorsed the B
administration's proposal to link
fare benefits to participation in jo
education programs, saying that
gives participants "responsibility
gives them hope."

Governor Proclaims March 29 Knights Of Columbus Day

RALEIGH — In honor of more than 6,500 Catholic men who serve their Church and community, Gov. Jim Martin has proclaimed March 29 Knights of Columbus Day in North Carolina

"This recognition is most welcome and appreciated," said Ray Gatti, public relations chairman for the North Carolina State Council.

The Knights of Columbus was chartered March 29, 1882 by the General Assembly of the State of Connecticut. It has 1.7 million members and more than 10,500 councils in the United States, Canada, Mexico, the Philippines, Puerto Rico, Guam, Guatemala, Cuba, the Canal Zone, the Virgin Islands and the Dominican Republic.

In 1991, the Knights of Colum
of North Carolina led all other state
dollars per member raised for cha
Its Operation Lamb program, which
the mentally handicapped, ra
$552,000. Since 1974, the Knights
contributed $4.4 million to assist
tally handicapped citizens of North C
lina.

ritan Provincial Father Norman Bevan (second from left) meets with Spiritan Fathers) John McAndrew, Ed Vilkauskas and Martin Conroy during a visit to Our Lady of ırdes in Monroe. Photo by CAROL HAZARD

piritans Bring Charism Of vangelization To Diocese

By CAROL HAZARD
Associate Editor

MONROE — The world is their ter for spreading the Gospel. And the cese of Charlotte is a pearl.

For here, the Spiritans, or Holy ost Fathers, are actively involved in ngelization.

Evangelization is their charism, or given by God to the order's founders l followers.

"The potential here to exercise our rism is great," said Spiritan Provin- l Norman Bevan during a recent visit Our Lady of Lourdes in Monroe.

North Carolina, with a growing but tively small Catholic population, vides ample opportunity to share the h, said Father Bevan.

In keeping with Bishop John F. noghue's call to make the 1990s a ade of evangelization, the three ritans serving in the diocese can be hful to their charism while being nplementary to the local church, said her Bevan.

"I am grateful to the openness of the hop to receive our charism," said her Bevan.

Father Bevan, the superior to 130 n, typically meets with his "confreres" e a year, traveling from the Spiritan vincialate in Bethel Park, Pa., out- e of Pittsburgh, throughout the East ast, Puerto Rico, Paraguay, the Re- lic of South Africa and Tanzania in t Africa.

He'll make a second trip to Monroe year, returning in May for the 50th iversary of Our Lady of Lourdes.

Father Ed Vilkauskas, pastor of the ish, arrived in the diocese four years to head the Office of Evangeliza- . He was joined last year by Father n McAndrew, who serves as paro- al vicar of the parish, and Father rtin Conroy, pastor of St. James Par- in Hamlet.

In addition to spreading the Gospel, Spiritans bring a concern for justice the poor. Since a "considerable num- of the real poor" live in North Caro- , the area again lends itself to living the Spiritan charism, said Father van.

At Our Lady of Lourdes, Father kauskas recalls a meeting with pa- ioners who wanted to do Christmas kets for the needy. "Is that all we're ng to do?" he asked.

Responding to the challenge, pa- ioners began raising money and do- ing items to Turning Point, a shelter battered women, and the Lullabye League for poor children. They also participate in Habitat for Humanity projects, building homes for people who could not otherwise afford them.

Moreover, the Spiritans have taken under their wing Sacred Heart Mission in Wadesboro, about half way between Monroe and Hamlet.

The order has 3,800 members in more than 50 countries. Its missionary focus is Africa for it was there that the order's co-founder, Francis Libermann, sent his first clergy in 1843 to begin what was considered a radical ministry.

While the Spiritans of an older order had been content to serve the white French colonists in Africa, Father Libermann's missionaries were sent into the bush country to work with the black natives.

Father Libermann, who converted to Catholicism from Judaism, founded the Congregation of the Holy Heart of Mary "to announce and establish the Holy Gospel among the poorest and most neglected souls in the Church of God."

Under his expert diplomacy, the order was merged in 1848 with the Order of the Holy Ghost, which was nicknamed the Spiritans.

The Order of the Holy Ghost had been started in 1703 by Claude Francois Poullart des Places, who founded a seminary in Paris for poor students. Although the congregation earned prestige for its orthodoxy and care for the poor, it was almost snuffed out during the French Revolution.

Father Libermann's persistence to recruit vocations for missionary work threatened the Holy Ghost Fathers' existence. As the Congregation of Holy Heart of Mary continued to attract candidates, relations with the Holy Ghost Fathers deteriorated.

It was in this hostile climate that the congregations were united. Father Libermann, who was anxious to develop native clery, gained from the Spiritans a pool of highly educated priests with seminary expertise. The Spiritans were assured of their survival.

Father Libermann, a controversial figure who suffered from health disorders and bouts of epilepsy, was not ordained until he was 39. Yet, in his 11 years as a priest, he made new inroads for the Catholic faith.

Not limiting his vision to Africa, Father Libermann deployed personnel so widely and thinly that he was criticized by the French Church and government. To Father Libermann, however, the whole world was waiting to hear the word of Christ.

Like their forefathers, the Spiritans of today are dispersed in remote areas of the world, bringing the Gospel to all, especially the poorest and most neglected.

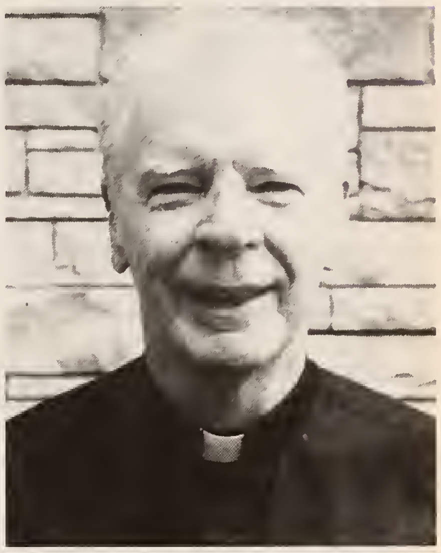
Although their largest province is in France, homebase for some 900 Spiritans, their fastest growing province is Nigeria. There, they have 80 to 90 theology students preparing for ordination.

"We like to think of ourselves as an international family sharing the cultural riches from one country to another and sharing the perspective of what it means to be followers of Christ," said Father Bevan.

"It's a big world and there's a lot of work to be done."

Newest Spiritans In Diocese Come From Varied Backgrounds

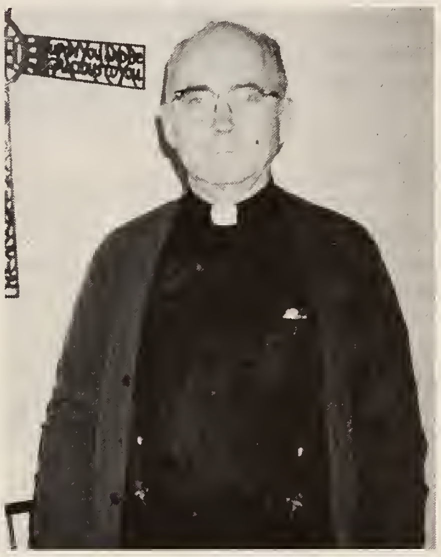
The newest Spiritans to come to the Diocese of Charlotte are Fathers John McAndrew and Martin Conroy. Catholic News & Herald *contributer Marion Cardoza, a parishioner at Our Lady of Lourdes in Monroe, spoke to both priests about their decisions and callings to become members of the Spirtan or Holy Ghost Fathers.*



FATHER MARTIN CONROY

Father John J. McAndrew

"For the gifts and callings of God are irrevocable." (Roman 11:29)



FATHER JOHN J. MCANDREW

The passage is an apt description for the spiritual journey of Spiritan Father John McAndrew, who joined fellow Spiritan Father Ed Vilkauskas last November as parochial vicar of Our Lady of Lourdes Church in Monroe.

The second son in a family of six boys and one girl, Father McAndrew was born in Fall River, Mass. The family moved to Tiverton, R.I., where the would-be priest attended public school for eight years. He spent his first year in high school at La Salle Academy operated by the Christian Brothers in Providence. The Christian atmosphere there, along with the influence of a parish priest who was a Spiritan or Holy Ghost father, attracted McAndrew to the priesthood.

So, at the age of 14, he entered in 1943 the junior seminary of the order.

Several years later as he prepared for ordination, McAndrew had a falling out with his superiors, which caused him to leave the seminary.

Returning to his parents' home, he spent the next 11 years working on the family farm and as a handyman around town. He considered becoming a lawyer, and even contemplated marriage, although neither came to pass. However, what did materialize was an opportunity to help an elderly priest run a parish. "I was doing what is today referred to as a lay ministry," he said.

Nine years after leaving the seminary, a Spiritan father from Manchester, N.H., urged McAndrew to contact the bishop of Manchester. Several meetings and many discussions later, McAndrew returned to the seminary in 1965 and was ordained a priest for the Manchester Diocese in May 1967.

For the next 11 years, Father McAndrew worked as a parish priest. Yet, he wasn't able to let go of the confrontation he'd had with his Spiritan superiors. "It had always bothered me. I wondered if things might have been different. What would have happened if I had tried to work things out. I told others about the importance of reconciliation. 'What about yourself?' I was forced to ask myself."

Father McAndrew came to realize his true vocation lay with the Spiritan fathers.

Reconciliation was brought about with little difficulty after spending another year as a novice, said Father McAndrew. In August 1979, just before his 50th birthday (during his Jubilee year, the anniversary when Bibilically all debts are forgiven), Father McAndrew was ordained a Spiritan priest.

Asked if had adjusted to the changes brought about by Vatican II, Father McAndrew said, "I enthusiastically and totally support Vatican Council II. However, I regret that in some cases the teachings and directives of the council were imposed and implemented without proper and adequate preparation and explanation to the people."

In closing, he said, "Be not the first by whom the new is tried not yet the last to lay the old aside. In certain things there must be unity, in doubtful things there is liberty, but in all things there must be charity."

Father Martin J. Conroy

Father Martin Conroy made the decision to become a priest because he wanted to "share Jesus with others," he said.

As a boy, he'd been impressed with priests who helped the poor during the Great Depression. "The deprivations of the period lent themselves to the calling," he said, reflecting on the possibility that faith flourishes in times of adversity.

Ordained in 1954, Father Conroy has been involved in ministries that have taken him to 10 countries and 40

See Conroy, Page 11

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Unanswered concerns

There are in this issue of *The Catholic News & Herald* a number of stories referring to the concerns of the U.S. Catholic Conference, various bishops and diocesan social ministries workers. There are numerous such concerns but the one raised most frequently is about the needs of children.

About one-fifth of the children in the United States live in poverty. Children now make up a large segment of the nation's homeless population. Catholic leaders have been speaking out for months about the problems of the children who represent the future of our country. We are beginning to wonder whether anyone has been listening to them.

This is an election year with candidates for president and other national and state offices criss-crossing the country seeking votes. They're making all sorts of promises but they don't seem to be addressing the concerns of children.

Of course, as Jesse Jackson pointed out in a recent television appearance, there are a lot of other things they're not talking about either.Precious little has been said about minorities, women, the homeless and the poor. Most of the talk, at least by presidential candidates of both parties, has been about the problems of the middle class. We might note that they seem to have trouble deciding who constitutes the middle class.

(We must admit that Arkansas Gov. Bill Clinton did make a passing reference to children during a recent candidates' debate. But it was just a passing reference.)

We can see why candidates might think they can safely ignore the concerns of children. Children can't vote and they don't have the money to make big campaign contributions.

We might point out to the candidates, however, that there are large numbers of people in this country who are concerned about our children and the future. And these people can vote.

Maybe if enough people do start pressing for answers, some candidates will start addressing the really important issues.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience March 4.

Dear brothers and sisters,

Today, I wish to refer to my recent pastoral visit to Senegal, the Gambia and Guinea in West Africa, in order to thank the bishops and the respective governments for their kind invitations. I also express my gratitude to the many missionaries and native clergy and religious carrying out the challenging task of evangelization.

Our daily celebrations of the Eucharist showed the growing inculturation of the Church among the peoples of Africa and the enrichment which Africa's Catholics bring to the universal Church. The young Christians of these countries are able to build on a traditionally dynamic lay apostolate, and they offer great hope for the Church's future. The importance of interreligious dialogue, especially "the dialogue of everyday life," was made clear in my various meetings with representatives of the Islamic communities, which form the majority in these countries.

In contrast to these signs of hope, my visit to
island of Goree recalled the brutality of the Afri
slave trade. Today, as the church celebrates
Wednesday, we recall Christ's command to "rep
and believe in the Gospel'' (Mk 1:15). In a spiri
penance, therefore, we must acknowledge the e
which the slave trade inflicted on the peoples of Afr
Still, we know that "where sin increased, grace aboun
all the more'' (Rom 5:20), through the mystery of
Redemption. In this year in which we also commen
rate the evangelization of the New World, we nee
renew our faith in the Redemption won for us by Je
Christ, who embraces in a special way those who h
suffered most at the hands of others.

At the beginning of our Lenten journey, le
resolve once again to spend this time of conversion
interior renewal in listening more attentively to
word of God, in prayer and in the daily exercise
charity toward our neighbor.

I extend a warm welcome to the group of pri
from the United States taking part in the theolog
renewal course offered by the Pontifical North Am
can College. May your time in the eternal city dee
your love of Christ and His Church and help you t
ever more effective preachers and witnesses of Go
word. I also thank the choirs for their praise of Go
song. Upon all the English-speaking pilgrims
visitors I invoke abundant divine blessings.

* * *

ROME (CNS) — Pope John Paul II said Lent should be a time of "interior repentance" for Christian disunity.

Catholics and other Christians should mark the 40 days of Lent with "a particular union in penitence and prayer" and by forgiving each other for injuries which have contributed to Christian division, the pope said March 4.

The pope made his plea for Christian unity at the end of Ash Wednesday services celebrated at Rome's Basilica of Santa Sabina.

"We wish that this holy day and the whole Lenten period be permeated in a particular way by the interior repentance called for also by the painful observation of the continuing lack of unity among Christians," he said.

Prayer for unity is especially appropriate as Christians prepare for the Easter commemoration of "the death of Christ on the cross to gather together the dispersed sons and daughters of God and His glorious resurrection for the life of the world."

"We embrace with sincere prayer and fraternal love all the Orthodox churches of the East together with the communities and confessions that arose in the West from the Reformation," the pope said the day after a Vatican-Russian Orthodox meeting aimed at resolving continuing tensions between Catholics
Orthodox in the former Soviet Union.

The churches must follow Christ's example
how to pray, asking each other's pardon "with a sinc
heart" and asking forgiveness from God, he said.

The pope prayed that ecumenical initiatives wo
continue to the point of "finally resolving the dif
ences which still prevent full unity" and that Christi
would grow in their awareness of their "comn
responsibility in announcing the Gospel to the wh
world."

In his Mass homily, the pope spoke of Lent
time "to recover the interior sanctuary of the c
science."

"Man has in his heart a law inscribed by God.
dignity lies in observing this law and by it he will
judged," the pope said, quoting the Second Vati
Council.

"This interior sanctuary is the center of our hum
ity," the pope said. "Individuals are most fully th
selves thanks to the interior truth of their thoug
words and works."

For that reason, he said, people must listen to
voice of God, not let sin become a habit and drive
anything that would obscure the truth.

Letters To The Editor

The country has strayed

To the Editor:

What has happened to America — our land of the free and home of the brave? When my parents were children about my age, so many things were diferent from the way they are now. Being gay meant being happy. Having aids meant having helpers, not having the incurable disease AIDS that is going around the world among the teens of our next generation.

At school, the boys played with each other and the girls played together. They did not mix. When you dated each other, you were in the 11th or 12th grade. You could walk to school because, usually, you lived in a small town. You didn't have to worry about the druggies and the creeps that litter the streets and cities of America now.

Land of the free and home of the brave? What about the bloody murders of poor, innocent babies in their mothers' wombs? When my parents were children, mothers brought their babies into the world. They did not abort them.

So what has happened to this next generation? What has happened to the raising of today's kids? The reason why all this has happened is because the country has strayed from God. I know this because of what
parents have taught me and from just looking at w
a mess this country is.

Sincerely,
Kate Glass
Mars Hill

The meaning of the Mass

To the Editor:

In regard to Carol Hazard's article on "Works
Aims to Spark, Add Meaning to Liturgy" (Feb. 2

See **Letters**, Pag

Letters Policy: *We welcome letters on current iss
Letters must be signed originals of 250 words or
and must include the address and daytime teleph
number of the writer. Letters are subject to editing
brevity, style and taste and must not contain pers
attacks on any person. Opinions expressed in lette
in guest columns do not necessarily reflect the vi
of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

For something like 200 years, the St. Patrick's Day parade has been a fixture in v York City, enjoyed by thousands of Irish and "Irishmen for a day." But, if some officials have their way, the March 17 parade is going to become a thing of the a.

Mayor David N. Dinkins and the city's Human Rights Commission are seeking to ban the parade because the sponsoring Ancient Order of Hibernians refused to allow a homosexual group to march as a unit. Dinkins has characterized the refusal as a "very serious, very troubling" violation of the city's human rights law.

Maybe I missed it since I rarely see the New York papers, but I don't recall Mayor Dinkins expressing outrage when homosexual groups disrupted Masses at St. Patrick's Cathedral or attempted to disrupt appearances by Cardinal John J. O'Connor. Whose rights were being violated then? I imagine that at least some members of the ı Lesbian and Gay Organization — which is causing the trouble for the parade vere involved in those disruptions.

Catholic New York, the newspaper of the Archdiocese of New York, notes that kins based his mayoral campaign on the theme of bringing all New Yorkers ther. Now, it says, he "is going out of his way to alienate the city's Catholics."

The newspaper points out that the parade is a celebration of Irish Catholic tage and is run under Catholic auspices. (The AOH limits its membership to ıolics.)

It seems strange to me that a group which publicly opposes Church teaching on ıosexual behavior should think it has the "right" to participate in what is ntially a Catholic event. It seems even more strange that city officials should e with the group.

Somewhat surprisingly, the New York Civil Liberties Union agrees with the ernians, saying the parade is not a public event subject to the public accommoon laws, but an activity of public expression protected by the First Amendment.

I sure hope the courts agree. I can't imagine New York City without a St. Patrick's parade.

ın Infant Of Unwed Parents Be Baptized?

By FATHER JOHN DIETZEN

Q. My son and his non-Catholic fiance had a beautiful baby girl several ıths ago. They recently moved to our state from Mississippi. They tried to e the baby baptized in a Catholic church without success because they are married. They do plan to get married in the future. Both prospective parents are Catholic, as is the father of the baby. Must this innocent baby er because the parents have sinned? They made a decision not to abort the y, and now the Church is turning its back on them. What are they to do? ırida)

A. As I explained in some detail not long ago in this column, the fact that a mother and father are not married is no automatic obstacle to the baptism of their child.

Church regulations for baptism do require that the priest have a solidly founded hope that the child will be raised a Catholic. Normally this means that at least one of the parents is a practicing Catholic, one who can give that child the guidance and example of a basic Catholic sacramental life.

You don't give enough information for me to say anything further. Is your son practicing his faith at all? Why are they not married? What about their attitudes toward marriage and their effort to live a moral and honest ıtyle?

Unless questions like these have some positive response, any priest is correct in ting to help that couple work out their own spiritual lives before consenting to baptism of their baby. The fact that the godparents are good Catholics is a help, it realistically cannot substitute for some basic Catholic practice on the part of ast one parent.

I am concerned more by your remark about making an innocent baby suffer. I e you are not implying that without baptism a baby is totally spiritually deprived God. Or that only through baptism does a child become loved and cared for and iced over by God.

I have even read of some priests speaking that way; before baptism a baby is a ld of the devil,'' whatever that means, and only afterward becomes a "child of l." Such talk is nonsense from a Christian point of view, and indefensible in ıolic theology.

From the first moment of any person's existence that life comes straight out of l's creative love, it is held in existence each moment by that same love and care, it is a recipient of the redemptive grace of Christ, who as we say at Mass shed blood for every person.

It is an old axiom of Catholic theology that God gives grace for salvation to all act according to their lights and ability. Or put another way, He does not deny grace to anyone who does not deliberately place a sinful obstacle to that grace. don't know how God works all that out, but your infant grandchild shares in that ne plan.

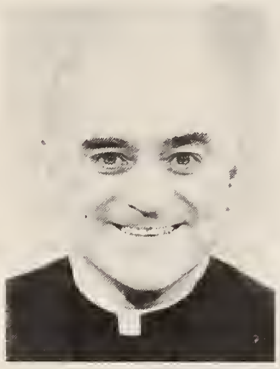
Certainly tremendous graces are bestowed through baptism into the community elievers. It is an essential element of full entrance into that community, one of t we call the sacraments of initiation.

See **Dietzen**, Page 6

Light One Candle

By FATHER JOHN CATOIR

Now that Lent has begun, try to be more patient with yourself. You are closer to your God than you think. If you're having trouble becoming the loving person you want so much to be, don't be discouraged or frightened. Becoming a genuinely loving person is never easy. Persevere in the will to love and brush aside any feelings of sadness over your imperfections. Who is perfect?



Dorothy Day entitled one of her books, "Love Is a Harsh and Dreadful Thing." It's a phrase taken from one of my favorite passages in Dostoyevsky's book, "The Brothers Karamazov." Through the character of Father Zosima, Dostoyevsky answers those who are discouraged about their weakness: "It is enough that you are distressed ... Much good is happening in your own soul, since you know yourself so deeply."

"I believe you are sincere and good. If you are not fully happy, always remember that you are on the right road, and try not to leave it. Above all, avoid falsehood of every kind, especially falseness to yourself. Watch over your deceitfulness.

"What seems to be bad within you will grow purer from the very fact of your observing it in yourself. Avoid fear ... never be frightened at your own faintheartedness in attaining love.

"Don't be too frightened even of your evil actions.

"I am sorry I can say nothing more consoling to you; for love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, rapidly performed; hoping that all will be looking on applauding, as though on a stage. But active love is labor and fortitude.

"But I predict that just when you see with horror, that in spite of all your efforts you are getting further from your goal instead of nearer to it, at that very moment I predict that you will reach it, and behold clearly the miraculous power of the Lord who has been lovingly and mysteriously guiding you all the time."

Dostoyevsky's character, Father Zosima, reassures us that a little worry about our spiritual state is a sign of God's grace working in us. Do not be afraid of your sinfulness, he says. With perseverence, you will prevail. That's why it's so important to pour out your heart to God and receive His forgiveness.

You can be sure you're on the right path when you stop making excuses for yourself. And don't blame others for your situation. You are responsible for your own happiness, no one else. Keep your hope alive and all will be well.

Be patient with your slow progress. Begin each day, with a new confidence, not so much in yourself, but in the Spirit of God living in you, the Soul of your soul.

Give thanks to the Lord in all circumstances for this is the will of God in Christ Jesus for you. — 1 Thessalonians 5:18.

(For a free copy of the Christopher News Note, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

Priests Should Speak About Punishment

By ESTELLE WISNESKI

Father John Catoir's Feb. 7 "Light One Candle" column, in which he tried to explain the reason some priests no longer speak of hell "the way priests did years ago," might more aptly have been titled, to paraphrase a recent Hollywood film, "Silence of the Shepherds."

Though poll after poll reveals Catholics are virtually indistinguishable from unbelievers in their thoughts and actions regarding the sins of contraception, abortion, fornication, adultery, divorce and remarriage and sodomy, there continues to emanate from many Catholic pulpits a puzzling silence with respect to these "sins of the flesh," even when the Scripture readings for the day explicitly condemn and warn against them.

Even the fact that our Blessed Mother told the three children at Fatima more than 70 years ago that more souls go to hell for sins of the flesh than for any others doesn't seem to convince some of our shepherds of the urgent need to preach against these sins and call for repentance and conversion of heart.

This problem of the "silence of the shepherds" is, evidently, not entirely without precedent in the history of Christ's Mystical Body. Fourteen hundred years ago, Pope St. Gregory the Great wrote in his Pastoral Guide:

"An imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks; rather they are like mercenaries who flee by taking refuge in silence when the wolf appears.

"When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel.

"The word of reproach is a key that unlocks a door, because reproach reveals a fault of which the evildoer is himself often unaware ... God tells us through Malachi: 'The lips of the priest are to preserve knowledge, and men shall look to him for the law, for he is the messenger of the Lord of hosts.' .... That is also the reason why the Lord warns us through Isaiah: 'Cry out and be not still; raise your voice in a trumpet call.'"

Father Catoir reasoned that priests no longer talk about hell the way they did years ago because "maybe they don't want to scare people into believing that God is a legalistic monster." Yet, the psalmist tells us: "Happy the man who never follows the advice of the wicked or loiters on the way that sinners take or sits about with scoffers but finds his pleasure in the law of Yahweh and murmers His law day and night." And our Lord Himself warned us: "It is easier for heaven and earth to disappear than for one little stroke to drop out of the law." (Luke 16:17)

See **Wisneski**, Page 13

How Does Canon Law Affect Us?

The Christian Faithful In Canon Law

By FATHER FRANK CANCRO

Events of the past few months have convinced us once again of the raging power of water. When the heavens open and rain pours down, there is little we can do to stop it. Its force can sometimes cause damage to our homes and environment.

Flooding, similar to the devastating water in eastern Texas in the early winter, can move homes from foundations and interrupt the every day life of individuals without more than a moment's notice.

Even some years after the hurricane named Hugo, we in the South still shudder when we hear of the possibility of driving rains along our coasts or in our cities.

Water has tremendous power. It is no mere coincidence that the symbol used for initiation into the life of faith in our Church is that potent, powerful symbol of water. Yet, we rarely stop to think that the waters of baptism into which we were plunged or which trickled lightly over our heads has something to do with the same kind of powerful reality I've mentioned above. The good news is, it does!

In our Church life, we've often found it easy to link power to certain jobs, to people with a certain status. We know (sometimes from unfortunate personal experience) that a pastor in a parish can shape the life and worship of a given community. It's easy for us to find comfort in the role of a bishop as a teacher and administrator within his diocese.

One of the things that readily identifies us as Catholic is our recognition of the pope's supreme authority within the Church. But the *Code of Canon Law* reminds us that there is another group of people that possesses power as well.

Who? The code calls them the *christifidelis*, the Christian faithful. How does one become one of them? Baptism! Canon 204, 1 says:

"The faithful are those who, inasmuch as they have been incorporated in Christ by baptism, are constituted the people of God. For this reason, they have been made sharers in their own way in the priestly, prophetic, and kingly functions of Christ. According to their own proper condition, they are called to exercise the mission which God has entrusted the Church to fulfill in the world."

Imagine that! Any baptized Christian, ordained or lay person (canon 207,1); all of us, priests, prophets and rulers. It is a sobering thought to know that the power of baptismal water flows us into that kind of relationship with the world. At the very least, this canon challenges us to believe that there is an immense responsibility connected to our baptism as we live it out day in and day out. At the very best, that responsibility calls us to be like Christ who is *the* priest, prophet and and king.

Priest

The term "priest" is connected to sacrifice (remember the stories of the Hebrew Scriptures?) For us to share in Christ's priesthood means that our lives must in some way or another be given over, emptied out, in order to be filled up with him.

This happens when we abandon prejudices, give over our attachments to money, people, ideas and attitudes. It happens when we are willing to cling less to things that make us comfortable and are willing to accept the will of God bit by bit in our every day lives. That kind of priesthood witnesses to others and can nourish them in such a way that they feel strong enough to do the same with their lives!

Prophet

Prophets don't predict the future. Their words and actions give clarity to the present. For us to be prophetic means that we must be honest about the lives we lead: Married love mirroring the love of God in the world; single life directed toward goals and objectives that clearly show the Gospel as a guiding force; family life that teaches the values of the Christian life and instills attitudes based in the Gospel into the hearts of all.

Other commitments and relationships that are built on the Word of God living and active that speak into your heart and assist you in letting the way you smile, work, play, pray and interact with others reflect the truth about God's presence and power in you.

Ruler

This isn't about sitting on a pedestal or being fed bon-bons by underlings. It is rather understanding that we are to orchestrate the bulding of a kingdom, God's kingdom.

All we say and do lays the foundation for that kingdom. All that we are molds the life of that kingdom. All our actions help to set the timetable that determines when the work of this kingdom will be complete and able to be inhabited.

We are rulers like King Jesus who overcomes death for no other reason than to restore life not just for Himself but for all of us.

Did you ever imagine you had that much responsibility for the life of the Church and the unfolding of God's kingdom? Baptism does that. All the baptized, Catholic and non-Catholic, make up this people of God who are called to be priests, prophets and rulers. It is powerful water, isn't it?

Father Frank Cancro, a priest of the Diocese of Charlotte and a member of the Society of St. Sulpice, is vice rector of the Theological College at The Catholic University of America in Washington.

Dietzen (From Page 5)

But to grow and flourish and come to fulfillment, baptismal grace normally needs to be nourished in some context of faith, the faith of the parents and others who through the years will consistently be part of, and a connection with, that child's faith community.

This is precisely the reason the Church insists on the above requirements before a priest or anyone else can lawfully baptize a baby into the Catholic faith.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Columbian Squires Circle Formed...

North Carolina's fifth circle of Columbian Squires, the youth organization of the Knig of Columbus, was formed recently at St. Dorothy in Lincolnton. Members of the grc sponsored by St. Dorothy Council 8664 of the Knights, are (front, l-r) Michael Gerlits, Ja Clark, Andrew Simmons, Steve Raber and Ryan Koender; (rear, l-r) David Lingerl Timothy Daugherty, Shane Freeman, Chris Patton and Robert Jordan Jr.

Red Cross Honors Parishes For 1991 Blood Donations

CHARLOTTE — Two Catholic churches cleaned up at an American Red Cross awards ceremony for blood donations given in 1991 by churches in Mecklenburg County.

St. Ann won the Traveling Trophy, the highest award for blood donations given at a fixed site. St. Matthew won the Traveling Trophy for donations given during a bloodmobile drive.

The awards were presented by the Greater Carolinas Chapter of American Red Cross, the regional headquarters for five states.

St. Ann averaged 32 units of blood for each of four blood drive weekends, winning the highest award for "outstanding support of the weekend and holiday programs at a fixed site." Also, parishioners donated 43 pints Christmas weekend to win an award for the most donations during a holiday weekend.

St. Matthew gave more than 90 units during each of its two drives, winning the Traveling Trophy for "c standing support of a church blood p gram, especially through bloodmobil

Both parishes won certificates meeting their quotas. Other Cath churches that met their 1991 goals w Our Lady of the Assumption, St. Vinc de Paul and St. Thomas Aquinas.

"We are called on to be good tith namely in giving 10 percent of our ti talent and treasure," said Msgr. Rich Allen, pastor of St. Ann. "When we g a pint of blood, we give 10 percent of blood to others and that is what the L calls on us to do, to be good tithers

In addition to these awards, Vincent de Paul, St. Ann and St. Gab won awards for excellent donor p grams and the highest percentages member participation. More than parishioners from St. Gabriel, the la est parish, gave blood last year.

About 180 churches in Mecklenb County contribute to the Greater Ca linas Chapter blood donation progr

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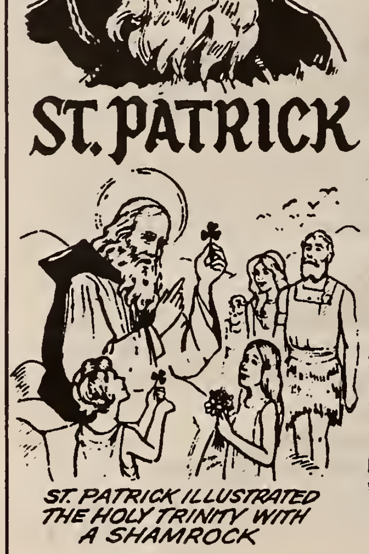
the Saints *by Luke*



ST. PATRICK ILLUSTRATED THE HOLY TRINITY WITH A SHAMROCK

ST. PATRICK WAS BORN IN THE TOWN OF KILPATRICK IN SCOTLAND IN 387. AT 16 HE WAS CAPTURED BY PIRATES AND SOLD AS A SLAVE TO A CHIEF IN IRELAND. HE WAS PUT TO WORK AS A SHEPHERD AND PRAYED CONSTANTLY AS HE ENDURED HUNGER AND COL

AFTER SIX YEARS, IT IS SAID, GOD TOLD HIM IN A DREAM TO RETURN TO HIS OWN COUNTRY. YEARS LATER HE BECAME A PRIEST AND RECEIVE HIS APOSTOLIC MISSION FROM POPE CELESTINE

PATRICK WANTED TO GO BACK TO IRELAND. HE WAS CONSECRATED A BISHOP AND SENT THERE DESPITE OPPOSITION FROM HIS RELATIVES AND THE CLERGY, WHO SAID HIS EDUCATION WAS DEFECTIVI

HE TRAVELED THROUGHOUT IRELAND, BAPTIZING A LARGE NUMBER OF PEOPLE. HE ORDAINED MANY PRIESTS, ENCOURAGED WOMEN TO LIVE IN CONTINENCE, CONSECRATED VIRGINS TO CHRIST, REPLACED DRUIDISM WITH CHRISTIANITY, INSTITUTED MANY MONASTERI AND FILLED THE COUNTRY WITH CHURCHES AND SCHOOLS.

ST. PATRICK REGARDED HIMSELF AS IGNORANT, AND AN "UNWORTHY SINNER," AS HE CALLS HIMSELF IN HIS "CONFESSIO." HE DIED AND WAS BURIED AT DOWN IN ULSTER.

THE FEAST OF ST. PATRICK IS MARCH 17, A POPULAR DAY WITH IRISHMEN EVERYWHERE.

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VOICES
FROM
THE
NEXT
GENERATION

elle Moorad and Casey Ashmore, sixth-graders at Rosary School in Oklahoma City, co- :hor a class video aimed at helping the world's hungry children. Lindqa Straka (l) of Cox ble operates the video camera while William Walker of Cable News Network films the ne for the network. (CNS photo by Sister M.M. McGraw, *The Sooner Catholic*)

)klahoma Sixth-Graders Make /ideo To Help Hungry Children

OKLAHOMA CITY (CNS) — The ıcern of sixth-grade students for the rld's hungry children has resulted in production of a video to boost antiıger efforts.

"We couldn't resist doing this video kids as organized as these kids are," d Linda Straka, a producer for Cox ble in Oklahoma City. The cable work volunteered to help.

The students, from Rosary School, o will be seen in March on Cable ws Network, which came to film a ;ment for its "CNN News Room" gram, targeted for young viewers, on making of the video.

The students felt not much was be- done to help hungry children around world, so they wanted to do someıg about it. They contacted their legıtors and local television and radio tions with hand-drawn 24-inch by inch "postcards," and decided to ke a video to send to other sixth des to get more help.

Response to the postcards was not at. But they sent one remaining postd to CNN headquarters in Atlanta. In week CNN's Janice McDonald inated that CNN would come and film ogram. In Oklahoma City, Cox Cable d they would make the sixth-graders' eo for the public access cost.

The students created a script, had outs for the parts for the video, "Voices m the Next Generation," and memo- d their lines.

They got permission to use the song Our Hands," written by David Shire David Pomeranz for the September 0 candlelight vigil at the U.N. World nmit for Children. They also got mission from *New Frontier* maga- to use a poster that shows a child ding the world with the Russianguage words for "Protect Peace" at top.

During the taping, the students ned about makeup for television, aliere — or hanging — microphones, rviewing and being interviewed.

Student Casey Ashmore said their her, Glenna Keefe, "told us to look ight at the camera, to speak up, and to roll our eyes."

The video opens with Casey as the hor, saying, "Today 147 jetliners hed. All passengers were lost."

Co-anchor Noelle Moorad says, ough it didn't exactly happen that , it is true that 40,000 children did today and die every day without any headlines in our newspapers. And these deaths can be prevented."

The video ends with Casey Cook saying the world will lose children and their songs, pictures, stories and inventions, and their future leadership "unless we care."

"They're working to keep hungry, sick kids from dying," Keefe told *The Sooner Catholic*, Oklahoma City's archdiocesan newspaper. "It wouldn't take a lot to help these kids. They need food, clean water, and immunization."

"The U.N. World Summit for Children Implementation Act of 1991 is presently in the House Committee on Foreign Affairs," she added. "But nothing much has happened."

But as a result of the postcard campaign, she said, they'd heard federal lawmakers from Oklahoma — U.S. Reps. Mike Synar, a Democrat, and Jim Inhofe, a Republican, and Democratic Sen. David Boren — will co-sponsor it.

Parishioner Named Morehead Scholar

Anne Shaffer, a parishioner of Our Lady of the Rosary in Lexington, is among this year's winners of the Morehead Scholarship. The scholarship will provide all expenses for four years of study at the University of North Carolina in Chapel Hill. It also will provide for some overseas study. The Thomasville High School senior is active at Our Lady of the Rosary where she serves as a lector.

Movie Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Barabbas" (1962)

Uneven costume epic follows the tormented path of the criminal (Anthony Quinn) who, after being freed by Pilate in lieu of Christ, is sentenced to the sulphur mines in Sicily, brought to Rome to be a gladiator (with Jack Palance as grimacing tutor-adversary) and finally crucified as a Christian under Nero. Directed by Richard Fleischer, the movie begins promisingly with a sequence counterpointing Christ and Barabbas, but the religious level gets lost in Quinn's one-note performance as the surly, ever-questioning survivor until re-emerging in the ironic conclusion. Stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.** (RCA/Columbia, $19.95)

"Behind the Veil: Nuns" (1985)

In this provocative two-part documentary on women in the church, the first section (64 minutes) examines the life and commitment of contemporary women religious with some perspective on the past while the second (66 minutes) centers on the strong influence of women in pre-Christian Celtic religions and the importance of the Great Abbesses and other women religious during the Middle Ages. A production of considerable quality made by the National Film Board of Canada, the film's outspoken criticism of the male hierarchical structure of the church will be seen by some as needlessly controversial and by others as necessary consciousness-raising. Its value is in bringing a sense of history and of personal experience to the ongoing discussion of the gifts women bring to the ministries of the church. Appropriate for older adolescent and adult discussion groups. (Oblate Media and Communications Corp., 1944 Innerbelt Business Center Drive, St. Louis, Mo. 63114, $59.95)

"The Greatest Story Ever Told" (1965)

While not the greatest movie ever made, director George Stevens' vision of the Gospel story presents a consistent, traditional view of Christ as God Incarnate. Despite its epic Hollywood scale, the movie is well-acted, tastefully and realistically written and beautifully photographed. Max von Sydow's believable portrayal of Christ is the most essential element in its success. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (CBS/Fox, $29.98)

"The Keys of the Kingdom" (1944)

Underrated adaptation of A.J. Cronin's novel about a Scottish priest (Gregory Peck) sent to China at the end of the 19th century where he rebuilds a ruined mission, endures misunderstanding, war and disease but perseveres through humility and cheerful service to win many converts and friends until retirement in Scotland fishing for supper rather than souls. Directed by John Stahl, the narrative is interestingly contrived and Peck's characterization is entirely likable and sincere though, like so many vintage Hollywood pictures about religion, lacking much spiritual depth. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (Fox, $19.98)

"King of Kings" (1961)

Stolid screen spectacular presents the life of Christ within the historical context of Jewish resistance to Roman rule. Uncomfortably cast in the title role is Jeffrey Hunter, though more effective are Siobhan McKenna as his mother, Robert Ryan as John the Baptist, Hurd Hatfield as Pilate, Rip Torn as Judas and Harry Guardino as Barabbas. Directed by Nicholas Ray, the script is preoccupied with the period's political unrest but treats the Gospel account reverentially, if with more dramatic license than some might find acceptable. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. Not rated by the Motion Picture Association of America.** (MGM/UA, $29.98)

"The Lion, the Witch and the Wardrobe" (1989)

Live-action dramatization of the C.S. Lewis story about four English children who stray by chance into Narnia, a land of mythical creatures ruled by the wicked White Witch but protected by the lion Aslan, who sacrifices his life for another and then comes back to life to free all of Narnia. The colorful BBC production makes occasional use of animation and special effects but the real magic is in the wonder of the youngsters as their fantastic adventures unfold. Enjoyable fable of good overcoming evil which some may see as having a Christian dimension in the death and resurrection of Narnia's savior. (Public Media, $29.95)

"Quo Vadis" (1951)

Roman general (Robert Taylor) falls for Christian maid (Deborah Kerr) but matters get complicated when the loony emperor burns Rome and blames the Christians. In director Mervyn LeRoy's version of the Henryk Sienkiewicz novel, the epic production overpowers the pallid love story and the conflict between Christianity and paganism proves less interesting than that between the mad Nero (Peter Ustinov) and his rationalist adviser (Leo Genn). It's a mixed bag of religious fervor and pagan frolics, with a lengthy suicide scene, some sexual innuendo and stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MGM/UA, $29.98)

"The Song of Bernadette" (1943)

Durable adaptation of the Franz Werfel novel about Bernadette Soubirous (Jennifer Jones), the French schoolgirl who in 1858 saw apparitions of the Virgin Mary at a grotto near Lourdes but whose announcement of this is initially discredited by her stern pastor (Charles Bickford), the town prosecutor (Vincent Price) and an envious teacher (Gladys Cooper). Directed by Henry King, the story of a young girl's faith withstanding the disbelief of her elders is made dramatically convincing by a fine cast, evocative photography and largely unsentimental treatment. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (Fox, $19.98)

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FAITH alive!

What are the deeper places where we need healing?

By H. Richard McCord, Jr.
Catholic News Service

After a year of recurrent pain and quite enough medical consultations and tests, I received a diagnosis. My spinal condition is serious, but not life threatening. There is no medication or therapy for it. I'll need to live with it, knowing it will not improve and hoping it will get no worse.

Ever since this began I've been pondering and praying more often about healing and about our brokenness which needs it. Illness or injury is usually the most immediate and troublesome form of brokenness for which we seek healing.

No wonder the Gospels portray the crowds seeking out Jesus and bringing to him all who were ill or troubled (Mark 1:32)!

■ ■ ■

Jesus healed all kinds of physical infirmity: blindness, lameness, leprosy. But his miracles also signified a deeper and more extensive healing.

He enabled the paralyzed man to walk, but also forgave his sins (Luke 5:17-26). Many levels of healing are necessary, Jesus shows us, because brokenness is so widespread throughout our lives.

A banner hanging in my church during Lent proclaims: "The Lord heals us at our broken places." Next to it stands a large clay vase with a crack running down the center and from which a piece is missing. We are invited to ask: What are the broken places in our lives? What needs to be restored so our lives can be whole again?

We begin with our inner lives.

Who isn't harboring some anger or envy or malice in his heart? Who isn't walking around with some burden on her shoulders: a painful memory, the missed opportunity to have reached out lovingly, a resentment for having been wronged?

We also find brokenness in the intimate spaces between us. Spouses go their separate ways, and their marriages often end in divorce. Other couples stay married and keep their hostilities alive.

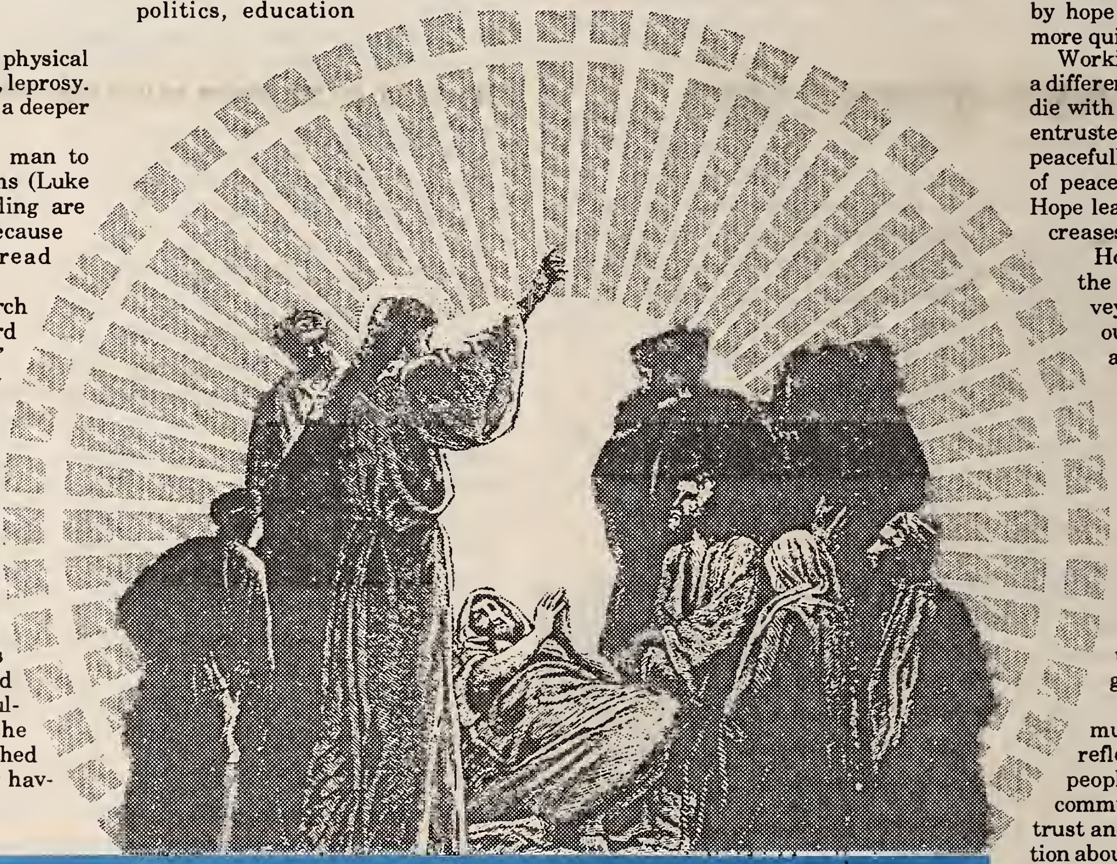
Family members are estranged, sometimes for reasons no one can explain. Children run away from home today in record numbers. Teen-age suicide rates stand at an all-time high. Unemployment, alcoholism, drugs and domestic violence tear families apart.

Brokenness afflicts communities. The deadly combination of poverty, drugs and available weapons is responsible for nearly one homicide each day in the city where I live.

In this same city racism still runs like an underground stream through politics, education and housing. Our shelters and food programs can't keep pace with the numbers of homeless and hungry. Special-interest groups shout each other down, unable or unwilling to join hands for common goals.

As the list of our "broken places" gets longer, we begin to grasp the extent t which God calls upon us to be heale and to be healers.

Jesus "enabled the paralyzed man to walk, but also forgave his sins.... Many levels of healing are necessary, Jesus shows us, because brokenness is so widespread throughout our lives."



The meaning of it all certainly doesn escape our children. When some thir graders in my city were asked to writ and draw what they would most like give their community, one girl r sponded: "I would give everyone a ne hat. Party hats, fancy hats, even hol day hats!"

New hats used to be connected wit Easter. Donning one is a small gestu of hope — a sign that we're ready to on living!

■ ■ ■

A nurse friend of mine is convinc that hope is a critical ingredient in a healing. Two patients may receive t same care, but the one who is nourish by hope beyond this illness recove more quickly.

Working as a hospice nurse, she se a different kind of healing. "People w die with hope of eternal life, who ha entrusted their lives to God, die mo peacefully," she says. "An atmosphe of peace pervades the whole house Hope leads to healing, and healing i creases hope.

Hope is especially important the lives of young people. Yet su veys of youth have been pointi out their high level of pessimis about our world and its futur

Can we help our you people to discover reasons f hoping so they can be heale of life at all its broken place

The U.S. Catholic bisho and the brothers of the Tai ecumenical community France think so. They are i viting young adults (ages 1 30s) to gather May 21-2 1992, at the University of Da ton in Dayton, Ohio, for a "P grimage of Trust on Earth."

In an atmosphere of pray music, silence, Bible study a reflection, it is hoped that you people will experience Christi community and find ways to bu trust and reconciliation. (For inform tion about the event, telephone the S retariat for Family, Laity, Women a Youth at 202-541-3040 or the Tai Community in New York at 212-24 0029.)

Why call these days together in D ton a pilgrimage? Because historica people have gone on pilgrimage to new their faith and hope. This event meant to be a journey with others ward Christ, who offers a hope that d not disappoint (Romans 5:5).

(McCord is associate director of U. Catholic bishops' secretariat for Fami Laity, Women and Youth.)

FOOD FOR THOUGHT

Frequently enough, the human spirit needs to heal. A person may feel lost or desperate or hopeless. Or a person may have developed a negative outlook on the people and patterns in his or her life.

People who are broken in spirit may feel apathetic — not caring much about anything, not caught up in their own existence.

Self-assessment would seem to be in order when it comes to healing a broken spirit. A person needs to examine why he feels negative, why she finds life uninteresting.

A companion may be necessary for the journey back from brokenness: a spiritual adviser, a counselor, a friend. A good companion believes in you, has hope in you, and thus helps to restore self-confidence. A companion who listens well can help you to clarify your own thoughts, which may be anxiety-ridden or confused.

If self-assessment becomes equated with self-absorption, however, healing may be difficult. Frequently enough, the road to healing a broken spirit leads not only inward, but outward.

Renewing our capacity to care about ourselves is aided by actually caring for others, becoming involved with them in life.

David Gibson, Editor, Faith Alive!

irst admit the need for healing

y Father David K. O'Rourke, OP
Catholic News Service

ı the Mass we hear the phrase, "You away the sin of the world."

ıterestingly, it speaks of sin in the ular, not sins in the plural. Most ɔle, I imagine, have never noted the rence. Yet it is important. For "the ɔf the world" and our own sins are ɔly not the same.

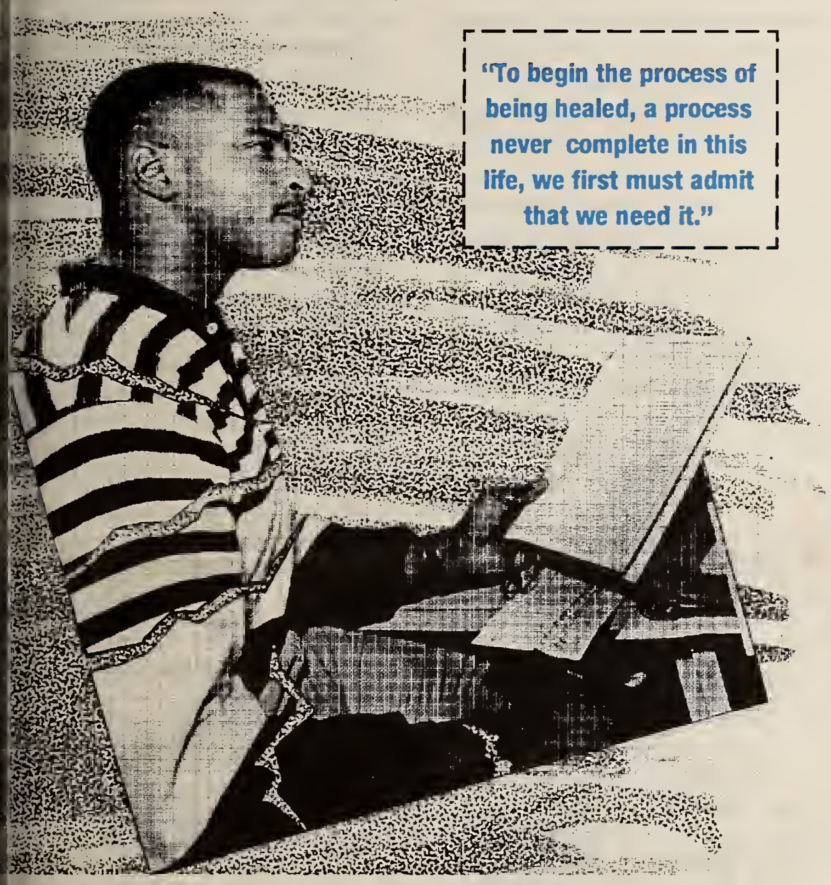
■ ■ ■

he sin of the world refers not to onal actions but to the human con- ɔn of being wounded or broken. We w this wound by another name. Tra- ɔnally it has been called original sin. ur own sins, by contrast, refer not to a condition but to actions, our own bad actions. One of the church's great theologians, St. Thomas Aquinas, described the difference between our own sin and original sin.

He asked the question whether God became human in the person of Jesus principally to forgive our sins or to bring healing to the common human condition of being wounded.

And the theologian responded that God came to repair what was most in need of repair. Since our condition of being broken is our greatest wound, so our greatest need is for the healing of that wound.

One practical consequence of this understanding is the way we view God. Bad actions involve a judge. Wounds, on the other hand, require a doctor, a healer.



"To begin the process of being healed, a process never complete in this life, we first must admit that we need it."

So what we are saying when we say that Christ comes to lift from us the "sin of the world" is that God should be seen above all as a healer.

■ ■ ■

Let me give an example of what this can mean. One young man I know is troubled by the fact that so many of the things he tries to do just don't pan out.

He and his wife have had a stormy marriage. He has had trouble keeping a job. He thinks that he is not a dependable father or a good model for his kids. He has been on drugs on occasion.

He knows that if he doesn't watch it he can drink to excess easily. As he put it to me, "There is so much wrong with me that I really get discouraged. I try, and so often things just don't work out."

What he was describing, as I see it, is the "sin of the world" as it is written in human flesh. Yet the difference between this young man and others who might actually be better at surviving is a matter of degree, not of substance. The difference between him and many others lies in his inability to cope.

But that inability can be seen as a concrete sign of the wound we know as original sin. And in my young friend, who is not good at faking things, that wound is visible.

He knows in his heart and is willing to admit that what he really needs is healing. So he has joined an Alcoholics Anonymous chapter where they require that he admit he is wounded and needs help.

His friends, who like him and know him to be good hearted, appear willing to forgive his failings. But for him that isn't enough. He needs people who, like him, will admit that he is not making it and will help to guide and channel him into patterns that will work.

To begin the process of being healed, a process never complete in this life, we first must admit that we need it.

Practically speaking, that first step for most of us means seeing that the unchosen flaws in our nature are real.

(Father O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif., and a free-lance writer.)

FURTHER NOURISHMENT

Marilyn Norquist Gustin's *Choosing Joy for Lent* tells how joy heals and transforms people's lives. However, she observes, "for some reason people do not talk easily about" experiences of joy. "People speak of sorrow but seldom of joy." Says the author, "One of the most fascinating experiments in being open to a spirit of joy is the practice of non-injury ... the effort to do no harm to any being by act, word or thought." As a result, she says, we can anticipate personal healing, experiencing a certain sacredness in everything. (Liguori Publications, One Liguori Dr., Liguori, Mo. 63057-9999. 1990. Paperback, $3.95.)

You must want to be restored

By Father John J. Castelot
Catholic News Service

nly God can restore people to whole- ɜ. Still, they must want to be re- ed.

he first king of Israel, Saul, was a ic figure. Samuel, who had seen nising qualities of leadership in this farm lad, had chosen him to lead the ple in their desperate struggle inst the fierce Philistines.

aul took up his mandate with gusto. the stress of his responsibilities ealed a chink in his armor, a fatal . He suffered from a basic insecu- , and it eventually broke him.

f he had followed Samuel's wise guid- e, he might have become truly great. Saul got frantic. He decided to take ters into his own hands. This occa- ed a break with Samuel, and mat- went from bad to worse.

rival, or at least a perceived rival, eared on the scene in the person of gifted and popular David. Saul liked and admired this dashing young man, but gradually came to fear him.

In his insecurity Saul became insanely jealous, making repeated attempts on David's life. David, for his part, respected the king and refused to retaliate.

This filled the king with deep remorse and a sense of his own weakness, his brokenness. But the king failed to rise above it. In the end he died a totally broken man, a wretched suicide.

■ ■ ■

On the other hand there was the woman of Luke's Gospel who was reduced to prostitution and despised by all the "better people" (7:36-50). No one could have been more broken by life than she was. However, she evidently acknowledged her brokenness and turned to God for healing. And she was healed.

Luke does not detail the process. But he does tell how she expressed her relief and gratitude.

When Jesus was dining as the guest of a very proper Pharisee, she had the effrontery to enter the house and fall at his feet. It must have taken a great deal of courage and amazing humility to do so. She knew well what the diners thought of her.

Undaunted, she poured out her relief and gratitude in a flood of tears that fell on Jesus' outstretched feet. Hurriedly she tried to wipe the tears away with her disheveled hair.

■ ■ ■

In response to the host's indignant outburst Jesus came to her defense, declared that she had been forgiven and pointed out that love like hers could not coexist with sin.

She had been broken, yes, but not beyond repair. Her consciousness of her condition had led her to him who alone could restore her to wholeness.

Her humility and her trust in God's compassion opened the way to a recovery of integrity. Jesus followed up by giving her a sense of dignity and hope for the future.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

If you could be the healer of just one form of brokenness in human lives, what would it be?

"Low self-esteem. A lot of our problems — alcoholism, drugs, premarital sex and people staying in abusive situations — are caused by low self-esteem." — Monica Scott, Jackson, Miss.

"Right now I'm working with infants with disabilities. I would like to heal the guilt that many parents feel: 'Why me, God? What did we do to deserve this?' I would like to help them get past that so they can enjoy and work with the child that they have." — Dawn Mull, Fairfax Station, Va.

"The rejection of older people who are then forgotten or lost. I would enable people to be more understanding of the loneliness older people feel." — Barbara Wanko, Kenner, La.

"We have a broken family. Bringing them back together would be my goal." — Rae Frieday, Elmhurst, Ill.

"I teach school. In this community there is some child abuse coming to light. That's one thing I would like to heal." — Marvin Love, Townsend, Mont.

An upcoming edition asks: What is the real problem, as you see it, when people lie to each other? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Society Of The Holy Child Jesus Re-elects Superior General

DREXEL HILL, Pa. (CNS) — Sister Mary Ann Buckley was unanimously re-elected to a second six-year term as superior general of the Society of the Holy Child Jesus. In elections conducted Feb. 14 in Rome, Sister Margaret Loran of England was re-elected to a second term on the society's general council, and Sister Veronica Openibo, provincial of the society's African province, was elected to a first term. The society's offices are in Drexel Hill.

Salina Catholic Editor Honored By Local Episcopal Cathedral

SALINA, Kan. (CNS) — Msgr. Raymond Menard, editor of the Salina diocesan newspaper, will be made an honorary canon in Salina's Episcopal Christ Cathedral March 24. Msgr. Menard, who edits the *Northwestern Kansas Register* and lives at Sacred Heart Cathedral in Salina, is a long-time ecumenist. Episcopal Bishop John F. Ashby told Msgr. Menard in a letter that the honor was being given in appreciation "for your pastoral work here in Salina with people of all faiths, for your being one of the early people to recognize significance in the ecumenical movement and for being a wholesome example of the flock of Christ.''

Bishop Gaughan' Stroke Found More Serious Than Previously Thought

GARY, Ind. (CNS) — Bishop Norbert F. Gaughan of Gary remained in stable condition March 2 in the hospital, but damage from a stroke he suffered the previous week may have been more serious than originally thought. "As a result of tests that they have performed, doctors have determined that the bishop's condition is slightly more serious than previously reported,'' said Brian T. Olszewski, diocesan spokesman, in a March 2 statement. He said the tests show Bishop Gaughan "is experiencing more physical impairment to his left side than earlier tests had revealed.'' Olszewski said the bishop was expected to recover, although "a long period of physical therapy will be necessary in order for full rehabilitation to occur.''

Lawyer Named Head Of Association Of Catholic Colleges

WASHINGTON (CNS) — Benito M. Lopez Jr., an attorney and former college administrator, has been named executive director of the Association of Catholic Colleges and Universities. He succeeds Ursuline Sister Alice Gallin, who resignation becomes effective July 1. Sister Gallin has been director since 1980. The association is a department of the National Catholic Educational Association and represents 204 colleges and universities.

Cardinal Asks That Salvadorans In U.S. Be Allowed To Stay Longer

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington urged that Salvadoran nationals be permitted to stay in the United States through 1993. "I urge that temporary protected status be extended to them for another 18-month period,'' Cardinal Hickey said in a statement March 1. Current temporary protected status for Salvadoran nationals will end June 30. Cardinal Hickey issued his statement following a Mass that he celebrated at a Washington church in a predominantly Hispanic neighborhood. Washington has the largest population of Salvadoran nationals in the United States after Los Angeles.

Pope Names Veteran Diplomat As Croatian Nuncio

VATICAN CITY (CNS) — Pope John Paul II named a 30-year veteran of Vatican diplomacy, Archbishop Giulio Einaudi, as the first apostolic nuncio to newly independent Croatia. The Vatican said in January it was recognizing the former Yugoslavian republics of Croatia and Slovenia as separate states, and in February said it would establish formal diplomatic relations with each new nation. The Vatican has continued to maintain diplomatic ties with Yugoslavia, though relations have been strained during the breakup of the country in recent months. Archbishop Einaudi, a 64-year-old Italian, has held diplomatic positions on five continents. He worked in Washington, D.C., at the Vatican's delegation to the United States, from 1965 to 1971.

Georgetown Professor Featured In Book On Holocaust Rescuers

WASHINGTON (CNS) — When he was interviewed four years ago for a new book on the rescuers of Jews from the Holocaust, Jan Karski said, "I am not happy about it; now I have bad dreams again. But, my conscience is telling me that I should speak.'' Now 78 and in his last semester of teaching East European history at Georgetown University, Karski, a Polish native, continues to speak about the Holocaust, albeit reluctantly. "I regret it very much. I want to be at peace, alone, to retire and take care of Mrs. Karski,'' Karski said. His continued recounting of the Holocaust and his role in trying to stop it, he added, "was not originated by me. It was not initiated by me.''

Senior Churchmen, Indigenous Mexicans Gather To Honor Bishop

SISOGUICHI, Mexico (CNS) — Senior churchmen from across Mexico joined an estimated 1,000 mainly indigenous mourners in the mountain town of Sisoguichi Feb. 27 for the funeral of Bishop Jose Llaguno Farias of the Vicariate of Tarahumara. Bishop Llaguno, 67, who died of cancer, worked for several decades in the Tarahumara Vicariate. Bishop Llaguno's concern for the plight of the local indigenous communities — whose way of life was devastated by the arrival of logging companies and tourism — led him to publicly criticize the government and denounce the powerful drug cartels that he accused of exploiting the remote population.

Nun Is Only Physician In Rural West Virginia County

PINEVILLE, W.Va. (CNS) — Behind Holy Cross Church in Pineville sits a double-wide trailer that houses a much-needed children's clinic, the only health care facility in West Virginia's Wyoming County.

The clinic is the base of operations for the county's only doctor, Sister Eileen Catterson. A member of the Daughters of Wisdom, she is originally from the New York borough of Queens.

The children in the area could not survive without her. "If Dr. Catterson had to move out of the area, I would have to go with her," said Angie Thomas of Mullens, who has two sons, one of whom was born with several disabilities.

"Dr. Catterson has always been there to calm our fears," she said. "I can call her up and tell her that my son is acting differently tonight and she will come over to our house and see if he is all right."

Sister Eileen has had to break some bad news about her son's condition, but Thomas said she has always been honest. "More importantly she has taken the time to break down the medical terminology so that we can understand."

Sister Eileen established the Pineville clinic in 1982 in the sacristy of Holy Cross Church, seeing patients one or two times a week. But it wasn't long before word got out that Pineville had its very own pediatrician.

Daughters of Wisdom Sister Eil
Catterson makes a young patient feel c
fortable before his examination at
Pineville Children's Clinic. Sister Eilee
the only physician in West Virginia's W
ming County. (CNS photo by Chris
Przelenski, *The Catholic Spirit*)

To handle the overflow of patients, the parish and the Diocese of Wheeling-Charleston financed the trailer and gave it a spot in the church parking lot. C
rently, the clinic cares for 25-40 patie
a day and is open five days a we
including Saturday mornings.

"Parents feel confident that the
a pediatrician in the county wit
physician's assistant that has trainin
handicapped children," Sister Eil
said. "I feel like I am needed here. I f
I'm providing a service that would
be available if I weren't here, and th
very satisfying."

"We've gotten busier over
years," she added. "I think there
more poor families living here now.

See **Doctor**, Page

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Scripture

Readings For The Week Of March 15 - March 21

Sunday: Genesis 15:5-12, 17-18; Philippians 3:17-4:1; Luke 9:28-36.

Monday: Daniel 9:4-10; Luke 6:36-38.

Tuesday: Isaiah 1:10, 16-20; Matthew 23: 1-12.

Wednesday: Jeremiah 18:18-20; Matthew 20:17-18.

Thursday: 2 Samuel 7:4-5, 12-14, 16; Romans 4:13, 16-18, 22; Matthew 1:16, 18-21, 24.

Friday: Genesis 37:3-4, 12-13, 17-28; Luke 15:1-3, 11-32.

Saturday: Micah 7:14-15, 18-20; Luke 15:1-3, 11-32.

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osaries For Russia Halfway To Goal

ALBANY, N.Y. — More than),000 rosaries have been received for ribution throughout Russia and the v republics in a campaign initiated September by Holy Cross Father rick Peyton, founder of the Family sary Crusade. The goal is to issue one lion rosaries to Russian people in 2.

The Rosaries for Russia campaign reached the halfway point, with e shipments of rosaries enroute to ssia and Albania and another deliv- in the planning stages.

"Among the rosaries we have re- ved, some hold special meaning to donors, while others have been hand- de by groups of people from across country," said Father Peyton from organization's headquarters in Al- y.

For example, members of the evan- ization committee of St. John nney Parish in Houston, Tex., plan ssemble rosaries as a Lenten project. s project will combine the efforts of 00 CCD students and 4,500 families are parish members.

Father Peyton's appeal for rosaries been answered by thousands of ple from across the world. He has eived donations and commitments n people in the Philippines, Austra- England, Ireland and Germany, as l as from Canada and the United tes.

The Rosaries for Russia campaign n open opportunity for any group or ividuals. There is still a need for more than half a million rosaries. New or used rosaries can be sent to: Rev. Patrick Peyton, C.S.C., Family Rosary Crusade, Executive Park Drive, Albany, N.Y. 12203-3594.

As an expression of gratitude, Father Peyton remembers all those who donate rosaries in daily Mass and in his rosary prayers.

Conroy (From Page 3)

states in this country.

Prior to coming to North Carolina, Father Conroy was on sabbatical for a year in Tanzania, East Africa. He said his greatest regret is that he wasn't assigned to Tanzania as a young priest.

It wasn't easy adjusting to life in the bush after getting used to creature comforts in this country, he said. However, he saw first hand the work of his fellow Spiritans.

As the result of work accomplished by the Spiritans in Africa in the last century, a half million Catholic Christians welcomed Pope John Paul II during his visit last year to Africa.

While in Africa, Father Conroy said he was inspired to see people walk for miles to attend Mass. The missionary work done by the Spiritans and stressed by them attracted Father Conroy to the order, said Father Conroy.

With the Diocese of Charlotte into its third year in the decade of evangelication, Father Conroy can put into practice the main ideas of the Spiritan order, he said. He was brought to the diocese last July as pastor of St. James in Hamlet.

Father Conroy was born in Pittsburgh. He was one of seven children, two girls and five boys. His hobbies include gardening, household painting, reading and walking.

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CRS Catholic Relief Services – USCC/209 W. Fayette Street/Baltimore, MD 21201/410-625-2220
The Overseas Relief and Development Agency of the United States Catholic Conference

Catholic Relief Services Names Chancellor To Committee

MSGR. JOHN J. MCSWEENEY

CHARLOTTE — Catholic Relief Services recently announced the appointment of Msgr. John J. McSweeney, chancellor and vicar general in curia for the diocese to a newly-formed national ad hoc committee focusing on the international efforts of CRS. The nine-member committee will collaborate with senior staff members of CRS.

Msgr. McSweeney was chosen for his "noted expertise and wisdom in the area of Catholic Church development and planning," said Patrick Johns, director of exernal affairs for CRS.

Honored by the appointment, Msgr. McSweeney expressed his desire to "better serve the global Church and its many needs."

"Whatever I can do to alleviate poverty, I am willing to do," he said.

CRS is the international relief and development agency of American Catholics. Founded in 1943, the agency now reaches people in 74 developing countries.

Youth (From Page 1)

of workshops on adolescent catechesis and youth ministry. He is author of *Understanding Catholic Christianity*, *Jesus of History*, *Christ of Faith*, and *Jesus is Lord!* He is also the general editor of the Discovering Program and the author of one of its components, *Celebrating Confirmation.*

The weekend kicks off Friday evening with icebreakers and a concert by the Age of Faith Band. By popular demand, band members, Jimi Ray and Rick Harwell return for their third conference appearance. Their performance provides a positive, fun, and energetic twist to the evening.

The weekend culminates on Sunday with the presentation of the Michael J. Begley Award and The Christian Service Award. These awards recognize, from the diocesan level, outstanding teens who exemplify Christian service, Catholic leadership and good moral standards. The top award, the Michael J. Begley award, is presented in honor of retired Bishop Begley's dedication to youth.

For more information about the 15th annual youth conference, call the diocesan Office of Youth Ministry, (704) 331-1727.

LENT (From Page 1)

the Archdiocese of Oklahoma City, parishioners will spend Lent developing "neighborhood parishes" within the parish boundaries.

Father John Petuskey, pastor, said 35 small faith communities have been developed within the parish, and 64 parishioners have volunteered to help establish the neighborhood parishes.

Early goals of the neighborhood parishes will be to carry out home visitation and community organization, followed by parenting support, getting involved in neighborhood schools, and helping to alleviate crime and poverty.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

DLP

Doctor (From Page 10)

Wyoming County has no hospital or 24-hour emergency service, so Sister Eileen and her assistant both take calls at home. "Our patients have access to us all the time," she said.

The clinic now employs seven people — Sister Eileen, a physician's assistant, a practical nurse, a lab technician, an office manager, a receptionist and a billing clerk. It is operated by a non-profit corporation under the auspices of the diocese, and Sister Eileen draws a regular salary.

But it is clear she does this for more than the pay. "There is no one who loves kids like Dr. Catterson," said Thomas. "Not just the perfect beautiful babies, but the children who have physical or mental problems too."

EMPLOYMENT OPPORTUNITIES

Position Open: St. Thomas Aquinas in Charlotte is looking for a part-time music director. Prerequisites include: knowledge of Catholic liturgy, must be both an instrumentalist and vocalist. Salaried position. Interested persons should call the parish office at (704) 549-1607 to arrange an interview with the priests of the parish. Further information available upon request.

Director of Religious Education: Come to share team ministry with a developing staff and vibrant community in the Richmond Diocese. 600 families with eagerness and enthusiasm. Responsible for Sunday School of Religion, Sacramental Preparations, Adult Enrichment and Youth Ministry. We need an enabler with energy and committed faith. Masters inReligious Education or Theology preferred. Send rsume and references when requestng job description to: Rev. Walter G. Lewis, St. Anne's, 350 Euclid Ave., Bristol, VA 24201. Application deadline: May 1, 1992. Job begins: July 1, 1992.

Comunidad Hispana
Comuniquémonos

Hispanos Planean Reunión Nacional

WASHINGTON (CNS) — Los dirigentes católicos hispanos, al decir que es hora de asumir la iniciativa antes que esperar por la dotación de fondos procedente de los obispos estadounidenses, han planeado una reunión nacional para enfocarse sobre las preocupaciones de los hispanos en la Iglesia y en la sociedad.

La reunión, titulada "Congreso Hispano de 1992: Raices y Alas", ha de tener lugar en la Universidad "Loyola" de Marymount, en Los Angeles, entre los días 13 y 16 de Agosto pr.oximo. Será auspiciada por el Consejo Nacional Católico para el Ministerio Hispano, que es una organización independiente de "sombrilla" de grupos católicos hispanos.

Se espera que asistan cerca de 1,000 católicos hispanos, incluyendo jóvenes, catequistas, clerigos y profesionales laicos hispanos de todo el país.

El Padre Allan Figueroa Deck, S.J., presidente del consejo, dice que una de las razones de la reunión es que la puesta en práctica del Plan Nacional para el Ministerio Hispano — aprobado por los obispos estadounidenses en 1987 — está lejos de completarse debido a que el personal, los fondos y la disposición han estado ausentes en muchas diócesis.

"Nuestra gente hispana no puede esperar más a que los obispos recauden el dinero", para llevar a la práctica el plan de 1987, dijo el Padre Rosendo Urrabazo, de la orden claretiana, presidente del Centro Cultural Mexicano-Americano basado en San Antonio y miembro fundador del consejo.

"El ministerio debe continuar y tenemos que organizarnos. El futuro de nuestro pueblo está en nuestras manos", dijo el Padre Urrabazo. "'En vez de quejarnos sobre' lo que otra persona dejó de hacer", los católicos hispanos quieren enfocarse sobre sus propias necesidades y "dar algo" a la Iglesia, dijo el Padre Figueroa, que es el coordinador de Estudios Pastorales Hispanos en Loyola Marymount.

"Tenemos un nuevo reconocimiento de que somos una parte cada vez mayor de la Iglesia Católica Estadounidense y como resultado tenemos una responsabilidad mayor por ella", dijo el Padre Figueroa al Catholic News Service en una entrevista telefónica el 5 de Marzo.

A diferencia de los tres "encuentros" — reuniones nacionales de católicos hispanos en 1972, 1977 y 1985 — que estuvieron "directamente bajo la supervisión" de los obispos estadounidenses, la reunión de Los Angeles será estrictamente una gestión voluntaria, según hizo notar el Padre Figueroa.

"Estamos trabajando en cooperación con la jerarquía", pero la independencia del consejo auspiciador permite a los dirigentes hispanos "ser más creadores y generar una mayor responsabilidad entre el laicado" que lo que hicieron los encuentros, dijo el Padre Figueroa.

El agregó que el consejo está tratando de comunicarse con la clase media y los profesionales hispanos, quienes han sido descuidados por la Iglesia anteriormente.

"No somos únicamente una Iglesia de personas pobres y personas que luchan, sino también gente de influencia", dijo el sacerdote. Los latinos profesionales, dijo él, pueden ser atraídos a dotar de fondos las gestiones de la Iglesia hispana.

"En muchos lugares, la Iglesia se ha movido enérgicamente para atender a los inmigrantes. Esto es muy bueno, pero no es lo suficiente. El ministerio hispano debe enfocarse (también) sobre los hispanos de segunda y tercera generaciones. Debe atraerse a los profesionales, a los bilingues y a los biculturales", dijoúl.

El Padre Urrabazo tiene a.un la esperanza de que el plan de 1987 sea dotado de fondos. El dijo que, además de un empuje sobre la enseñanza para convencer a los "hispanos que tienen medios económicos para que re-inviertan en sus comunidades", ha habido un "interés renovado" para dotar de fondos a los proyectos hispanos, por parte de las fundaciones privadas.

En la reunión de Agosto pr.oximo se hará énfasis sobre "la participación en la vida social, económica y política de la nación como católicos hispanos", dijo el Padre Figueroa.

La reunión ha de enfocarse sobre cinco asuntos escogidos por las organizaciones afiliadas al consejo: Evangelización, familia y jóvenes, participación política y atención médica.

El Cardenal Roger M. Mahony, de Los Angeles, celebrará la liturgia principal durante el congreso, en el Este de Los Angeles, el 15 de Agosto.

Los miembros del consejo abarcan al Movimiento Nacional del Cursillo, la Renovación Carism.atica Hispana, la Red Católica de los Trabajadores Agrícolas Migratorios, las ocho oficinas regionales de asuntos hispanos establecidas por los obispos estadounidenses y varias congregaciones religiosas que prestan servicios a los hispanos.

El nuevo consejo fué fundado en 1991 por un grupo de prominentes dirigentes católicos hispanos de los Estados Unidos.

Un año antes, un grupo asesor de católicos hispanos, con 12 años de existencia, fué desbandado por el Comité de los Obispos sobre Asuntos Hispanos y reemplazado por un grupo de cinco asesores.

Antes de su disolución, el grupo había escrito una carta al presidente de la conferencia episcopal estadounidense, manifestando desilusión porque los obispos no habían financiado el Plan Nacional de 1987 para el Ministerio Hispano.

En una entrevista de Julio de 1991 con el Catholic News Service, sin embargo, Pablo Sedillo, que era entonces director ejecutivo del Secretariado para Asuntos Hispanos, dependencia de los obispos estadounidenses, dijo que la conferencia episcopal no era una agencia para la dotación de fondos, y que las diócesis y las parroquias tenían la responsabilidad de asignar fondos para llevar el plan a la práctica.

Nuestra Iglesia
I - Es Romana

Por PADRE SILL RUEDA

Muchos piensan que Pedro y Pablo murieron en Roma en el año 64, bajo las persecuciones de Nerón. La tradición atribuye a estos Apóstoles, la fundación de la Iglesia en Roma, pero no obstante antes de la llegada de estos Apóstoles, había cristianos en la ciudad. Muchos son los testimonios y pruebas que dan certeza a las predicaciones de Pedro y Pablo en Roma para fundar y fortalecer allí la Iglesia. Los historiadores antiguos como Clemente, Tácito e Ignacio obispo de Antioquía hablan de ellos en sus escritos, haciendo resaltar la importancia de la presencia de los Apóstoles en aquella ciudad, capital del Imperio Romano y tan paganizada como estaba.

Fue entonces , en Roma donde se estableció contra toda adversidad la base de la Iglesia fundada por Cristo. Primero porque era un lugar estratégico para la vida de los primeros cristianos. Centro comercial y cultural del Imperio Romano y de muchas otras culturas. Capital del mundo conocido hasta entonces y base para desplazarse desde allí a otros lugares como: Grecia, Palestina, Siria, Egipto y otros.

Es imposible describir la cantidad de religiones que se daban origen entre los siglos I y IV, sobretodo en el área grecolatina del Imperio. Todas ellas con sus altibajos y sincretismos. Todo lleva a pensar que existía una positiva búsqueda religioso-filosófica en distintos y muchos sectores de la población.

Todo este tipo de creencias era fruto de la variedad de culturas que se daban cita en Roma procedentes de distintos pueblos y regiones del mundo conocido. Cada una de ellas traía un culto distinto que poco a poco se iba pegando en el pueblo que estaba siempre en búsqueda de algo divino y nuevo, para llenar sus necesidades espirituales.

El culto imperial ocupó el primer puesto en la religión oficial y lo conservó durante siglos. Asi también se comprende las dificultades mayores que tuvieron los primeros cristianos en una ciudad donde se le rendía culto a los Césares como a Señores y dioses, titulos que solo los cristianos le daban a Jesús. Desde ahi comenzaron las reacciones, persecuciones y rivalidades contra los cristianos.

A pesar de toda esta situación, con el correr del tiempo el mismo Imperio Romano declara más tarde al cristianismo como religión oficial, por la sola pretensión del poder. Según todo lo anterior, se podría decir que en el Imperio Romano la organización política-jurídica la ponía Roma, la ilustración venía de Grecia y la religión de Oriente.

Teniendo estas bases históric
nuestra Iglesia decimos que es Roma
porque fue allí donde se asentó y exten
más el cristianismo, donde murie
mártires los primeros evangelizado
como Pedro, Pablo y otros y también
aquella ciudad desde comienzos de l
primeros siglos, fue la sede de todas
actividades y leyes cristianas. Despu
más tarde los nuevos Obispos y l
Papas se establecieron en Roma y
creo así la Santa Sede y el Esta
independiente del Vaticano, desde don
se dirige toda la Iglesia católica en
mundo. Y si decimos que la Igle
católica es Romana, es porq
pertenecemos y estamos en comuni
con ella.

(fin de la serie "Nuestra Iglesia

Los Riesgos de Escuchar a Dios

(Tomado de *El Domingo* Ps. Paulinos)

En un lejano día un pueblo ent
escuchó a Dios. El le habló desde
soledad de una encendida montaña.
el corazón de aquellos nómadas
Palabra divina quedó retumbando co
un inmenso trueno. Era tan podero
tan exigente, que Israel tembloro
suplicó al Señor que le hablara más bi
por un intermediario humano, por
profeta. El Señor lo acep
delicadamente...Mas nunca imaginó
rael que el profeta iba a ser el mis
Dios, su Verbo, su Palabra Eterna p
vibrando en el lenguaje rudo de l
hombres: Jesucristo.

Hace dos mil años que se le empe
a escuchar en la tierra. No expo
filosofías nuevas o atrevidas teorías,
siquiera sistemas religiosos. Sólo
verdad, la desnuda verdad divina
humana, en el sencillo y transpare
estilo de los campesinos y de l
pescadores. Pero era estremeced
escucharle. A través de sus palabras
sentía a Dios. Nadie podía esquivarla
hasta los torvos espíritus del mal huí
despavoridos, mientras que los q
aceptaban su mensaje se veían liberad
en su espíritu y en su cuerpo, porque
predicación venía rubricada por
autoridad de Dios.

Hubo quienes quisieron tergiver
sus actuaciones, arrancar las aristas
sus exigencias más radicales, pero
afirmaba que sus enseñanzas er
eternas: "El cielo y la tierra pasar
pero mis palabras no pasarán" Y que
se le podía escuchar impunemente: "
que escucha mi palabra y no
cumple...ella misma lo condenará en
último día"

Crosswinds

Crosswinds is a series of columns itten by staff members of Catholic cial Services about their experiences. order to protect client confidential- the staff members are not identified.

Many times when a child is placed adoption, people wonder if the fam- truly feels the child is a member of family. They often wonder if the ld will be treated differently.

Through my work in adoption at tholic Social Services, I have next to doubt of the potential truth of the rain "you did not grow under my rt, but IN it." One particular family derscored this for me.

We had placed a very beautiful in- t with this childless couple. They re upper-middle class, but definitely wealthy. The infant had been in their ne several months, bringing joy and ppiness to the family. The child med to be growing and thriving from the good nutrients she was receiving, l especially an abundance of love. t about a month before the adoption s to be finalized, the parents were nfronted with the news that the child l a life-threatening disease and, es- ntially, had only a little time to live.

In my subsequent discussions with family, while expressing my sad- s for them and for the child, I also d to keep before them the potential of dical costs, etc., and suggested sev- l times the possibility of the child remaining with them but without their finalizing the actual adoption. In this way, the possibility of their not having to assume all the costs could be explored.

However, with no hesitation, the adoption proceeded, only to be followed by more illness and, within a brief period, the death of their child. For them, there was no alternative but to embrace all of the costs and all of the care of this child right up to her burial in their family plot.

This is what they would have done for their child. Had she not grown fully IN their hearts?

Letters (From Page 4)

issue), how can anyone ever propose a more dynamic and meaningful reality of the Mass than the following quote from Vatican II, *Sacrosanctum Concilium*, 47: "At the Last Supper on the night He was betrayed, our Savior instituted the Eucharistic Sacrifice of His body and blood. He did this in order to perpetuate the Sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church ..."

Thus, the graces which flowed down on humanity at the actual death of our Lord on the cross, the divine sacrifice for our sakes, flow with each mystical renewal in each sacrifice of the Mass on our altars.

Coverage of the workshop included quotes from the presenters, such as the following. "Nothing is more important than the people of God." Or, "Liturgy is just a symbol of the life of the Church." These comments reduce the transcendence of the Mass and are in direct contradiction to Bishop Donoghue's statement: "Liturgy is the most important thing we do in the Church."

We are the "people of God" when we are transformed by grace through the Mass and sacraments. The signs and symbols that our senses perceive in the Mass and sacraments are to lift us up to the foyer of heaven on earth.

The Mass transforms our prayers into something divine, omnipotent. The Mass makes Christ sacramentally present. At the hour of our death, the Masses we have participated in will be our greatest consolation.

The entire world is continually renewed by the graces that flow from the holy sacrifice of the Mass offered daily on every altar in Christ's Church. Let us take advantage of this every chance we have by participating and thanking our Lord for humbling Himself to become man, die for us, and even make Himself present to us on the altar at the hands of His priest.

Lita Jones
Matthews

DESCUBRE La Fe

16. ¿POR QUE TENEMOS QUE CONFESAR NUESTROS PECADOS A UN SACERDOTE?

Jesús que es comprensivo, misericordioso y clemente, le dió el poder de perdonar los pecados a los apóstoles y sus sucesores que son los obispos y los sacerdotes. El dijo: "Reciban el Espíritu Santo, a quienes ustedes perdonen, queden perdonados, y a quienes no libren de sus pecados, queden atados." (Juan 20:23-23) En el maravilloso Sacramento de la Penitencia o la Reconciliación, el pecador puede estar seguro de estar reconciliado de nuevo con Dios y librado del castigo eterno. El pecador también es reconciliado con el Pueblo de Dios que es la Iglesia. Los pecados graves separan al pecador del Cuerpo de Cristo que es la Iglesia.

Por medio del consejo, el estímulo, la experiencia y la objetividad del confesor, se manifiesta el cuidado y el interés de Cristo y de la Iglesia por cada penitente como individuo.

Una persona que ha cometido un pecado grave ha dañado severamente su relación con Dios y se ha vuelto merecedor del castigo eterno. La persona ya no está en estado de gracia y no debe recibir la Santa Comunión sin antes recibir el Sacramento de Reconciliación.

Una buena confesión requiere que el penitente examine su conciencia, se arrepienta, confiese todos sus pecados graves y tenga un firme propósito de enmienda.

"Reformen sus vidas," proclamó Jesús, "El Reino de Dios está cerca." (Mateo 4:17) Mediante el Sacramento de la Reconciliación, Jesús nos restaura la gracia de Dios y nos fortalece para evitar futuros pecados. La recepción frecuente de este sacramento con el propósito firme de no volver a pecar, es la mejor forma de permitir que Jesús nos sane y fortalezca Su Cuerpo.

Sister Eugenie Andres Dies, Was Former St. Ann Principal

JERSEY CITY, N.J. — St. Joseph Sister Eugenie Andres, 49, of Jersey City, formerly of Charlotte died March 7 at St. Vincent's Hospital in Staten Island, N.Y. She was buried in St. Joseph's Villa cemetery in Flourtown, Pa. She was pastoral associate of Our Lady of Mercy Church in Jersey City.

Sister Eugenie served as principal of St. Ann school in Charlotte from 1978-1983. She was a graduate of Bishop McGuinness Memorial High School in Winston Salem, where she moved as a child, and attended St. Leo's School. She was a graduate of Chestnut Hill College in Pennsylvania and received her master's degree from the University of North Carolina at Chapel Hill.

Sister Eugenie entered the Sisters of St. Joseph of Chestnut Hill following her graduation from Bishop McGuinness. A native of Morristown, N.J., Sister Eugenie had been a Sister of St. Joseph for 30 years.

Survivors are her parents, Robert and Margaret Andres; brothers, Michael Andres, Robert Andres; and sister, Mrs. Mary Simon.

Memorials may be made to the Sisters of St. Joseph retirement fund, Flourtown, Pa., 19031.

Steps (From Page 2)

Divine Providence Sister Loretta Jean Schorr, diocesan coordinator of adult formation.

"We move on too fast to each event as it comes to us and we don't take the time to really ask ... questions."

Sister Loretta suggested that each day families, "from the smallest child to the parents," tell each other how they thought God was present to them that day.

— Peace and justice within and outside the family. At home, "we tend to each other's needs, we help people, we respect other people's property, we see needs and we fill them. That carries over into our treatment of other people," Comeaux said.

The family meal can be the source of outreach for families, she added. Something her family has done for many years is have a meager meal on Lenten Fridays, and give the money saved to the poor at the end of Lent.

"I can remember hearing one of my sons when he was four years old say, 'But I'm still hungry!'" she said. "Not only were we reaching out to other people, but we got an understanding of what hunger was."

Wisneski (From Page 5)

With AIDS fast becoming the plague of the century, and very possibly the most devastating one in the history of mankind, might not wisdom suggest that our shepherds begin again to preach the full Gospel, even to once more instilling in their flock a healthy "fear of the Lord?" After all, it is His word itself that tells us: "Fear of the Lord is the beginning of wisdom." (Proverbs 1:7)

Estelle Wisneski is a member of St. Gabriel Parish in Charlotte.

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Diocesan News Briefs

Diocesan Choir

CHARLOTTE — A diocesan choir is being formed to sing at the Mass of the Chrism Tuesday, April 14 at St. Patrick Cathedral in Charlotte. Rehearsals will be Sunday afternoons March 29, April 5 and April 12 from 3 p.m.-4:30 p.m.

Choir members from all parishes and others interested in participating in this special celebration are invited.

The Mass of the Chrism is a diocesan wide event for the blessing of oils used for sacramental celebrations and a renewal of priestly commitments.

For more information, call Father Ken Whittington at (704) 334-2283.

The Three Ships of Columbus

LINCOLNTON — The Knights of Columbus of St. Dorothy Church are planning a weekend bus trip to Charleston May 1-3 to see replicas of the three ships Columbus sailed to the New World. If anyone other than members of the Knights of Columbus are interested, call Bill Ilse, (704) 735- 4896.

Vocations Discussion

CONCORD — The Knights of Columbus Council 7450 of St. James Catholic Church is hosting a panel discussion on Vocations for the junior and senior religious education classes March 22 at 6:15 p.m.

Speakers are Mercy Sister M. Timothy Warren for lay ministry, Deacon Dan Carol for the permanent dioconate, Redemptorist Father Peter Sousa, Benedictine Brother Paul Shanley and Mercy Sister Marian Therese Arroyo.

All are invited. For more information, call Robert Williams, vocations chairman, at (704) 786-4107 or 782-1062.

Living Waters Retreat

MAGGIE VALLEY — Living Waters Catholic Reflection Center is sponsoring "Shua, Wait for Me," a two-part retreat March 20-22 and March 22-25. The director is Msgr. Chester Michael.

The first part will center on the Jesus of history and the Christ of revelation; the second part on developing a deep, intimate relationship with Jesus. "Shua" ia a nickname for Jesus.

Cost is $70 for the first part, $85 for the second part, or $150 for both. For more information, call the retreat center at (704) 926-3833.

50 Plus Or Minus Lenten Gathering

CHARLOTTE — All parishioners, ages 50 plus or minus, are invited to a Lenten gathering at St. Vincent de Paul March 26 at 11 a.m. Jesuit Father John Bernbrock will lead the group in reflection, which will be followed by Mass and a "bag lunch." The event is sponored by the Charlotte Vicariate Council on Aging. For more information, call Rachel Greene at (704) 331-1720.

Older, Wiser and Livelier?

CHARLOTTE — St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) are meeting Wenesday, March 18 in the parish fellowship hall from 11 a.m. to 1 p.m. Bring a bag lunch; dessert and beverage provided.

The meeting is open to everyone 50 and older. For information, call Larry Guethlein at (704) 523-3449.)

Shamrock Run

MOCKSVILLE — St. Francis of Assisi Church is organizing the 5th Annual Shamrock Run and Walk, a 5- and 10-kilometer course for people of all ages, Saturday, March 21, beginning at 9 a.m. Registration is $10. For more information, call the parish at (704) 634-2973.

Income Tax Help

MAGGIE VALLEY — The American Association of Retired Persons is offering free income tax assistance at the Haywood County Public Library Tuesdays and Thursays. The program is staffed by trained volunteer counselors. For information, call Jim Moon at (704) 926-1096.

Secular Franciscan Meeting

BREVARD — St. Francis of the Hills Secular Franciscan fraternity will meet Sunday, March 15 at Sacred Heart Church. Members and visitors may wish to attend the 10:30 a.m. Mass and parish fellowship before the fraternity coffee and sandwich lunch. Business will include election of officers and study of the SFO rule.

For information or directions, call H. Turek, (704) 684-1533, or Pat Cowan, (704) 884-4246.

Afternoon Of Renewal

CONCORD — St. James in Concord and St. Joseph in Kannapolis are sponsoring An Afternoon of Renewal Saturday, March 14 from 3:30 p.m. to 8 p.m. in the St. James parish hall.

The afternoon will begin with a holy hour. Msrg. John J. McSweeney, chancellor and vicar general in curia of the Diocese of Charlotte, will speak on a "Community of Renewal," followed by a question and answer session. Mass will be celebrated at 6 p.m. A catered dinner will be served at 7 p.m.

Reservations for the dinner, $7 per person, must be made by calling the parish office at (704) 786-9131.

Young Adult Spring Conference

BELMONT — The Office of Young Adult Ministry is hosting its annual spring conference at Belmont Abbey College March 21 from 9 a.m.-5 p.m. The theme is "Our Catholic Identity."

Tom Calabro and Joanna Case will make presentations on "What Makes Us Uniquely Catholic" and "How To Live a Sacramental Life."

Cost is $15. Send registration to YAM Office, 1524 E. Morehead St., Charlotte NC 28207. For more information, call Pam Newton, (704) 377-6871.

All young adults are welcome.

Day Of Prayer For Women

HOT SPRINGS — The Jesuit House of Prayer is sponsoring a day of prayer and reflection for women March 21 from 10 a.m.-3 p.m. Dore Hansel will lead the group on the theme, "The Healing Touch of the Lord."

To register or for more information, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call, (704) 622-7366.

Women's History Month

BELMONT — As part of a celebration of Women's History Month, Belmont Abbey College is sponsoring a presentation on "Women as a Topic in Film — Ibsen's 'A Doll's House'" March 24 at 6:30 p.m. in Stowe Hall, Rm. 222.

Another talk on "Gender Stereotypes" will be given March 31 at 4 p.m., also in Stowe Hall, Rm. 222.

The presentations are free and open to the public.

Knights' St. Paddy's Dance

GREENSBORO — The Knights of Columbus will hold a St. Patrick's Day dinner and dance March 21 from 6:30 p.m. to 12:30 a.m. Music will be provided by Bill Scarborough.

Cost is $30 per couple and includes dinner, beer, wine and set-ups. For more information, call Rocky Riccio (919) 852-7381.

Alzheimer's Workshop

BELMONT — "Helping Families Face Alzheimer's, A Conference for Clergy (and others who work with Alzheimer patients and families)" will be Thursday, March 19 at Belmont Abbey College in Grace Auditorium.

The conference will help clergy, pastoral visitors and people who visit the sick to better understand the disease. Resources for both patients and caregivers will be available.

The seminar will begin with registration at 8:30 a.m. and conclude following a 1:45 p.m. round-table panel discussion.

Cost is $20 and includes lunch and a booklet, "Understanding and Caring for the Person with Alzheimer's Disease.

For more information, contact the Office of Continuing Education, (704) 825-6671.

Tax Help For Seniors

CHARLOTTE — Tax filing assistance is offered free to senior citizens by Shepherd's Center.

To schedule an appointment, call (704) 334-4637. Appointments are made Wednesday and Friday mornings at Myers Park Baptist Church.

Upcoming Diocesan Events

Mar. 14 - 17 40 Hour Devotion and Reconciliation; Holy Cross Church
Kernersville, 7:30 p.m.
Peggy Kopp (919) 966-5109

Mar. 17 CSS Diocesan Board Mtg.
Conference Center, Hickory, 6 p.m.
Sister Frances Sheridan, MSBT
(704) 331-1720

Mar. 17 Home/School Board Mtg.
Bishop McGuinness High School
Winston Salem, 7:30 p.m.
Herb Burns (919) 724-3140

Mar. 19-22 Encounter with Christ #31, Catholic Conference Center
4:00 - 6:00 p.m.
Father Andrew Novotney, SJ
(704) 664-3992

Mar. 20 Friday Family Food Feast
St. Paul Parish Center, 6:15 p.m.
Pat Arnett (919) 282-1437

Mar. 20-25 In-Parish Retreat led by Jesuits of Hot Springs
St. John Church, Tryon
Father John Pagel (704) 859-9574

Mar. 21 Diocesan Board of Ed. Mtg.
Conference Center, Hickory 10:15 a.m.
Dr. Michael Skube (704) 331-1718

Mar. 21 Young Adult Ministry
Spring Conference, Belmont Abbey
9:00 a.m. - 5:00 p.m.
Pam Newton (704) 377-6871

Foster Care

ASHEVILLE — Buncor County's Department of Social Serv is looking for foster families. The n ber of foster children in the departm custody has nearly doubled in the three years. The agency has 320 fo children and only 87 foster homes.

If interested in becoming a fo parent for children ages 10-18, call J Jarvis at (704) 255-5819. Special tr ing will be provided.

Pro-life Training Session

ASHEVILLE — Birthright Asheville, a pro-life emergency p nancy service, is offering a volun training session March 21 from 9 a 4 p.m. at Trinity Presbyterian Chu

For information, call Birthri (704) 252-1306, or Karen Brown, (7 628-1932.

Parish Hosts Volunteers

SYLVA — St. Mary Parish rece hosted a rainbow trout dinner for a gr of traveling volunteers.

Working on the Southern App chian Band-Aid project, the grou visiting college students spent t spring break doing home repairs related work for the needy in the W ern North Carolina area.

St. Mary was one of several churches to host an evening meal fo volunteers.

The Catholic News & Herald comes parish news for the diocesan n briefs. Submit releases 10 days be desired date of publication.

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World and National Briefs

CC Says Choice Bill 'Horrendous,' ivializes' Human Rights

WASHINGTON (CNS) — The pro- ed Freedom of Choice Act to pro- t states from legislating abortion rictions is a "horrendous" proposal "trivializes" human rights, accord- to a U.S. Catholic Conference offi- . And it is being considered this ion only as an election-year strat- , said Helen Alvare, director of plan- and information for the USCC retariat for Pro-Life Activities. She ified March 4 at a hearing called by House Judiciary Subcommittee on il and Constitutional Rights.

e Set For Second Sex Abuse t Against Catholic Diocese

SACRAMENTO, Calif. (CNS) — days after the Sacramento Diocese cleared of liability in a $12.5 mil- lawsuit over sexual abuse of three nen by a priest, a July 1 trial date was for a similar suit by another woman inst the priest and the diocese. Mary ube, attorney for the new plaintiff, March 3 that the previous suit would her client, even though the jurors in case decided the diocese was not onsible for the priest's misconduct. . Stroube said Father Michael mody, an Irish-born Sacramento di- san priest, initiated sexual relations her client in the mid-1970s, and the tionship continued until her client ke it off in the late 1980s.

holic Business Execs Seen uggling With Difficult Decision

WASHINGTON (CNS) — Social on directors of U.S. dioceses were ed March 2 to view corporate execu- s not as the enemy, but as persons struggling to make difficult decisions in times of economic duress. Paul Fullmer, co-chairman of the Chicago-based Business Executives for Economic Justice, said that the majority of people leading businesses today are Catholics. Fullmer, president of Chicago's Selz, Seabolt & Associates Inc., made the comments the first day of a three-day conference in Washington during a panel discussion titled: "Catholic Social Teaching: Shaping Work, Family and Community."

Catholic Charities Brace For Fallout From United Way Revelations

WASHINGTON (CNS) — Leaders of some Catholic charitable organizations fear they could be hurt by revelations of lavishness and luxury enjoyed by outgoing United Way of America national president William Aramony. Others, meanwhile, suggested that the controversy would soon be forgotten and that any dip in charitable giving would be more easily traced to the recession. The disclosure of Aramony's perks — which included a Florida condominium, flights on the Concorde, and possible nepotism in hiring — is "raising legitimate questions in the non-profit sector and how it is managed," said FADICA president Frank Butler. The 37 Catholic foundations in FADICA, an acronym for Foundations and Donors Interested in Catholic Activities, would not be directly affected by a drop in United Way donations, Butler said.

Bishops' Media Campaign Asks Americans To Pray More

WASHINGTON (CNS) — One spot in a new media campaign from the U.S. bishops urging people to pray sends the message: "T.G.I.F. — Isn't it time you thanked God for the rest of the week?" That and other challenges soon may be pitched from the TV screen through a campaign called "There's Power in Prayer." Unveiled in early March, it will rely on media outlets running the ads as a public service — free of charge. Development of the campaign was funded by $100,000 from the U.S. Catholic Conference's Catholic Communication Campaign, which collects money from parishes each spring for church media efforts.

No Second Auxiliary Bishop For Joliet Diocese

JOLIET, Ill. (CNS) — The Diocese of Joliet will not get a second auxiliary bishop to replace an auxiliary who died of cancer shortly after his retirement last year. Archbishop Agostino Cacciavillan, Vatican pro-nuncio, in a letter to Bishop Joseph L. Imesch, said it was the view of the Vatican Congregation for Bishops that "you can already address adequately the needs of the faithful with one auxiliary bishop." Bishop Imesch made the request in October. Auxiliary Bishop Raymond J. Vonesh had retired the previous May and died of cancer in August.

Catholics, Russian Orthodox Pledge To Improve Relations

VATICAN CITY (CNS) — A two-day Catholic-Russian Orthodox meeting produced a pledge to improve relations and an acknowledgement that serious local problems threatening ecumenical dialogue remain unsolved. Those problems include disputes between Eastern-rite Catholics and Orthodox in the Ukraine and tensions between Latin-rite Catholic and Orthodox leaders in Russia, said a joint communique issued after the March 2-3 meeting in Geneva. The high-level Geneva meeting took place less than two weeks before world Orthodox leaders were scheduled to hold a major meeting to examine whether to break ecumenical dialogue with Catholics because of the problems in the ex-Soviet Union.

Patriarch Says He Would Support Others In Suspension Of Dialogue

ROME (CNS) — Greek Orthodox Patriarch Bartholomeos I warned that if a majority of Orthodox churches want to break off dialogue with the Catholic Church, he would have to follow suit. The ecumenical patriarch, who will host a pan-Orthodox meeting in Turkey March 15, made the comments in an interview with the Italian magazine *Trenta Giorni (30 Days)*. The magazine released the text March 3, ahead of publication. Patriarch Bartholomeos, considered the spiritual head of Orthodox worldwide, is a longtime ecumenical activist and a friend of Pope John Paul II. His election last year was applauded by the Vatican.

Gorbachev Says Pope Played Major Role In Collapse Of Communism

TURIN, Italy (CNS) — Pope John Paul II played a major political role in the collapse of communism in Eastern Europe, said Mikhail Gorbachev, former leader of the Soviet Union. Gorbachev predicted that the pope will continue to play "a great political role" in the current "very delicate transition" taking place in Europe. The ex-leader of world communism praised the pope in a copyright article published March 3 in numerous newspapers around the world. In Italy it appeared in *La Stampa of Turin*. The events in Eastern Europe "might not have been possible without the presence of this pope, without the great role — including political — which he knew how to play on the world scene," said Gorbachev.

Pope Encourages Cuba To Honor Promise Of Religious Freedom

VATICAN CITY (CNS) — Pope John Paul II encouraged Cuba to make good on its promises of religious freedom and end all discrimination against believers. The pope made the remarks March 2 while accepting the credentials of Cuba's new ambassador to the Holy See, Hermes Herrera Hernandez. The pope and the ambassador emphasized the benefits of cooperation between church and state on the Caribbean island-nation. Cuba, one of the last communist-run countries in the world, is home to an estimated 4.5 million Catholics.

Archbishop Calls Peruvian Judges Soft On Terrorists

LIMA, Peru (CNS) — The former president of the Peruvian bishops' conference accused Peruvian judges of being soft on terrorists, and said he suspects corruption is the reason. Archbishop Ricardo Durand Florez of Callao said Feb. 26 that he feels frustrated "to see how, in view of the great quantity of death and destruction produced by terrorists, the majority of Peruvian judges release about 85 percent of the terrorists arrested by the police." He said a weak judicial system could undermine Peruvian democracy by encouraging the public to turn to vigilantism.

DISCOVER the faith

16. WHY MUST WE CONFESS OUR SINS TO A PRIEST?

Jesus, Who is understanding, merciful and forgiving, committed the power to forgive sins to the apostles and their successors who are the bishops and priests. "Receive," He said, "the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are held bound" (John 20:22,23) In the wonderful Sacrament of Penance the sinner is assured of being once again reconciled with God and freed of everlasting punishment. The sinner is also reconciled with the people of God who are the Church. Serious sin alienates the sinner from the Body of Christ which is the Church.

By the counsel, encouragement, expertise and objectivity of the confessor, there is manifested the personal caring and concern of Christ and the Church for each individual penitent.

A person who has committed a serious sin has severed his or her relation with God and become liable to eternal punishment. The person is no longer in the state of grace and may not receive Holy Communion without first receiving the Sacrament of Reconciliation.

A good confession requires that the penitent examine his or her conscience, be contrite, confess all serious sins and have a firm purpose of amendment.

"Reform your lives," Jesus proclaimed, "the Kingdom of Heaven is at hand" (Matthew 4:17) Through the Sacrament of Reconciliation, Jesus restores us to God's grace and strengthens us to avoid future sins. The frequent reception of this sacrament with a strong resolve not to sin again is the best way to allow Jesus to heal us and make His Body strong.

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Gina Alayne, a clown with the Ringling Brothers and Barnum & Bailey Circus, demonstrates her clowning skills before the circus opening in Charlotte.

Photo by JOANN KEANE

Clown Discovers Circus Life Demanding But Rewarding

By JOANN KEANE
Associate Editor

CHARLOTTE — "I'm running away to join the circus."

Who hasn't fantasized the notion of a vagabond lifestyle, riding the rails with the circus train? Criss-crossing the country, poking along with the performers, and magnificent beasts. Being lulled by the gentle sway of the cars, and the lullabye of the murmur of the lions.

It's a great dream, since the closest most of us come to performing death-defying feats is a trip on the expressway.

Still, there's a mystical attraction to the big top. Maybe it's the gripping anxiety as you watch the performers fly through the air with the greatest of ease, or yout heart skipping a beat as the tightrope walker teases with a feigned slip, quickly recovering to cross that tiny wire high above the three rings below.

Maybe it's the clowns. Everyone loves a clown. Playfully jostling, perfoming slapstick routines. Prancing out into the crowds, delighting children of all ages with their display of juvenile antics. Brightly tousled wigs adorn their heads, rag-tag clothing that fall over their limber bodies, with outrageous makeup masking the true identity of the clown within.

Gina Alayne is concealed behind the face of a clown. Under theatrical make-up, the effervescent personality of the 25-year old New York native shines through. Her makeup simply accentuates the ever-present smile that effortlessly fills a room.

Just minutes before she is scheduled to join her colleagues center stage, Alayne pauses to talk about the life of a clown.

"First off, no one really runs away and joins the circus," jokes Alayne. "You have to go to Clown College, that's a must. All clowns from Ringling Brothers and Barnum & Bailey go to their Clown College in Venice, Fla." Alayne says the two-month training is intensive, with days beginning at 9 a.m. and lasting 12 hours, six days a week. Rigorous training hones the skills of clown-wanna-bes.

Clown College, says Alayne, gets about 6,000 applications each year, and they accept about 40 aspiring clowns. The application is intense; they want to know how you'd adjust to life on the road, not necessarily what kind of performer you are. It's not just performing, but how well you get along with other people," explains Alayne. Even then, you're not guaranteed a contract; that is a negotiable process with the circus owner.

She didn't start her circus career as a clown. Alayne joined as a dancer. For two years, she danced and performed. "I saw the clowns having so much fun, so much freedom and interaction with the audience."

Alayne took a year off to attend Clown College. In retrospect, Alayne says the college taught a "a little of everything." Today, the four-year veteran of clownology can walk stilts, ride a unicycle, juggle, and probably walk and chew gum at the same time. While some clowns have a specialty, Alayne likes to do a little of everything.

Except, perhaps, the slaps and falls. "I'm not a slaps and falls kind of clown. I like to *give* the slaps, that's my clown character," says Alayne with her precocious smile.

Gina, the 14-year-old school girl, is Alayne's character. "I try to be as close to myself as I can. I am a perky clown character. I love to cause mischief, and that's what my character does."

Gina enters center-stage with a pink wig, tied in schoolgirl pigtails, and brightly colored mis-matched clothing. Over-sized "Mary-Jane" shoes filled with horse hair complete her ensemble.

"When you are out there, you can be as mischievous and as obnoxious as you want, and the crowd loves it," says Gina. Back stage in costume, it's hard to tell where Gina-the-clown leaves off Gina Alayne picks up.

Seriously, Alayne admits its a tough lifestyle. "You're traveling 11 months out of the year and you really don't get to go home that often." However, she says, "You get paid for seeing the country." Life on the train has its ups and downs. The mile-long train gives performers room to call home. "We each have our own private compartment." All the amenities are present, only on a smaller scale. "On a train run, you have no expectations, you just relax the whole time. You don't have any phones," says Alayne.

"In the beginning it was tough. It probably took me three years before I got over the homesickness," says Alayne.

Forsaking the drawbacks, it's a rewarding life. When the lights go down, and the crowd cheers with approving laughter, that's the payback. "The satisfaction is hearing the laughter," says Alayne.

Bishop McGuinness Hoopsters Bow In State Championship

CHAPEL HILL — The Bishop McGuinness varsity boy's basketball team lost its shooting touch in the second half and bowed to Charlotte Christian, 47-45, in the championship game of the North Carolina Independent School Athletic Association state tournament.

The Villians, who had beaten Christian at Charlotte earlier in the year, got off to a fast start and led 34-26 at halftime. But, led by 6-10 center Todd Fuller, the Knights came back in the second half.

Christian cut the margin to six points, 43-37, in the third quarter. With four of Bishop's players in foul trouble, the Knights went on a 10-2 run in the fourth quarter to put the game away.

Fuller led all scorers with 27 points. Herbie Burns led the Villians with 12 while Bryan Ray and Zack Sharpe had 11 each.

The Villains defeated defending champion Charlotte Latin in the first round, 72-61, behind a 32-point performance by Chad Kupreanik. Burns and Ray each added 12 points.

After a slow first quarter, Burns scored 30 points to lead Bishop to a 90-72 victory over Charlotte Country Day in the semi-finals. Ray and Kupreanik each scored 16 points.

Villains Win Conference

Bishop McGuinness avenged its only conference loss in two years by
beating Cardinal Gibbons of Ral
65-59, in the finals of the PACIS co
ence tournament. It was the se
straight PACIS tourney victory f
Villains.

Shaking off the effects of chill
nausea which had plagued him i
semi-finals, Burns put on a sho
clinic against Cardinal Gibbons an
ished with 37 points.

Kupreanik scored 11 points, in
ing three 3-pointers, and Ray add

In the semi-finals, Sharpe scor
points to lead Bishop over Durham
emy, 65-48. Despite his illness,
chipped in 15 points.

As regular season conference c
pions, the Villians drew a first-
bye in the tourney.

McGuinness Gets Tourney Bids

WINSTON-SALEM—The Bi
McGuinness basketball team has
invited for the second straight ye
the Alhambra Invitational March 1
in Cumberland, Md., the nation's
prestigious Catholic high school
ketball tournament.

The team had already been in
to the Hagerstown Invitational in M
land March 13-15 to represen
PACIS conference as the regular se
and tournament champions.

Bishop McGuinness is the
school from North Carolina to a
the Alhambra Invitational.

Keeping Faith On The Road With Circus

By JOANN KEANE
Associate Editor

CHARLOTTE — So what's a travelling Catholic circus performer to do come Sunday? Living on a train and finding themselves in unfamiliar towns can wreak havoc with the search for a parish Mass.

Members of Ringling Brothers and Barnum & Bailey Circus count themselves lucky. For the past eight years, Lasalette Father Jack Toner has been pastor for the circus, travelling alongside the performers.

Stricken with a lingering illness, the 78-year old pastor has been bedridden, unable to travel and minister to his people.

"It's tough, because you form a bond with your priest," said Gina Alayne, a clown with Ringling Brothers and Barnum & Bailey circus. "You have to enjoy the sermon, and the personality of the priest is a big part for me."

Alayne says Father Toner was always present for the performances. Backstage, or in the stands. His presence meant a lot to the performers. Not just to the Catholics, but to everyone. His presence served as a comfort to the performers. "It was nice always having a priest on the show, " says Alayne. His ability to incorporate their lives into his homilies made Mass special.

"It's been hard not having F
Jack," said Alayne. "Fortunately
past four towns we've had a priest
in for the weekend for a Mass."

In Charlotte, Msgr. Joseph K
pastor of St. Matthew, pinch-hi
Father Toner. In past years, Msgr. K
has come to know the circus pa
meeting together as the circus ca
town. Msgr. Kerin often extende
hospitality to Father Toner, and th
cus priest would stay in the rector

Msgr. Kerin was happy to hold
for the performers. "I have a l
fondness for the circus. I've foll
the circus since 1966 ... I felt privil
to say Mass."

"My only regret was that I h
leave right after Mass and confessi
would have preferred to get to kn
just watch them prepare for next sh
said Mgr. Kerin.

Some 15 performers gathered i
Charlotte Coliseum's hospitality
for Saturday vigil Mass. Weary
two performances and one to go, Al
said, "Saturdays are great for Mas
cause it's a pick-me-up. It rejuve
you ... makes you think real posit

Equally as difficult as findi
parish, or having a priest come
offer Mass is maintaining faith o
road. In his homily to the perfor
Msgr. Kerin acknowledged their
culty in travelling without a priest.
have to be your own Church."

Alayne agrees with Msgr. Ke
message. "Monsignor was right,
have to make the effort. You have
stricter with yourself." In a str
town, performers have to locate a ch
and find a bus route that will take
to the church. "Because you don't k
the location of anything, it's so
more complicated than it sounds,"
Alayne.

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ving Catholics in Western North Carolina in the Diocese of Charlotte

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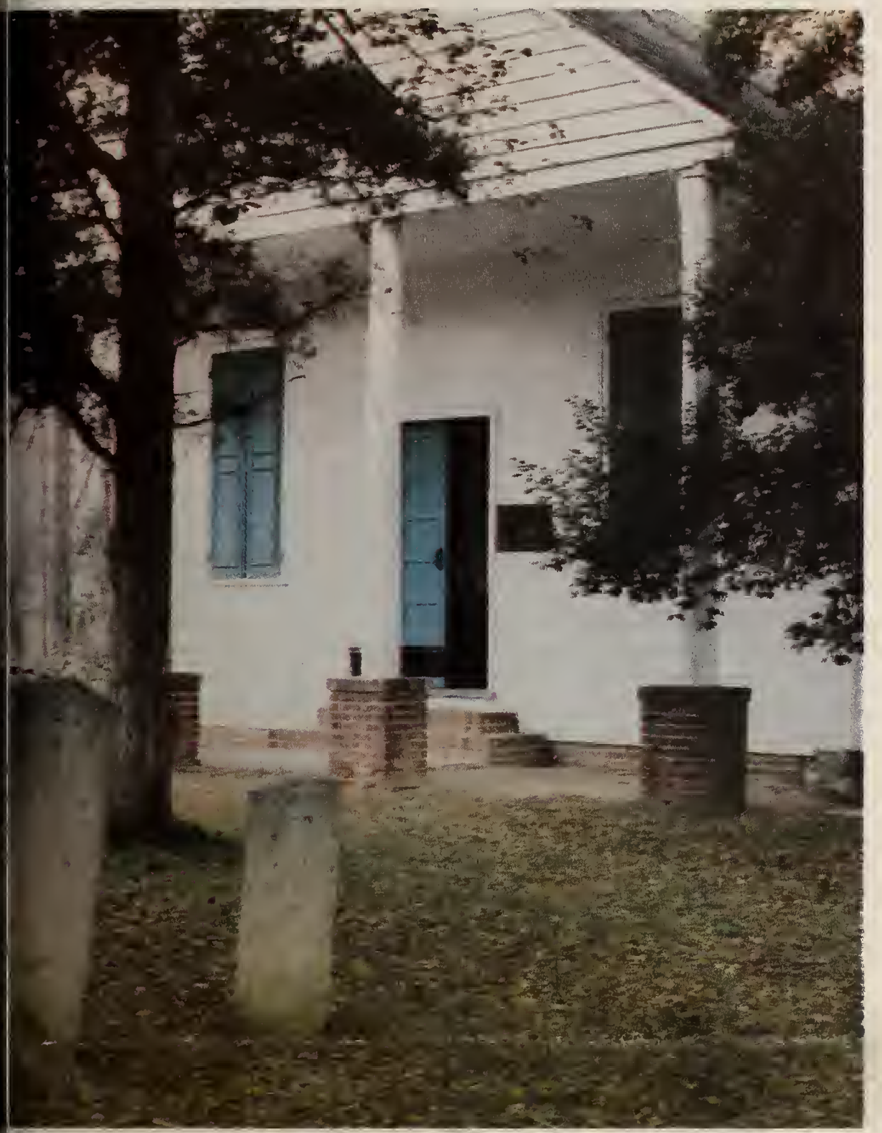

Joseph Church in Mount Holly, now maintained mostly as a historic site and rarely used, will its 150th birthday next year. St. Joseph and St. Paul in New Bern, both dedicated in 1843, are wo oldest standing Catholic churches in North Carolina. Photo by JOANN KEANE

Mount Holly Church, Nearing 150, Withstands Test Of Time

By JOANN KEANE
Associate Editor

MOUNT HOLLY — If Catholicism in North Carolina were a mighty oak, its towering strength would reach some 100 feet in stately watch with a diameter of approximately four feet.

As the roots of the oak continue to grow ever deeper, so does our faith history.

In the early 1800s, Catholicism was a sapling; its tiny roots just beginning to pierce the red clay. It took shape in the form of St. Joseph in Mount Holly, the oldest Catholic Church in the state.

Along the banks of the Catawba River in Gaston County, the discovery of gold lured miners seeking fortune. Irish and Italian immigrants led the way, bringing with them the thirst for faith fulfillment.

Back in the early 19th century, North Carolina was a mission served by the Diocese of Charleston, which encompassed both North and South Carolina.

Infrequent Mass celebrations were offered by a circuit riding pastor. Travelling by horseback, one priest took on the hardship of the countless miles and rugged terrain.

The smattering of Catholics in what would become Gaston County worshipped in the chapel contained in the palatial home of Chevalier Riva De Finola, a Frenchman who came to the area in 1830, and became owner of several gold mines. De Finola furnished a chapel, and planned hopefully for a church, but in 1832, the gold mines were closed by court injunction and the development of a parish was deferred for a decade.

Following the collapse of the mining industry, the remaining Irish desired a church and Bishop John England of Charleston assigned Father T. J. Cronin to serve the Catholics at Mount Holly.

History shows that a handful of families were the key to the formation of parish worship in the Gaston County area. It was the Lonergan family's donation of a few acres for the founding of the first church that led to the raising of the parish, Saints Mary and Joseph Church still standing as a reminder of time gone by.

It was Father Cronin who began building the church, but he died from the aftereffects of yellow fever before the work was completed. Father Cronin is buried under one of the holly trees in St. Joseph's cemetery.

Built in 1843, the modest structure was consecrated and dedicated in 1844 by Bishop Ignatius Reynolds, second bishop of Charleston. In that same year, St. Paul's in New Bern was dedicated. The two churches stand as the two oldest Catholic Churches surviving in the state.

St. Joseph Church is nestled behind a primitive stone wall alongside a now-bustling state road. The simple, white-clapboard building stands shuttered against the weather. Although it is used very little, the mission is maintained by the Diocese of Charlotte, which has been providing funds over the years for the minimum care of the church, maintaining the historic importance of the aged mission.

"So many times a building becomes seemingly obsolete," said Msgr. John J. McSweeney, chancellor and vicar general in curia for the diocese. "We sometimes fail to recognize the historic significance of a church."

"It is important to connect to our roots," said Msgr. McSweeney. "And that is the true sense of how history has played a ro' in the growth of the Church."

There is a mystical presence inside St Joseph's. Though primitive in sructure, the inside has a sense of richness. Simple, wide wood planks the floor, and the creaking pews are the same ones used as the Irish immigrants knelt in prayer nearly 150 years ago.

The back room still contains a slender cot used by the circuit riding priest so many years ago. A rustic cabinet contains rosaries, and the face of Jesus smiles down from the wall above. While electricity has been added over the years, some modern conveniences are still lacking. A bathroom trip literally involves a call to nature.

"The little church has a sence of awe and mystery in the presence of God," said Msgr. McSweeney. "The church is preserved in the format which Catholics attended Mass until the middle 1960s," said Msgr. McSweeney, referring to the Latin-stance altar of the pre-Vatican II era.

Although neglected over the years, St. Joseph never fell prey to serious vandalism. A badly deteriorated roof offered little protection from the elements, and only two shutters remained. Nature reclaimed the once-pristine cemetery, and the stone wall crumbled. For some time, Msgr. McSweeney points out, "the church was used as a hay barn. Yet, at the same time, the original furnishings were unharmed. It was simply closed up and never used."

In 1976, St. Joseph's was restored by Bishop Michael Begley, with Charlotte and Belmont parishioners, many of whom had ancestors buried in the cemetery. The exterior, altar and pews are just as they were for the first Mass back in 1943. Francis B. Galligan, formerly of Gastonia, spearheaded the restoration of the church, which in 1979 was designated as a National Historical site by the State of North Carolina and the U.S. Department of the Interior.

Although churches are not ordinarily considered eligible for listing in the national register, St. Joseph's is an exception as one of the two oldest Catholic churches in the state.

See **Historic**, Page 3

iocese To Offer Weekly Televised lass Beginning On Easter Sunday

By JOANN KEANE
Associate Editor

CHARLOTTE — Beginning Easter day, television viewers who subscribe ablevision of Charlotte will witness the telecast of a Mass originating from St. ick Cathedral in Charlotte.

Bishop John F. Donoghue will serve as ilist as the pre-taped Masses are aired in uential order following the liturgical ndar.

Bringing the Mass across the airwaves e result of the addition of Vision Inter- h Satellite Network (VISN) to levision of Charlotte's lineup of chan- . On Nov. 1, 1991, VISN, a multi- ominational network was assigned to levision channel 39, providing a 24- r a day ecumenical channel of faith and es using a variety of TV formats — na, music, documentaries, sitcom, talk, hing, magazine and feature film.

VISN offers local communities 14 rs of "standard windows" per week — rs that local religious affilliates of VISN insert their own programming.

Broadcast of a weekly Mass brings the pture into homes, serving as yet another ke of evangelism sweeping the diocese. e ten-year goal of the Diocese is evange- ion, or bringing the Good News to the ple," says Msgr. John J. McSweeney, ncellor and vicar general in curia for the ese.

"An integral aspect of Catholic life is the liturgy of the Mass with its richness, symbols and emphasis on the sacred Scripture and eucharistic celebration," says Msgr. McSweeney. "The broadcast Mass will enrich one's spiritual life, and also for the benefit of those who may be homebound."

While the Mass greatly benefits those incapacitated, it does not fulfill the obligation of worship for those able to attend Mass.

"We (VISN) do have two different Masses on Sunday," said Father Bob Bonnot, director of community relations for VISN. "One from Scranton, and one originating from the cathedral in San Antonio, Texas." The Texas Mass is bilingual, says Father Bonnot.

The Scranton Mass is broadcast twice on Sunday: once at 6 a.m. and again at 11:30 a.m. The Charlotte Mass will preempt the latter. While the Mass initially will be available only in the Charlotte market, Gail Hunt Violette, director of the diocesan Office of Telecommunications, plans to offer it to VISN affiliates in other areas of Western North Carolina.

Any network is strongest when a national dimension is blended with local, says Father Bonnot.

See **TV Mass**, Page 3

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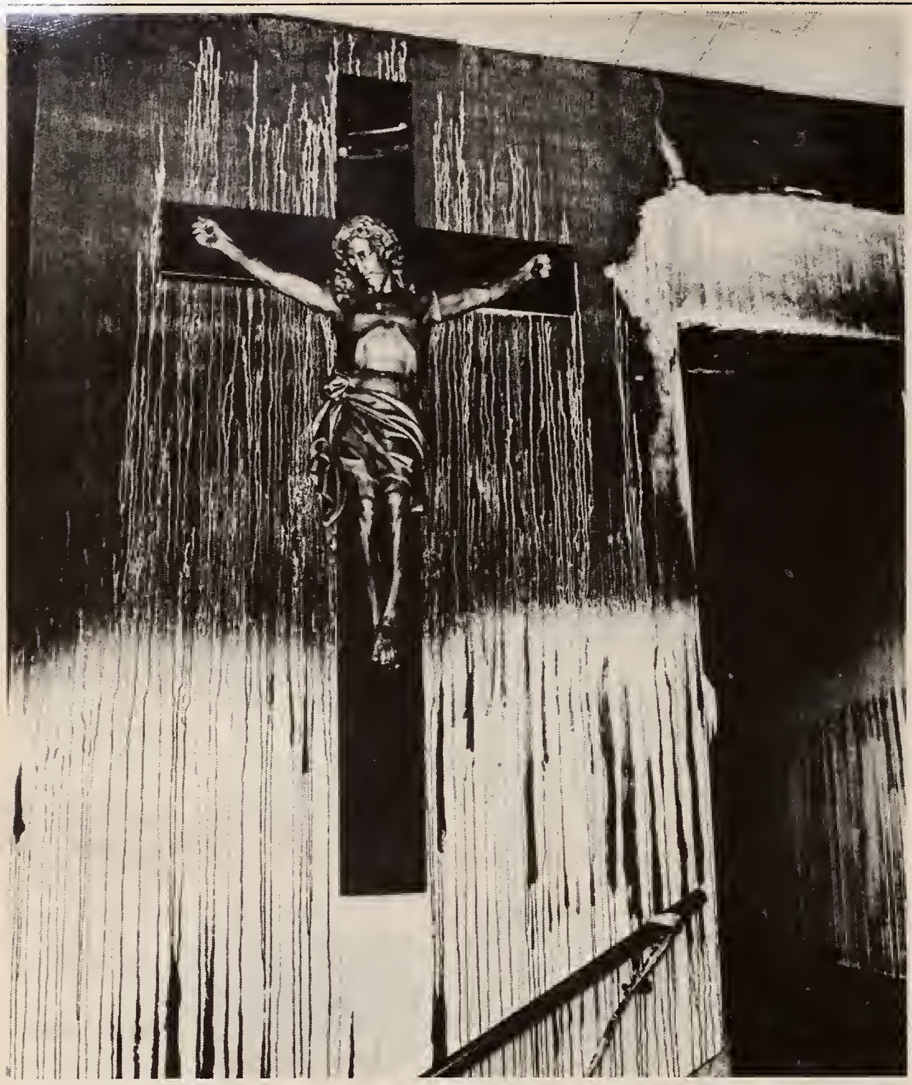

Smoke and soot cover a wall around a crucifix at Seattle's St. James Cathedral after an arsonist caused $1 million damage to the cathedral the night of March 7. (CNS photo by John Stamets, *The Progress*)

Arsonist's Fire Causes $1 Million Damage To Seattle Cathedral

SEATTLE (CNS) — Father Michael G. Ryan, rector of St. James Cathedral in Seattle, stood March 9 in the sacristy blackened in a fire that caused about $1 million worth of damage to the 85-year- old structure.

He sifted through a drawer full of stoles that he had received over the years. Many of them had been ruined beyond repair in the three-alarm blaze set early March 8 by an arsonist.

"These were all kind of special, for various reasons," he said. But "they're only things," he added with a sigh.

The cathedral had been scheduled to undergo renovation soon. Father Ryan said he didn't know what impact, if any, the fire would have on the renovation plans.

Despite the blaze, a Rite of Election — part of the Rite of Christian Initiation of Adults — went on as scheduled the evening of March 9 in the cathedral, only hours after crews had finished cleaning soot from the carpet.

Arson investigators arrested a 25-year-old man as a suspect in the fire. Seattle Fire Department spokeswoman Georgia Taylor said investigators were seeking to question several other people in connection with the case, although they are not suspects.

Taylor said the suspect, who was not identified, was spotted at the scene as firefighters battled the blaze and was also seen later in the day watching the mop-up operations.

The suspect had worked at the cathedral last fall in exchange for meals and seemed to be mentally disturbed, Father Ryan said. The man was booked into King County Jail on investigation of arson and burglary.

Votive offering boxes had been broken into, said archdiocesan spokesman John McCoy.

Because of the fire, Masses scheduled for March 8 at the cathedral were shifted to the O'Dea High School gymnasium across the street. Father Ryan asked worshipers at the services to be forgiving toward the arsonist.

Assessing the damage the next day, the priest said it could have been much worse. Fire doors to the main church and a chapel adjoining the sacristy prevented the flames from spreading. Quick response by police and fire units also helped contain the fire, Father Ryan said.

The sacristy, its roof bearing a gaping hole from where firefighters had to cut through, was heavily scorched in the blaze.

An adjoining chapel and a hallway received extensive smoke damage. Choir robes in the basement were destroyed, as were many of the vestments hanging in closets or in the sacristy, said McCoy.

Candelabras and other religious vessels were scorched black.

In a fortunate turn of events, the archbishop's medieval-tapestried purple cope had been removed from the sacristy a few days earlier in preparation for the Rites of Election being held around the diocese.

"I had it in my car," said Father Jan Larson, archdiocesan director of worship.

Vocations Program

CONCORD — The Knights of Columbus Council 7450 of St. James Parish is hosting a panel discussion on vocations for the junior and senior religious education classes March 22 at 6:15 p.m.

Speakers are Mercy Sister M. Timothy Warren for lay ministry, Deacon Dan Carol for the permanent dioconate, Redemptorist Father Peter Sousa, Benedictine Brother Paul Shandley and Mercy Sister Marian Therese Arroyo.

For more information, call Robert Williams, vocations chairman, at (704) 786-4107 or 782-1062.

Glenmary Seeks Lay People To Work With Ethnics, Rural Poor

NASHVILLE, Tenn. (CNS) — Glenmary, the religious order founded to evangelize the American South and West, has launched a new group for lay men and women to work with ethnic groups and the rural poor.

The new group, the Glenmary Co-Missioner Association, will team Catholic individuals or couples with a person or couple from a local community.

The new missioners will work with "communities of struggle," said Marcos McPeek Villatoro, one of four members of the team that will lead the new ministry. He defined these community as "poor people of various cultures who are organizing themselves and working on their own social justice needs."

McPeek, the son of a Salvadoran mother and Appalachian father, spent several years in Guatemala as a Maryknoll lay missioner. He said the Glenmary co-missioners "will not come in with our own agenda as did many missionaries in the past, but come in and offer help they want."

In addition, the community must request help before any is given. Janie Couch, another member of the leadership team, said one group of community organizers told them that "we were the first group that ever asked if they could come in. Everyone else simply came in, built a church and started work."

Other members of the coordinating team are Glenmary Father Michael Caroline and Glenmary Sister Lynn Wrocklage.

Glenmary has targeted four principal groups with which to work: rural Southern Appalachian and American black, Hispanic and Native American communities.

Couch said one of the new association's goals was to work "cross-culturally" — pairing, for example, a white couple and black couple or a missioner from an English-speaking background with a Hispanic in the s community. She said they hoped to c missioners from a variety of cult lifestyles, races and religious tradit

The association is open to Cat individuals and couples, and the g is looking more for people willin "express their faith by working fo cial justice within a cross-cultural, setting" than for specific skills.

"We are not asking (specific for Ph.D.'s or college- educated pe but people who just want to wo mission," said Couch. "We feel tha community is the best teacher. The going to learn from each other."

Bishop James D. Niedergese Nashville, who has agreed to spo the Nashville-based association, the new group impressed him a "innovative and hopeful approac mission."

Under the bishop's sponsorshi group is working for canonical rec tion as a "private association of Christian faithful."

The association is administere a board of directors and funded b Glenmary Home Missioners socie priests and brothers and the Glen Home Mission Sisters.

Glenmary priests long have active in the Diocese of Charlotte presently staff parishes at Bryson Andrews and Jefferson and missio Cherokee, Robbinsville and Spart

Glenmary brothers and lay wo also are serving in outreach progra the Jefferson and Sparta areas.

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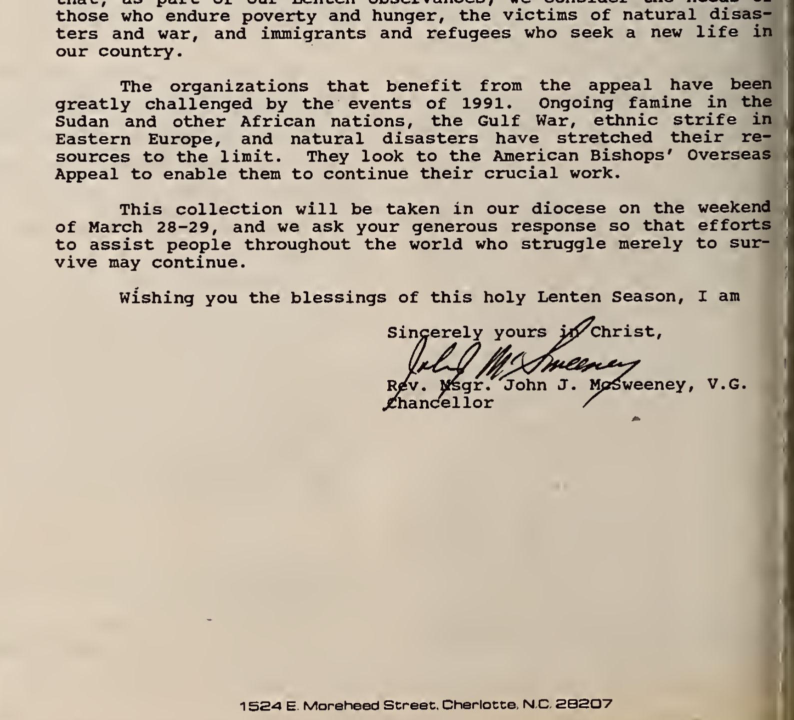


Diocese of Charlotte P.O. Box 36776 Charlotte, N.C. 28236 (704) 377-6871

The Chancery

March 4, 1992

Dear Friends in Christ:

The U.S. Catholic bishops have designated Lent as the time for the American Bishops' Overseas Appeal, and it is appropriate that, as part of our Lenten observances, we consider the needs of those who endure poverty and hunger, the victims of natural disasters and war, and immigrants and refugees who seek a new life in our country.

The organizations that benefit from the appeal have been greatly challenged by the events of 1991. Ongoing famine in the Sudan and other African nations, the Gulf War, ethnic strife in Eastern Europe, and natural disasters have stretched their resources to the limit. They look to the American Bishops' Overseas Appeal to enable them to continue their crucial work.

This collection will be taken in our diocese on the weekend of March 28-29, and we ask your generous response so that efforts to assist people throughout the world who struggle merely to survive may continue.

Wishing you the blessings of this holy Lenten Season, I am

Sincerely yours in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street, Charlotte, N.C. 28207

ın Stroude plays Monopoly with daughters, Amanda, 2, and Elizabeth, 8, during TV rn-Off Week at St. Michael in Gastonia. Elizabeth has urged her parents to keep the :vision off at least through Lent. Photo by LINDA PELLERIN

;t. Michael's TV Turn-Off Week ıas Positive Impact On Families

By LINDA PELLERIN

GASTONIA — During the first ek of Lent, March 4-11, St. Michael hool in Gastonia organized TV Turn-f Week.

The purpose was to help families ın a better understanding of the pow-ul role TV plays in their lives. It also 'ered an opportunity to develop alter-:ives to watching TV, such as playing mes, reading and participating sports.

Despite some anxiety at the pros-:ts of no TV, the Stroude family made through the week with ease. Eight-ar-old Elizabeth said it wasn't as hard she thought it would be.

"We played Monopoly a lot and I ıd books to Amanda (her 2-year-old ter)," she said. Elizabeth even got ›und to reading the last two books :eded to put her in the 100 Club, a club ıt recognizes children who have read 0 books this school year. Elizabeth /s she's willing to see how long she ı give up TV, although admittedly it ll be hard to stay away from "The npsons" on Thursday nights.

The week had a positive impact on oples' lives, said Micheline hmidlin, who spearheaded the pro-ım. "The children became aware of w much time they spent in front of the / and (hopefully) they will be careful to how much TV they watch from w on. "

Schmidlin would like to make TV ırn-Off Week an annual event, she d. "As the years go by, hopefully the ›gram will become more ambitious."

How hard was it to give up televison a whole week? Judging from the ildren's reactions, it wasn't as hard as ıny people might think.

In an essay contest sponsored by the ıool, winner Jessica Long, a third ıde student, wrote, "I think TV is a ıste of valuable time. There are better ngs to do. There are things like taking ıike ... or going to Holy Angels to eer up some kids there."

Third grader Stephanie Liu, who d for first place, wrote, "I think watch-ı TV is great if you're watching the ;ht shows. Some shows have violence them. Those shows are the bad ones. ıe shows that have morals and lessons them are the good shows on TV."

Justin Hegarty of the fifth grade 'ote, "People can save money and also a lot happier instead of being a 'couch tato.'"

Fifth grader Katie Edwardson, who d for third place with Justin, wrote a em entitled "No": "This is the week we turn off the TV. I admit I'm not looking forward to it with glee! What can I do, this house is so quiet! It's like we're going on a TV diet!"

In addition to the essay contest, St. Michael sponsored a poster contest. Prize posters will be displayed in Gaston County shopping malls.

Father George Kloster, pastor of St. Michael Parish, joined the program, although he didn't have a choice since his TV was stolen from the rectory. From what he's heard, however, most people had a positive experience, he said.

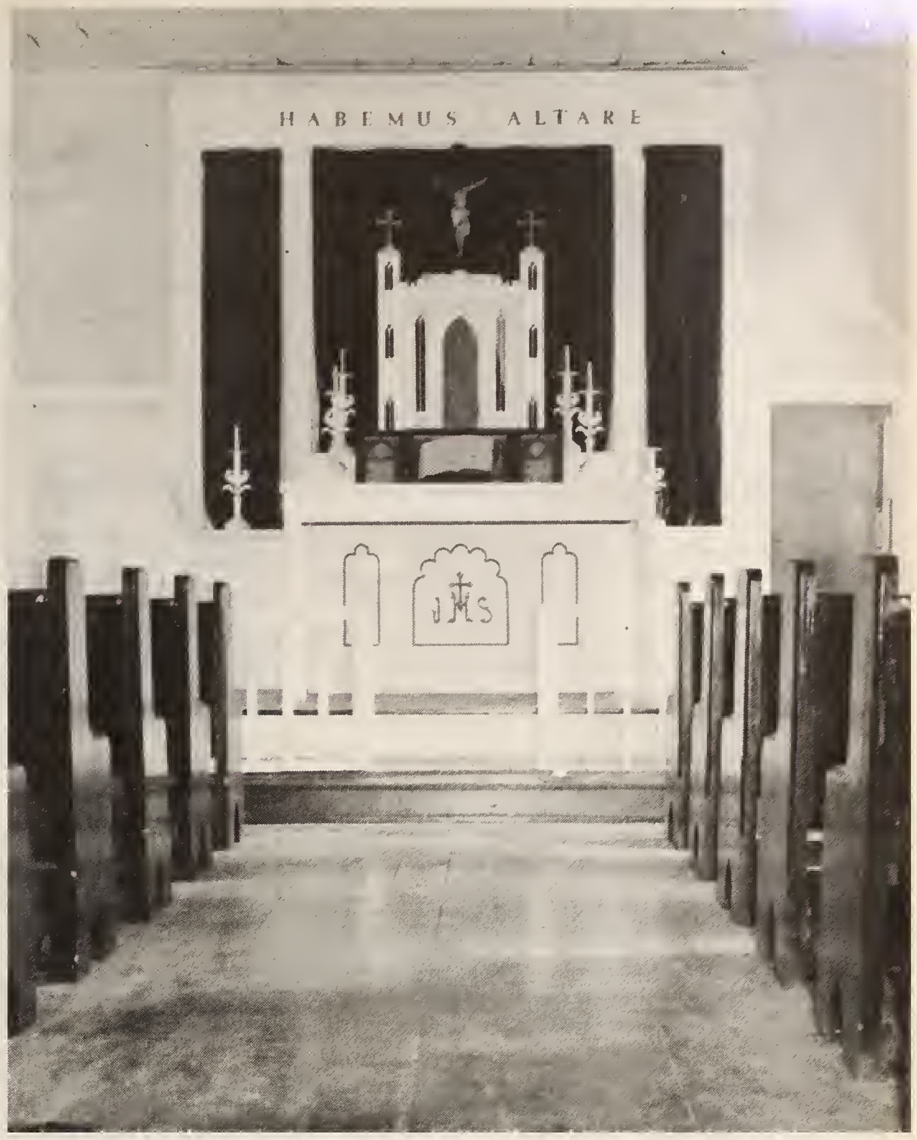
"I perceived that people realized you can survive and be selective in watching TV not just because it's there," said Father Kloster. "Relationships in a family are more important and TV can be an obstacle if they don't know how to control it."

Father Kloster said he would support future efforts to turn off the TV. "Lent was a good season to try the TV Turn-Off because it brought us closer to God and each other as families. When the family functions properly, it's a reflection of God's love to people."

Seventy percent of the student body at St. Michael School participated in TV Turn-Off Week either alone or with family members. Many other families in the parish community also participated.

According to questionnaires, many parents limit the kinds of programs and how much TV their children watch. Some were not aware of how much time was spent watching TV. Many indicated they will start monitoring the quality and quantity of programming.

Linda Pellerin is a parishioner at St. Michael.



"Habemus Altare — We have an altar" is proclaimed inside St. Joseph. The church is on the National Register of Historic Landmarks.

Photo by JOANN KEANE

Historic (From Page 1)

Today, the tiny mission is undergoing a facelift. A paint crew is stripping off worn, chipped paint, pressure washing the exterior, and carefully prepping the clapboards for a fresh coat of whitewash. The exterior will soon glow. A treasure tucked away for posterity. .

Last year, Mercy Sister Jeanne Marie Kienast, pastoral associate of St. Matthew approached Bishop John F. Donoghue and Msgr. McSweeney with the concept of forming a Catholic Historical Society. Both agreed to preserve and record the history of the faith communities of the diocese.

"We feel an important sense of duty in maintaining good historical records, and an understanding of history as developments that occur affect the Church not only in the present, but significantly affect the Church in the future," said Msgr. McSweeney.

Thus was born a historical society, preserving the past for future generations of Catholics. The historical society's goal, said Sister Jeanne Marie is to "identify and preserve those structures, furnishings, artifacts, documents and records which contribute to an appreciation and understanding of the origins, growth and development of the Catholic Church in Western North Carolina and the role it has played in the larger communities, both civil and religious."

Her fledgling group hopes to trace the influence of community life in the Church on the lives of its people at all levels.

Perhaps high on the historical society's list of plans is the 150th anniversary of St. Joseph's founding. The historical society is in the preliminary stages of preparing the 1993 celebration. They hope to hold a weekend celebration during the fall of 1993.

Sister Jeanne Marie is seeking members for the historical society, especially those willing to help with the St. Joseph festivities. Interested persons may call Sister Jeanne Marie at (704) 543-7677.

TV Mass (From Page 1)

"The main point of contact of the Church is the gathering for the eucharist," said Father Bonnot. "Therefore, it's a wonderful thing if the local Church can do a video Mass for those unable to gather at their parish." A local Mass, he says, "allows for the viewing of local faces, to hear references to the local community, which is important to their living of faith."

Videographer Randy Bolen adjusts camera as he films Mass at St. Patrick Cathedral. Tape Masses will be televised on a weekly basis beginning Easter Sunday.

Photo by JOANN KEANE

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

As coordinator of Prison Ministries, I have now had a chance to hear and see first hand through the stories of other volunteers, faith moments that have, for me, become the norm in my encounters within local prisons.

This Ash Wednesday, several of us went to a local prison. One, a nun, went to the women's section and participated with them in a Lenten prayer service. Sister had been seasoned on previous missions in prison experience, and so she was fairly comfortable this day.

As the prayer service closed, several of the women in the room with her stood and approached her. For a moment she felt some apprehension, never having had this type of an experience before. Then, one by one the women touched her forehead and then blessed their foreheads with a little of the 'ashes' from her. She had forgotten they were even on her face; she won't be forgetting for a long time the sight of them on the faces of these women.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Televised Masses

As you have seen from the story on Page 1 of this issue of *The Catholic News & Herald*, the Diocese of Charlotte — through its Office of Telecommunications — willl begin on Easter Sunday to provide a weekly televised Mass to some cable television viewers.

Initially, it will be available to subscribers to Cablevision of Charlotte. It became possible when the Charlotte cable service added Vision Interfaith Satellite Network (VISN) to its channel lineup.

The ecumenical network provides 14 hours per week in which local religious groups can insert their own programming.The diocese will use part of that time for a Mass on Sunday mornings. The Masses will be pre-taped at St. Patrick Cathedral and will be aired sequentially following the liturgical calendar. Bishop Donoghue will be the homilist for the Masses.

VISN currently carries three Masses on Sundays — two from the Diocese of Scranton and one from the Archdiocese of San Antonio. The Charlotte Mass will replace one of the Scranton Masses at 11:30 a.m.

While the local Mass will be available only in Charlotte for the present, the Office of Telecommunications plans to distribute it to other cable systems in Western North Carolina which carry VISN.

The problem lies in areas where local cable systems do not carry VISN. Until recently, that did not present a serious problem. WGN, the Chicago "super station" which shows up on the majority of cable systems across the country carried a Sunday Mass televised by the Archdiocese of Chicago. But, WGN no longer carries that Mass.

We suggest that Catholics in areas where cable systems do not carry VISN begin campaigns to convince them to do so. A letter to the operations manager or program director of the system would be a good starting point. The letters should point out that VISN is a multi-denomination network which offers programming from most of the major faiths. Only about 20 hours a week are devoted to Catholic programs.

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NEWS & HERALD

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The Pope Speaks

VATICAN CITY (CNS) — Dying patients need "human comfort" more than medicine for their physical diseases, said Pope John Paul II.

Today, the terminally ill often find themselves "in busy and crowded environments, under the control of medical personnel principally worried about the biophysical aspect of the illness," he said March 17.

The emphasis on medicine shows "little respect for the complex human situation of the suffering person," he told participants at an international conference on pastoral, social and medical assistance to the dying.

Dying patients need an atmosphere of Christian hope marked by "the affection of their relatives" and "the support of their friends," he said.

The pope also reiterated the Church's position it is morally permissible to reject extraordinary m cal means to prolong the life of a person when dea inevitable.

This "therapeutic persistence" regarding a d patient often "condemns him, de facto, to an artifici prolonged agony," he said.

The pope said the Church's position is outline a 1980 *Declaration on Euthanasia*, written by Vatican Congregation for the Doctrine of the Fai

"When inevitable death is imminent in spite o means used, it is permitted in conscience to tak decision to refuse forms of treatment that would secure a precarious and burdensome prolongatio life, so long as the normal care due to the sick pe in similar cases is not interrupted," the pope s quoting from the document.

VATICAN CITY (CNS) — Pope John Paul II encouraged Cuba to make good on its promises of religious freedom and end all discrimination against believers.

The pope made the remarks March 3 while accepting the credentials of Cuba's new ambassador to the Holy See, Hermes Herrera Hernandez.

The pope and the ambassador emphasized the benefits of cooperation between Church and state on the Caribbean island-nation. Cuba, one of the last communist-run countries in the world, is home to an estimated 4.5 million Catholics.

The pope said he wanted to stress that the Cuban Church and the Vatican will "do everything they should to favor a climate of dialogue" with government authorities.

"No doubt this will be helped by the announced intention to eliminate, in regulations as well as in administrative activity, everything that implies discrimination or reduced respect for citizens who are professed believers," the pope said.

"The acceptance of a more active Catholic presence in public life will encourage dialogue and will certainly benefit the civilian community," he said.

The pope said that in any country based on law full guarantee of religious freedom serves to pro other basic civil rights.

He said one concrete sign of Cuba's more o attitude toward religion was its acceptance into country of a certain number of priests and religiou recent years. The pope said he hoped "new priests be incorporated into the apostolic workforce" and be able to better meet the pastoral needs of the Cu faithful.

The new ambassador, in a short speech, than the pope and the Vatican for past statements suppor Third World causes. He said Cuba reflects the suf ings and the aspirations of the Third World. Like pope, he said, Cuba wants to see a more equit global economy.

The ambassador also praised the work of pri and religious in his country, especially in the are health care.

Neither the pope nor the ambassador mentio the possibility of a papal trip to Cuba this year. T had been speculation that the pope might visit island when he travels to Latin America in Octob mark the 500th anniversary of Christianity's arriv the New World.

VATICAN CITY (CNS) — Pope John Paul II prayed for victims of a devastating earthquake in Turkey that left hundreds of people dead.

The pope said he was following news of the earthquake with "intense emotion and sadness."

"I express my closeness and my sympathy to the families who mourn loved ones, to the injured, to those who have lost their homes and their possessions," he said at a weekly blessing March 15.

He called for "speedy and generous international help" for the region in eastern Turkey.

The quake on March 13 leveled parts of Erzincan, a city of 175,000 residents. Many four- and five-story buildings collapsed, and days later, rescue wor were still searching for survivors amid piles of crete.

Authorities said several hundred people known dead, but refused to estimate the total nu of victims.

Experts said many of the newer, anti-seismic bu ings had withstood the tremor. In 1939, an earthq killed some 30,000 people in the region.

Italian Caritas announced an emergency appea the stricken zone and sent a planeload of tents medical supplies.

Letters To The Editor

Thanks for kindness

To the Editor:

I would like to use the columns of *The Catholic News & Herald* to thank the staff of the Catholic Center for the kindness shown to me during a recent visit — my first in several years.

With the kind assistance of Sue Lydon from the Chancery office, I had the opportunity for a guided tour to see the many changes which have taken place since my last visit.

I was particularly impressed with the beautiful chapel which did not exist at the time of my last visit. I wish everyone could see it.

Thanks to Sue, I was able to meet and talk briefly with many of the people who work at the center. I wish I had more time to spend with them but I want to thank them for taking time from their busy schedules to make my visit more enjoyable.

My one big regret is that retired Bishop Begley not in his office that day. I would so much like to had a chance to speak with him.

Again, my thanks for everyone's kindness.

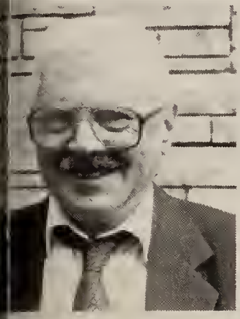
Sincerely,
Myra Alexander
Charlotte.

Letters Policy: *We welcome letters on current is Letters must be signed originals of 250 words or and must include the address and daytime telep number of the writer. Letters are subject to editin brevity, style and taste and must not contain pers attacks on any person. Opinions expressed in lette in guest columns do not necessarily reflect the v of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

I'm writing this on the eve of St. Patrick's Day and it will be in the hands of the iter before the annual parade starts in New York City. By the time you receive r copies of *The Catholic News & Herald,* everything will be over. I hope it ends cefully — but I'm not holding my breath.



Members of a homosexual group barred from participating as a unit in the parade have vowed to stage demonstrations aimed at disrupting the parade. Since some of these same groups already have demonstrated their willingness to disrupt Masses at St. Patrick's Cathedral, I have little doubt that they'll try it. My only hope is that they will be ignored or, at least, that the police will prevent any serious trouble.

Members of the Irish Lesbian and Gay Organization claimed that the Ancient Order of Hibernians discriminated against them illegally by refusing to let them march as a unit. Mayor David Dinkins agreed with them and ed the city Human Rights Commission to order them admitted or to block the ide.

An administrative law judge for the commission ruled that the AOH did, indeed, riminate against the ILGO but said the Hibernians had a right to do so under the stitutional guarantees of freedom of religion, speech and assembly. A federal ge later refused to overturn that ruling.

It was different in Boston where a Suffolk County Superior Court judge ordered ide organizers to allow the Irish-American Gay, Lesbian and Bisexual Price nmittee to march as a unit.

I have not seen the text of the judge's ruling but I would imagine it was based he different situation in Boston. March 17 is a legal holiday in Suffolk County iot for St. Patrick's Day but for the anniversary of the British evacuation of ton during the American Revolution. The parade technically is the Evacuation parade — a public event — although it is held in South Boston, the most Irish ion of the city.

There was the predictable trouble as spectators harassed the gay marchers when parade was held Sunday, March 15, but mounted police kept violence to a imum. There were a few arrests but no injuries. I hope things are no worse in New k.

ow the Church Views Stillborn Babies

By FATHER JOHN DIETZEN

Q. Several years ago I gave birth to a stillborn baby. We had waited for this sed event for more than eight years, so my Baptist husband and I were quite raught over our loss. Since the baby was deformed and we believed in nation, I never got to see the child.

I was shocked when our local priest said he could not offer a Mass for the y since, as he said, there was never a soul. I even asked him again to be sure.

Is this how we view babies? After 11 years I still feel cheated for our pain and for our child, who has a special place in the heart of our family.

Since then we have been blessed with two more wonderful sons; one bears the name of his "older" brother. Thank you for any comments you might have to help us. (Tennessee)

A. I am truly sorry for you and for what you and your husband were told. Of course we believe that babies, even unborn babies, have a soul and possess a genuine human life.

Your child could obviously not have experienced any scious sinfulness. A Mass thanking God for his life and asking grace and strength yourselves would have been perfectly permissible and appropriate.

For other parents who find themselves in similar circumstances, it may be pful to repeat that according to Catholic theology and practice, a full Catholic eral, including Mass, may be offered for any child who dies before the parents able to have him or her baptized. This is explicit in our canon law.

It would have applied to your child, as it applies to other babies who die, before fter birth, before their Catholic parents had an opportunity to arrange for their tism.

Q. A friend of mine recently acquired a stained glass window from a rch. It includes the words "fiat voluntas tua." Could you help me tell her it those words mean? (Illinois)

A. The Latin words mean "thy will be done," and appear in the version of the d's Prayer in the Gospel of St. Matthew (6:10). They express a theme which Jesus uently insisted upon for his followers and which several times is shown to be his attitude of love and obedience to the will of the Father.

We find this spirit of Jesus explicitly stated on the night before the crucifixion ke 22:42) and numerous other places in the Gospels.

In Christian writing and art the word "fiat," "let it be done," also refers to the eptance of God's will by the mother of Jesus at the Annunciation (Luke 1:38).

(A free brochure answering questions Catholics ask about baptism requirets and sponsors is available by sending a stamped self-addressed envelope to her John Dietzen, HolyTrinity Parish, 704 N. Main St., Bloomington, Ill. 61701. stions for this column should be sent to Father Dietzen at the same address.)

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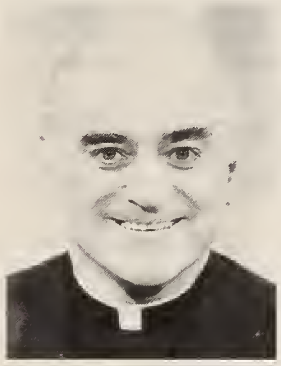
Light One Candle

By FATHER JOHN CATOIR

What do you believe about Jesus Christ, and how does this knowledge affect you in daily life?

Would you consider writing a 200-word essay about your personal relationship with the Lord? If you send it to me, I can't promise that I'll publish it, but I'll surely consider it. I'm collecting testimonies for a new book.



Since I'm daring to ask you to share something exceedingly personal, you have the right to ask me to do the same thing. Here is how I would answer that question:

Jesus is truly my personal liberator and savior. I see Him as the Lamb of God who has taken all my sins upon Himself and atoned for them. The burden has been lifted and I am set free. What I find disappointing or demeaning in my past has been washed away.

I experience healing and forgiveness every morning as I begin the day. Jesus gives me the courage to pick myself up and smile because of the knowledge of His love. I must confess, there are some mornings when I'm weary and I wish I could turn over and sleep until noon. But even then, and especially then, I submit my weakness and tiredness to His strength.

As He ministers to me, I begin to feel renewed, and become ready to meet the challenges of the new day. From time to time, when I begin to flag during my work day, getting bogged down in a million details, I stop everything to re-enter His infinite calm. When I am impatient, I call upon His unfailing patience. Like the sunflower turning toward the sun, I turn to Him for warmth, comfort and wisdom. I say nothing. I settle in, and then I smile. He ministers to me as often as I ask.

Jesus is truly my untrembling center. More than that, He is my best friend.

Does all this sound too pious? I hope not. I really don't know how else to put it. It's not that I advert to His presence 24 hours a day. There are hours in the day when I don't think of God at all, but my faith has given me a sixth sense. Somehow I am aware of His loving gaze even when my mind is on something else.

Do you have any spiritual secrets you've never told anyone? Dare I tell you this? Once the Lord spoke to me in a way that took my breath away; it was not in a voice my ears could hear, but in the silence of my heart. Jesus said that He thanked the Father for giving me to Him. He thanked God the Father for me! It would embarrass me to tell you this, except at another time He said that He thanks the Father always, for each one of us.

It amazes me that we are capable of awakening sentiments of gratitude in Our Lord and Savior. But why? Are we not part of the Mystical Body of Christ? Without this mystical dimension, the Church is just an empty shell. Jesus gives us life, and I rejoice in the knowledge of His love.

In Him, I live and breath and have my being.

(For a free copy of the Christopher News Note, "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Lent: Risky Business

By MSGR. JOHN J. McSWEENEY

Now that we're nearly three weeks into Lent, I pose to you the same question I ask of myself: Has your relationship with the Lord changed?

Between the ashes of Ash Wednesday and the alleluias of Easter, there is a journey that Christ invites us to take with him. Symbolically, the journey is for 40 days. It is a journey that calls us to take a hard look at our personal spiritual life. The pathway of looking honestly at one's spiritual life can be somewhat dangerous. One might say, "Why bother? It looks difficult — and much too risky."

The Lenten journey *is* risky. It calls us to stop in our seemingly busy life to begin a process of self-examination and repentance. It calls for confession, fasting, abstinence, prayer, and giving to the poor. It calls us to travel with the Lord who immersed Himself in the pain and suffering of the human race.

Lent's 40 days provide that opportunity to look at life from the perspective of the cross. Rather than walking around those issues in our lives that cause suffering or a sense of hopelessness, we can walk through them. If we decide to walk with the wounded healer, we will feel God's power being manifested in us.

Lent is risky business, but we are not alone. Decide to share the journey with Christ. He leads and walks with us without hesitation. We also are accompanied by the Church, the community of believers. We need to remember that on our journey of Lent, we are not alone. Together we receive God's word and share in the sacraments, being nourished and sustained in our Lenten journey.

Many of us are worried about the current economic recession. We need to stop and realize that Christ will comfort and strengthen us as we wonder how to make it through another year.

Lent is risky. Take the risk to rediscover tne Lord in your life during this holy time. There is no easy road to freedom. Christ extends the invitation to each of us, to a freedom in spirit unknown. Accept the invitation today so that when we sing the Easter alleluias, we will sing truly as His people.

Msgr. John J. McSweeney is a priest of the Diocese of Charlotte.

How Does Canon Law Affect Us?

A Christian Bill of Rights?

By FATHER FRANK CANCRO

The Bottom Line

In a course I taught this last semester, students made presentations to the class based on research they had done. Much of it was enlightening. However, in a few cases, it seemed hard for the students to direct their research to a specific conclusion. Rather, they filled their 45-minute presentation time with every imaginable fact on the topic they were presenting.

I sat in my chair during some of these presentations and kept saying to myself, "Yes. But what's the bottom line?" The bottom line is important in such a classroom, in politics, in economics and in lots of other parts of our every day lives.

Last time, in speaking about baptism, we identified the priestly, prophetic and ruling functions of all those who call themselves "Christian." It ought to make us feel good to learn that we are so important that so much of the mission and ministry of the Church relies on us.

But once the euphoria clears, it should become clear to us that if we are going to live out our baptismal commitment and work shoulder to shoulder with our bishops and priests who offer leadership in these same functions of Christ with us, there are certain "bottom lines" that go along with the work of being a priest, a prophet and a ruler.

Vatican Council II

It was the Second Vatican Council that renewed our understanding of the Christian faithful's participation in the mission and ministry of Chirst and His Church. For a time in our history that wasn't a clear hallmark of lived faith. Only after this rediscovery in the 20th century did we begin to ask questions about what participation in the priestly, prophetic and kingly ministry of Christ really meant.

In the *Code of Canon Law* issued in 1983, a new section was written that tries to spell this out. For the first time, we began to speak about "rights" and "obligations" connected to living out the baptismal call. Maybe many of us thought that all we were supposed to do was support the church, be there on Sunday and make sure our values were communicated to children through an appropriate church related educational system. Those things, my friends, are not the bottom line!

Rights

Canon 208 tells us, "By their rebirth in Christ all the faithful are equal in dignity and action. As a result, they all cooperate in building up the body of Christ according to their own proper condition and function." There is a basic equality among all the faithful, ordained and lay faithful. And this equality is what should motivate us all to work together — ordained and laity — according to our own proper function to be priests, prophets and rulers in imitation of Christ in the midst of the world.

Because we are "all in this together," the faithful are free to make their needs known to their ecclesiastical leadership especially when they are wanting for some spiritual need or have some religiously motivated desire (c. 212. 2). And, in "virtue of the knowledge, competence and expertise which they may have ..." the faithful have the right to make their opinions known to Church authorities and can express, with respect for that authority and sensitivity for the common good, their opinions to other members of the faithful as well (c. 212. 3).

The faithful have the right to Christian education (c. 217) and they are assured that if they are engaged in the study of the sacred sciences (theology, religion, Scripture, canon law and related fields), they enjoy a kind of academic freedom; "just freedom of inquiry and prudently expressing their views ... while observing compliance due to the magisterium of the Church. (c. 218)"

All the faithful have the right to make their own vocational choice; to decide how best they will serve the Gospel of Christ and to not be forced in any way into a particular state of life (c. 219). Finally, canon 220 assures the Christian faithful of their right to a good reputation and the right to his or her own privacy as they unfold their baptismal journey in the midst of the Church.

With the same stress that we find in the American Constitution, the *Code of Canon Law* tells us that the exercise of these rights must always take the common good and the rights of other into account (c. 223. 1). In the same way that the judicial branch of government assures that for American citizens, ecclesiastical authority "moderates the exercise of (these) rights ... (c. 223. 2)"

Obligations

Society these days seems highly individualized. It is easy for us to want to individualize our relationship with God as well. However, as far back as our salvation history goes we are confronted time and again not with a God who reveals Himself to one person at a time but rather a God who is always present to one community or another.

Like it or not, we are all in this together. This togetherness gives us certain responsibilties to each other. The *Code of Canon Law* also talks about some of these responsibilities. First, the code sets down what I've just said: "The faithful are obliged always to observe communion with the Church, even in their external actions (c.209. 1)."

The faithful of Christ are obliged to lead holy lives and promote the growth of the Church (c. 210). All the faithful — ordained and lay Christians — are also obliged to spread the Gospel by the lives they lead; proclaiming salvation or Christ to everyone they meet, not just the family or close friends. The work of evangelization is serious business for all the baptized (c. 211).

In order to evangelize and help the Church grow, the faithful have an obligation to provide for the needs of the Church (c. 222. 1) — and you thought you were paying to have someone else do it for you! Finally, there is an obligation to promote social justice; care for God's poor, work to eliminate prejudice from our neighborhoods and hatred from our planet, and seek God's justice and mercy in the midst of our world (c. 222 .2).

The bottom line of baptism is that those wonderfully sacred waters enliven us to recognize certain rights we possess because we are so washed, and certain obligations we have that assist us in always being open to the cleansing work of those waters in and throughout our lives.

Father Frank Cancro, a priest of the Diocese of Charlotte and a member of the Society of St. Sulpice, is vice rector of the Theological College at The Catholic University of America in Washington.

Catechumen Finds 'The Right Path'

By JEFF MINICK

In the middle of the journey of our life I found myself in a dark wood, for I h lost the right path. — Dante

Like Dante's pilgrim, I entered the middle of my life alone and in a dark wo I was 39 years old and had lost the right path. I could read about God, talk about H with friends and family, and think about Him. But I could not find Him in my he Consequently, I lived in a spiritual void, an interior dungeon of shadows and loc doors where the soul becomes prisoner of the self.

Shortly before my 40th birthday, when my despair seemed impregnable strange and wonderful power began to change my life. This power didn't reveal its in a clap of thunder or speak to me from a burning bush. Instead, it crept into my he the way March thaws and flowers after a harsh, bitter winter. Slowly, miraculou God restored my lost faith, speaking to me though a book, a casual remark made a friend or a chance encounter with a spiritual teacher.

Everything in the world around me seemed electrified, charged by the powe God. There were days when I wondered at the faith bounding up inside me. At fi I distrusted this power — this joy — afraid that it was an illusion, a trick of so kind. Yet, my newfound faith and hope not only stayed with me, but gained stren with each passing day. And so, having traveled from doubt to faith, I sought appropriate way to worship this God who had never given up on me.

My family and I had been attending a church that gave me little spirit satisfaction. What I yearned for was a faith with strong family values, a faith t stressed education for children, that could articulate the teachings of Christ and h the backbone to stand by those teachings.

So it was that Catholicism beckoned me.

From my past, I knew a little about the Catholic Church. Although I had gro up in a small town with only two churches, Methodist and Baptist, my parents l close Catholic friends in Washington. Whenever we visited, I noticed how stron they lived their faith. Later in life, I attended several Masses with a college frie In graduate school, I took a master's degree in medieval history and was ag exposed to the Catholic faith.

But what finally sparked my conversion to Catholicism were the people of John Church in Waynesville. So many have touched my life in the past year th hardly know where to begin counting my blessings. There are Trudi Rand and C Ryan, two women with a deep faith, who invited my family to Mass. (They also tr to recruit me for the softball team!)

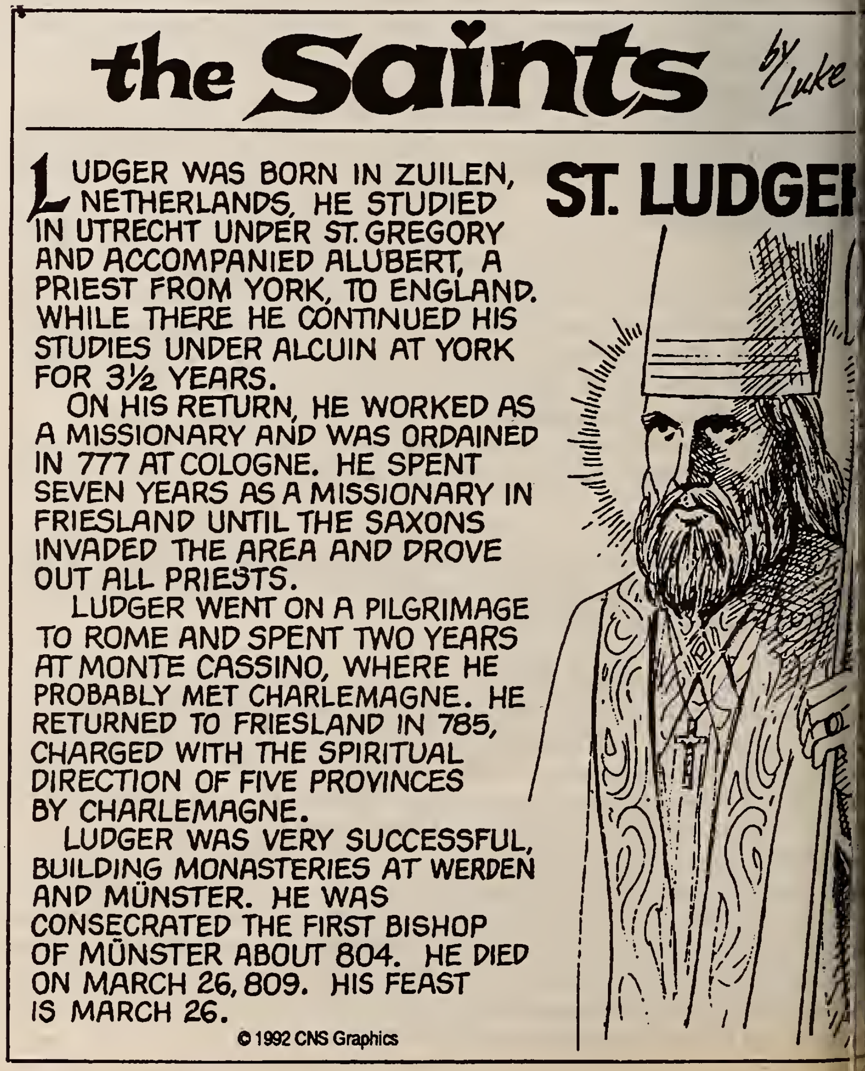
There is Father Edward Gray, our Redemptorist priest; he may sing a little key, but he is one of the finest and most spiritual men I have ever met. On the f night of my instructions with him, in a gesture of welcome I won't forget, Fat Gray came out of the rectory and walked down the drive to meet me.

Then, there is Chris Ammons, our CCD director, a fine woman wh organization of the Sunday school classes convinced me that at St. John our child would receive a strong Christian education. Ann Simmons, the Lentinis, Na Stevens, the Roberts family and so many other new friends; all have gone out of t way to make us feel at home at St. John.

Then, too, there are the sacraments, beliefs and sacramentals, which drew to the faith and which I have come to love. Purgatory makes perfectly good se to me, for example, and I expect that the sacrament of reconciliation will do m world of good. Saying the rosary has helped strengthen the habit of prayer in me. the hundreds of parts of the faith have only begun to reveal their meaning in my l

The more I found out about the Catholic Church, the more I felt attracted t The Church asks something of its people and its leaders. It addresses with wisd issues ranging from world poverty to modern warfare. It opposes abortion, eut

See **Minick**, Page



LUDGER WAS BORN IN ZUILEN, NETHERLANDS, HE STUDIED IN UTRECHT UNDER ST. GREGORY AND ACCOMPANIED ALUBERT, A PRIEST FROM YORK, TO ENGLAND. WHILE THERE HE CONTINUED HIS STUDIES UNDER ALCUIN AT YORK FOR 3½ YEARS.

ON HIS RETURN, HE WORKED AS A MISSIONARY AND WAS ORDAINED IN 777 AT COLOGNE. HE SPENT SEVEN YEARS AS A MISSIONARY IN FRIESLAND UNTIL THE SAXONS INVADED THE AREA AND DROVE OUT ALL PRIESTS.

LUDGER WENT ON A PILGRIMAGE TO ROME AND SPENT TWO YEARS AT MONTE CASSINO, WHERE HE PROBABLY MET CHARLEMAGNE. HE RETURNED TO FRIESLAND IN 785, CHARGED WITH THE SPIRITUAL DIRECTION OF FIVE PROVINCES BY CHARLEMAGNE.

LUDGER WAS VERY SUCCESSFUL, BUILDING MONASTERIES AT WERDEN AND MÜNSTER. HE WAS CONSECRATED THE FIRST BISHOP OF MÜNSTER ABOUT 804. HE DIED ON MARCH 26, 809. HIS FEAST IS MARCH 26.

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Movie Reviews

NEW YORK (CNS) — The follow- re home videocassette reviews from J.S. Catholic Conference Office for 1 and Broadcasting. Each videocas- : is available on VHS format. Theat- movies on video have a U.S. Catho- Conference classification and Mo- Picture Association of America rat-

rton Fink" (1991)

Lured to Hollywood by a fast-talk- studio boss (Michael Learner), a nising playwright (John Turturro) ers writer's block until his beefy -door neighbor (John Goodman) ides unexpected inspiration. The ing-directing team of Joel and Ethan n have produced a dark satire and sh evocation of Tinseltown in the)s that eventually falters with its bid imagery. Some gory violence, eet sexual innuendo and minimal h language. **The U.S. Catholic ference classification is A-III — lts. The Motion Picture Associa- of America rating is R — re- ted.** (Fox, $94.98)

yz 'N the Hood" (1991)

Drugs, gang warfare and broken es take their toll on a determined k youth (Cuba Gooding Jr.) and two hers (Ice Cube and Morris Chest- who are his closest friends in a nt South Central Los Angeles neigh- 1ood. Writer-director John leton's first feature is a harrowing powerful pro-family, anti-drug state- t, though frequently undermined by preachy tone of its heavy-handed gue. Excessive rough language and r talk, repeated mindless violence, and alcohol abuse and brief bed- n shots with flashes of nudity. **The Catholic Conference classifica- is A-IV — adults, with reserva- s. The Motion Picture Associa- of America rating is R — re- ted.** (Columbia Tri-Star, rental)

eddy's Dead: The Final Night- e" (1991)

Hideous Freddy Krueger (Robert lund) continues to lure teen-agers suicidal nightmares until he is van- hed by his revenge-inspired daugh- Lisa Kane). Director Rachel Talalay ds more time on dream imagery special effects than on actual mur- , but the movie is still designed to e laughter at adolescents being tor- d and viciously slaughtered. Deadly ence depicted as entertaining and rring rough language. **The U.S. holic Conference classification is – morally offensive. The Motion ure Association of America rat- is R — restricted.** (New Line, 95)

nhoe" (1953)

The age of chivalry comes alive in Walter Scott's novel about 12th- ury England where Saxon knight hoe (Robert Taylor) fights a host of man nobles, wins the hand of his fair (Joan Fontaine) and rescues a sh merchant (Felix Aymler) and his ely daughter (Elizabeth Taylor). ctor Richard Thorpe's good cast well in a story chock-full of ro- ce, ideals, villainy and medieval ing-do, including tournaments, the ning of a castle and the ransom of d King Richard. Stylized violence. **U.S. Catholic Conference classi- tion is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MGM/UA, $19.98)

"Sarah, Plain and Tall" (1991)

An independent-minded New England spinster (Glenn Close) comes to a Kansas farm in 1910 answering an ad placed by a widower (Christopher Walken) seeking a woman willing "to make a difference" in the lives of his two young children. Produced and directed by Glenn Jordan, the TV drama is a beautifully told tale of a mature, self-reliant woman adapting to the needs of her new family while they get used to her different way of doing things. Strong sense of human values, fine acting and a lovely rural setting make this superior family fare. **Not rated.** (Republic, $89.98)

"Shenandoah" (1965)

Civil War story of a Virginia family patriarch (James Stewart) whose opposition to slavery keeps him out of the war until one of his sons is captured and he fights his way through Union lines trying to find him. Director Andrew McLaglen does best with the action scenes showing the futile havoc of war but is less effective in portraying its consequences on the family and its members. Wartime violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (MCA/Universal, $19.95)

"Suburban Commando" (1991)

Mindless sci-fi fantasy has an intergalactic warrior (Hulk Hogan) crash-landing on Earth where a downtrodden architect (Christopher Lloyd) helps him right wrongs and outsmart a pair of pursuing interplanetary bounty hunters. Burt Kennedy directs a silly movie pitting a superhero against klutzy villains in a slapstick comedy of no distinction. Much comic violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (New Line, $92.95)

"Tender Mercies" (1983)

Down-on-his-luck country-western singer (Robert Duvall), whose drinking broke up his first marriage, meets and weds a young widow (Tess Harper) who runs a ramshackle motel with her young son (Allan Hubbard). Director Bruce Beresford gets feeling performances from his cast, most especially Duvall, and treats in a refreshingly uncynical, matter-of-fact manner the widow's strong religious convictions and her quiet pride in seeing her son and husband baptized. A rare movie, tough and gentle, inspiring and immensely entertaining, though the serious nature of the story makes it less appropriate for youngsters. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.** (HBO, $19.99)

Students Share Knowledge...

Billy Jeffers (l) and Tom Acitelli, students at Charlotte Catholic High School, show fifth graders at St. Gabriel's School in Charlotte how chemicals affect color. Their visit was part of an ongoing project of CCHS Science Club members to share their scientific interest and knowledge with Catholic elementary students.

Giving Up Something For Lent Aids Our Relationship With God

By CHRISTOPHER CARSTENS

Nobody is so sure about Lent anymore. People used to give up chocolate, but now that seems silly. It may improve your complexion but it's hard to imagine how it affects your relationship with God.

Still, something was lost when we stopped giving up things for Lent. There's a lesson in that ritualized act of self-sacrifice, even if it's something as small as giving up chocolate. The lesson is that giving up some things is more important than getting your own way.

The heroes of pop culture — people like Michael Jackson, Melanie Griffith and Axl Rose are the extravagant winners who get what they want. We envy that.

You'll wait a long time before you see an episode of "Lifestyles of the Rich and Famous" focus on a movie star who lives in a modest apartment and sends the extra money to his poor relatives. We enjoy seeing people with big houses and extravagant cars because that's what we'd want if we made it big.

It's a hollow dream.

As a psychologist, I have counseled with the children of welfare families and the children of millionaires. Given the choice, most would rather be rich than poor. There are very few volunteers for the hardships of real property. Even so, being rich is no guarantee for happiness. Heartbreak and tragedy don't respect your bank account.

Being rich gets you the things money can buy. But happiness grows out of the quality of your relationships. If you have friends, if you get along with your parents, if you have a girlfriend or boyfriend who cares about you, those are the sources of your happiness.

Lots of kids would like a new CD player. But suppose you were offered this magical choice: "You can have a Diskman but your best friend will hate you forever." Few would accept the trade. That's because we sense that relationships are more important than things.

You can only sustain a relationship if you give up what you want for yourself now and then.

Maybe you're done with your homework and you're ready to watch TV when a friend calls and wants help with algebra. You give up your show and help the friend. Maybe you loan a friend money that you'd rather spend on yourself.

What has this got to do with Lent?

You are in a relationship with God. That relationship is a lot like a human friendship. It needs time and attention to grow. And sometimes loving God means giving up what you want for yourself.

Sensing God's presence is often difficult. You may want to do God's will but it's hard to know what that is. You can't go up to God and just ask the way you might ask a friend.

Here's what you say when you give up something for Lent, even if it's only chocolate. "God, what you want is more important than what I want."

And by saying that, you make a little open space for him, a bit of quiet in the noise where you can listen to your friend.

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Charlotte Catholic Seniors Win Scholarships

CHARLOTTE — Three Charlotte Catholic High School seniors have been named winners of college scholarships.

Erin Lyons will receive the Dean's Scholarship to Fordham University in New York. The award, a minimum of $5,000 for each year of undergraduate study, is based on academic achievement and participation in school and community activities.

Jennifer Tucker has been named the winner of two scholarships to attend Guilford College in Greensboro. She received the Instructional Scholarship for $10,000 yearly and the Presidential Scholarship worth $3,000 each year.

Maria Ferry was one of two North Carolina state winners of the $1,000 Amateur Athletic Union/ MARS® MILKY WAY® All-American Award for academic, athletic and community service achievements.

State winners are eligible to compete for eight $10,000 awards. One young man and one young woman will receive national awards of $40,000 each.

The winners are chosen by members of the AAU and the scholarships are awarded by M&M/MARS.

FAITH alive!

How ordinary people meditate – and why

By Father Robert L. Kinast
Catholic News Service

I was just finishing an all-day meeting with two members of the Catholic Committee of Appalachia. We had been discussing their work with the people who live in small communities throughout the Appalachian region. Our goal was to find a way to help these people reflect on their lives continuously rather than coming together for discussion only when there was a crisis.

"You know," said Brenda in her rich Kentucky accent, "these folks already meditate on the meaning of things. They just don't give it a fancy name. They prefer to call it looking at life."

A lot of people meditate by looking at life. They don't necessarily go to retreat houses or churches; they don't necessarily follow a traditional meditation method or have a spiritual director; and they don't necessarily meditate alone or in silence.

■ ■ ■

What they do is look at their life and relate what they see to what they believe about God, themselves and others.

Having met many ordinary people who meditate regularly, I have compiled a profile of what meditation means to them. Meditation is a natural response by thinking people to the events in their lives.

Most people sense when something important happens, and they want to grasp its full meaning. But people also know that one event gives way to another, and soon the constant flow of experience carries them rapidly along.

Meditation is one way of stopping the rush of events and concentrating on those that are the most significant.

Meditation helps people feel they are in control of their lives instead of being pushed and pulled by outside forces.

Thinking about things makes them more concrete and manageable, less threatening and overwhelming. There is a unique power in the ability to re-present to oneself — to reflect upon — the people, events, demands, opportunities and decisions which make up one's life.

Meditation enables people to make their thinking and their acting more harmonious. It enables people to act and not simply to react to situations out of habit or instinct. Thus meditation helps people determine what kind of response they want to give and how to give it. This union of thought and behavior makes people feel that they are acting as whole persons.

Meditation makes people aware of more than meets the eye. By stopping the flow of events and concentrating on what is important, people open themselves to the subtle spiritual influence of God's presence.

CNS photos: left – by Mimi Forsyth; upper right – from Cleo Freelance Photo.

> "Thinking about things makes them more concrete and manageable, less threatening and overwhelming."

God does not compete with the boisterous activities that fill the day although God is present within them. God is more like the whispering breeze Elijah felt outside his cave than the strong wind or earthquake or fire. (1 Kings 19:9-12).

Religious people use meditation to get in touch with this divine presence hidden in the midst of everything else. To do so a few basic techniques are helpful.

1. Most people find it helpful to meditate at the same time each day: in the morning before things get busy, at night when all is quiet and at noon during a break from work. Having a designated time allows a person to develop a habit of meditating and to save reflective energy for that time.

2. A meditation space is also helpful. Most people find a quiet comfortable area ideal, although some meditate while preparing food for a meal, tending plants or driving in their cars. The criterion is a space that is undistracting to the person and conducive to feeling God's presence. Using the same space makes it easier to feel God's presence each time.

3. The meditation itself is usually more valuable if a person concentrates on just one point. That may be a relationship with another person (spouse, child, friend, co-worker); it may be a particular activity (parenting, civic involvement, recreation, work); it may be an aspect of one's personality (generosity, listening to othe
happiness, fears, images of succes
Concentrating on one point enables
person to become more familiar wi
God's presence in that area of his or h
life.

Meditation does not have to be
mental. Many people find it helpful
they meditate to write their thoughts
a journal or speak them into a ta
recorder. More artistic individu
might sketch or use music to expr
what they are feeling.

Feelings are an important part of m
itation. They indicate that the wh
person is involved in the experience.

■ ■ ■

4. Meditation begins with one's ex
rience but it doesn't end there. Peo
begin meditating on a particular ev
in their lives and then try to conn
their experience with a similar ev
narrated in the Bible or embodied i
holy person. In this way meditat
helps people feel part of the larger fa
tradition.

Finally, meditation leads to acti
When people ponder the spiritual me
ing of what is happening in their live
how they are feeling, their next impu
is to put their insights into practice.

Thus meditation has the capacity
only to give people a greater sense
control in their busy lives, but also p
sesses a capacity to change them —
change the ways they act and inter
with others.

*(Father Kinast is a Florida-ba
pastoral theologian.)*

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FOOD FOR THOUGHT

A few hours in the fresh air away from the telephone and the doorbell always bring me new energy and renewal.

But for many of us this kind of break is as difficult to manage as it is important. A recent study showed that employed Americans today work more hours each week than they have for many years.

Our parish office is open from 10 in the morning until 9 at night, and it is a busy place. So I have worked out two ways that I find helpful when it comes to taking a little daily break.

The first way is simple. I have a reclining chair in my office, and every afternoon I close my door for 20 or 30 minutes.

The second way is even better. Each day I go for a walk — as simple as that. For a half hour I walk at a brisk pace through some part of our little waterfront town. This gives me time to think, or to stop thinking if that is in order.

In a pressured life that is becoming even more pressured, taking care of ourselves is more and more necessary. And that means taking some time for ourselves.

**Father David K. O'Rourke, OP
Benecia, Calif.**

Lost and found: Me, myself and I

By Father Lawrence E. Mick
Catholic News Service

rom the Jewish Hasidim comes the y of a man who could never remem- in the morning where he put his ıes the night before.

o one night as he undressed for bed ıade a list noting where he put each . of clothing. When he awoke he was , with the help of his notes, to find shirt, his pants, his socks and his 's.

ut when he was fully dressed, he me disturbed and muttered to him- "I know where my shirt is, I know re my shoes are, I know where all lothes are, but where am I myself?" e looked and looked and couldn't himself. "And that," said the rabbi, ow it is with us."

■ ■ ■

/e may all be able to find our clothes, we may know where our bodies are, in the hectic pace of contemporary ve easily lose a sense of ourselves — ıere we are and where we are going. leditation helps us find ourselves.

lany people who hear the word litation" think immediately of an ern guru sitting in the lotus posi- with eyes closed and chanting "OM" and over. But the word covers a titude of styles and practices.

ne person might adopt points from ern styles and spend an hour each meditating that way. Another might itate for 15 minutes each morning, g a passage from the Bible as a basis eflection. Another person might take a slow walk or sit on the rocks by the sea as a time for reflection.

Most people I know, however, find it hard to take time out from the burdens of daily responsibilities to be alone and quiet.

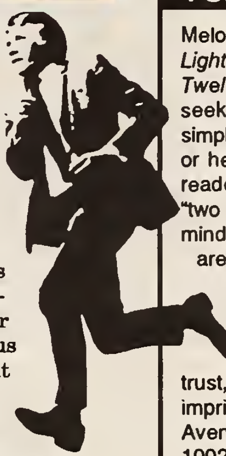
Still, perhaps the busiest people need meditation the most. The key to integrating meditation into a busy lifestyle is to abandon preconceived notions of what it requires.

"Perhaps the busiest people need meditation the most.... Touching base with ourselves and with God who dwells in us enables us to cope much more effectively and enjoyably with whatever stress and strain life brings our way."

The place for meditation can be a church, the woods, a quiet room or a hermitage, but it can also be a car, a bathroom, a kitchen, a busy street corner or a crowded mall. The time can be an hour in the morning or several days of retreat, but it can also be five minutes between appointments or 10 minutes while driving to pick up the children.

The style might be quite formal. But it might also be simply getting in touch with my own feelings at the moment, or pausing to take in the beauty of a flower or a child.

Each person needs to be creative enough to find the time and place and style that works best for him or her.



Meditation, however, is not just about being in touch with ourselves. The 11th step in the 12-Steps program for Alcoholics Anonymous speaks of seeking "through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God's will for us and for the power to carry it out."

Christians believe that the God they worship also dwells within them. So when we are in touch with ourselves we find God at the center of our being. That is why meditation can merge into prayer, giving us peace and a sense of focus in life.

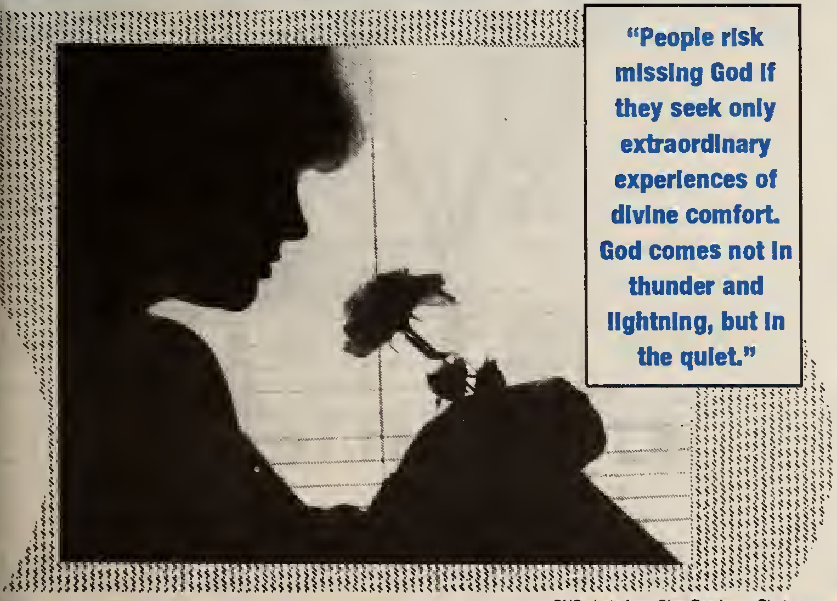
Touching base with ourselves and with the God who dwells in us enables us to cope much more effectively and enjoyably with whatever stress and strain life brings our way. What matters is that we touch base often enough not to get lost in the confusion around us.

(Father Mick is a priest of the Archdiocese of Cincinnati and a free-lance writer and speaker.)

FURTHER NOURISHMENT

Melody Beattie's 90-minute audio tape, *Lighting the Path, Meditations on the Twelve Steps*, is intended for listeners seeking recovery from addictions or simply seeking relief and positive change or healing in their lives. She prepares readers to begin their reflection by taking "two or three deep breaths. Let your mind relax. Listen with your heart.... You are about to begin a gentle journey."

She introduces listeners to ideas they can meditate upon as part of caring for themselves — fears, self-esteem, serenity, anger, trust, love and others. (Sound Ideas, an imprint of Simon and Schuster Inc., 1230 Avenue of the Americas, New York, N.Y. 10020. 1992. Audio cassette, $12.00.)



CNS photo from Cleo Freelance Photo

"People risk missing God if they seek only extraordinary experiences of divine comfort. God comes not in thunder and lightning, but in the quiet."

The clear sounds of silence

By Father John J. Castelot
Catholic News Service

St. Peter had to take a break from the bustle and the dust of Jerusalem. He decided to visit a friend who had a house on the Mediterranean shore.

Like most houses there, this one had a flat roof with a splendid view of the sea, just the place to sit quietly and think — and pray.

One day about noon Peter settled down there and closed his eyes against the glare of the sun bouncing off the water. He dozed, but he didn't really sleep. He was open to the Spirit's action, and the Spirit acted.

■ ■ ■

Peter had a vision. It changed his outlook radically. If he had doubts about accepting gentiles — non-Jews — into the early Christian community, and he probably did, those doubts were dispelled.

God's insistence that no one could simply be written off as "unclean" led Peter to accept the invitation to visit the nearby house of Cornelius, a Roman military officer and a gentile. The upshot was the conversion of the centurion's whole household (Acts 10:1-49).

When a person gets away from the pressures and outlook of "life as usual," all sorts of wonderful things can happen.

If people open up to the Spirit's promptings, one thing can lead to another:

- A new idea is born.
- A fresh way of looking at life takes shape.

Elijah, frantically fleeing a frustrating struggle with the ruthless Queen Jezebel, ran away to save his life and to find the God he had been trying desperately to serve. Elijah sought the quiet of a lonely cave at Sinai where God first was manifested to the people.

With the memory of that meeting running through his mind, Elijah hoped for some spectacular manifestation of the divine presence. And there were terrifying winds, earthquake, fire. But God was not found in them.

Finally Elijah heard a tiny whispering sound ("a sound of silence" in Hebrew), and it was there that he experienced God's comforting presence.

People risk missing God if they seek only extraordinary experiences of divine comfort. God comes not in thunder and lightning, but in the quiet.

A quiet encounter with God gave Elijah the strength to go back and resume the struggle in God's way (1 Kings 19:9-18).

■ ■ ■

In Luke's Gospel Jesus is portrayed frequently at prayer, alone with his Father — contacts that came to a climax in the foreboding stillness of the Garden of Olives. This encounter is described most graphically by Mark.

Alone with God, Jesus falls to the ground in prayer, seeking God's will. His prayer is answered, and the change is astounding.

From lying prostrate Jesus rises with calm assurance to follow the path God has indicated. Prayerful meditation has brought Jesus from terror to assurance and courage.

(Father Castelot is a Scripture scholar, author and lecturer.)

AITH IN THE MARKETPLACE

/hat do you do to take care of yourself in the midst of pressures and stress?

"When I had four or five little ones, often I would just step outside the back door and look around at nature and remember my avorite Scripture verse: 'Be still and know that I am God.' That always had a real calming effect." — Christine Botos, St. Clairsville, Ohio

"I ask myself, 'What's good in this situation?' I firmly believe that out of every bad situation, something good can come." — Jim Mack, Madison, Wis.

"Mass for me is like a quiet harbor when things really get stressful." — Maureen Sheetz, Manassas, Va.

"I allow nothing over which I have no control to bother me, and I forgive quickly everyone who hurts me." — Hap Corbett, Staples, Minn.

"Rest and read. I especially read Scripture and spiritually uplifting books. I try to take time through the rosary to allow the Lord to est me — a little bit of contemplative prayer." — Pat Peterson, Oakland, Calif.

"We had eight children and three miscarriages and plenty of opportunity to have almost gone under with the pressure and stress. I emedied that over a period of years first by praying and submitting my whole life to God." — Jeanne Schmelzer, Bremen, Ohio

An upcoming edition asks: Why do you think prejudices are so difficult to surmount? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Albina Aspell Named First Lay Publisher For Peoria Paper

PEORIA, Ill. (CNS) — Albina Aspell has been named publisher of *The Catholic Post*, Peoria's diocesan newspaper, by Bishop John J. Myers. She becomes the first lay publisher in the newspaper's 58-year history. Aspell had been the paper's associate publisher and the diocese's communications director for the past two years. She was editor of the *Post* from 1982 to 1990. Joining *The Catholic Post* in 1973, Aspell was features editor for five years and assistant editor for three. She served as president of The Catholic Press Association from 1986-88.

Cardinal Law To Chair Presidential Commission On Immigration

WASHINGTON (CNS) — President Bush has appointed Cardinal Bernard F. Law of Boston as chairman of the presidential Commission on Legal Immigration. The commission was created to evaluate the Immigration Act of 1986. A previous evaluation of the act took place in 1990. Cardinal Law is chairman of the U.S. bishops' Committee on Migration. "It is an honor to be appointed,'' Cardinal Law said in a statement. "I am grateful for the confidence which President Bush has shown in me by this appointment.''

New Lithuanian Archbishop Installed

VILNIUS, Lithuania (CNS) — The new archbishop of Vilnius, Audrys Juozas Backis, was installed March 4 as the third prelate to hold the post since the archdiocese was established in 1925. Archbishop Backis has spent most of his career abroad. He served as an under-secretary in the Vatican Secretariat of State and as pro-nuncio to the Netherlands from 1988 until he was named to the Vilnius position. He was one of the Vatican representatives responsible for the convention establishing diplomatic relations between the Vatican and Lithuania after the Baltic nation's independence was recognized internationally last summer.

Cardinal Krol Gets Permanent Pacemaker, Continues To Improve

PHILADELPHIA (CNS) — Cardinal John J. Krol, retired archbishop of Philadelphia, received a permanent pacemaker March 11, according to his physician, Dr. Joseph F. Majdan. The cardinal, who has been at Thomas Jefferson University Hospital in Philadelphia since Feb. 19, "continues to improve and is making steady strides,'' Majdan said. "I'm delighted by his response to medication and am optimistic of his ability to totally recover.'' Majdan said the 81-year-old cardinal was in stable condition.

Prosecutor Says Nun Must Be Interviewed; Lawyer Says He Offered

WASHINGTON (CNS) — The special Guatemalan prosecutor probing a U.S. nun's allegations that she was kidnapped, tortured and raped by Guatemalan security forces said she should return to the Central American country so he can interview her. Special Prosecutor Fernando Linares said he has never been able to speak with the nun, Sister Dianna Ortiz, and said that her Ursuline order might be hiding "something.'' But Sister Ortiz's lawyer said repeated offers have been made to Linares to arrange for such an interview, and the prosecutor knows it. As recently as February, an offer was made to set up a face-to-face conference, the attorney said.

Ex-Polish Officer Denied Bail In Priest Murder Case

WARSAW, Poland (CNS) — A Warsaw court overturned an appeal for bail by a former deputy interior minister suspected of playing a major role in the 1984 murder of popular pro-Solidarity priest Father Jerzy Popieluszko. Gen. Wladyslaw Ciaston, who also headed Poland's SB secret police at the time of Father Popieluszko's murder, lost an appeal of a lower court's ruling which had also rejected bail. Ciaston and co-defendant Gen. Zenon Platek have been under investigative arrest since October 1990. Until his retirement six years ago, Platek was director of the Interior Ministry's Department Four, which was responsible for surveillance and harassment of church personnel.

Catholic Operation Rescue Leader Bears Jail Term He Chose

WORCESTER, Mass. (CNS) — Operation Rescue leader William Cotter, a Catholic, is content to spent two and a half years in jail for taking seriously his church's teaching on abortion. In a prison interview with the *Catholic Free Press,* Worcester diocesan newspaper, Cotter said it was better for Operation Rescue that he be in jail because it demonstrates suffering for right causes and that it was an "occasion for grace.'' He said he felt convinced he'd done the right thing. "There was a little apprehension about the unknown, but I thought it was all for the best.''

Am I Up To My Challenges?

By SISTER CECILIA TONG

I really do not know what has made me so eager to jump into my car; perhaps because I feel the coming Spring. Suddenly it invades the Charlotte sky even though the temperamental cold weather of this March is still lingering on. Nevertheless one can see the cherry blossoms fully opened, showing their bright colors under the warm sun. Perhaps the colors are the more magnificent because the roots lie deeply buried in the cold earth of winter.

Knowing that I must go to the hospital to see a countryman, a Vietnamese who is waiting for death, why don't I feel worried and sad? Perhaps because the sick person is not me. If he were, what would be my thoughts right now?

This sick person is lying in the midst of a bright sunlit and quiet room, yet somehow one can feel the spirit of death invading it. The noise of a TV set which no one is watching cannot erase the pain,and sadness of the one who is lying there. It cannot do anything to lighten the melancholy sadness of the bystander. Who can truly point out to us the falsehood of such a life so that one can truly face the inevitable? This is a death that none of us can escape and I must face it by myself.

It is easy to understand that the Carolinas Medical Center has tried to change the face of a hospital from a place where sorrow and suffering, joy and gladness, dead and dying meet into a first class hotel, exquisite in its taste and glamorous in its environment.

It seems to say that this is the place where one can live forever and one can achieve an everlasting happiness.Here one can see beautiful flowers; there one can behold fountains of glittering water in the sun. Perhaps people are trying to cover the death threats by these false securities. This falsity is trying to erase the inevitable that we must face — that is the cross in our life.

Struggling with this thought I have come to visit my countryman. He has contracted a deadly disease, his face withered and blackened for the lack of oxygen, his eyes blurred and his body bent up as a crucified man. Seeing him I could imagine that he is like the God who was crucified on the cross centuries ago.

Near him, a woman with suffering eyes bathed in tears asked me a questio that also had been asked centuries ag "Why suffering, dear Sister? I was thinking that after 25 years of marriage, afte so much hardship and suffering, ris and danger, we could have the freedo to enjoy life when we arrived in th United States. We thought we woul have money, a car and a life relativel free of hard work. Yet just one year her and we are again in this situation.

"What is the meaning of life, de Sister ? I am not a Catholic but in m inmost heart I believe that there is Super Being who has helped me throug your presence, your comfort. Now know that I am not facing this issu alone. My husband also will not face h death alone. Dear God, what more can say? I do not understand your ways, b please let me understand this life and th meaning of suffering."

I took out the cross, the sign of lo that I always carry with me. Painfully let her know that this is her answer. S has to talk to Him who was being cruc fied on the cross and only He can answ her questions and explain the signif cance of the symbols.

I have prayed for her, for her hu band and for so many sick people in t hospital so that the cross can libera them from their sorrows and pain. Su denly I took the cross in its crude for I thanked the Lord because He has go into this abyss of suffering before and now because of His own experien He has given all those who believe Him the power to surrender and to reall live the truly human life.

Lent is the season which brings back to this reality of the human cond tion. I am rather sad when I have chance to visit Catholic families. I ha seen the cross in their living roo replaced by other fanciful pictures. T

See Tong, Page

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Scripture

Readings For The Week Of March 22 - March 28

Sunday: Exodus 3:1-8, 13-15; 1 Corinthians 10:1-6, 10-12; Luke 13:1-9.

Monday: 2 Kings 5:1-15; Luke 4:24-30.

Tuesday: Daniel 3:25, 34-43; Matthew 23: 1-12.

Wednesday: Isaiah 7:10-14; Hebrews 10:4-10; Luke 1:26-38.

Thursday: Jeremiah 7:23-282; Luke 11:14-23.

Friday: Hosea 14:2-10; Mark 12:28-34.

Saturday: Hosea 6:1-6; Luke 18:9-14.

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Love One Another As Christ Loved His Church

Tôi dã sẵn sàng dể dương dầu với nghịch cảnh chăng ?

Không hiểu cái gì dã làm cho bước chân sao của tôi hăm hở ra xe, có thể vì tôi cảm thấy a Xuân dang nối hưng trở về thăm lại vùng trời Charlotte mặc dầu cái lạnh cóng buốt bất ủa tháng Ba chưa muốn dứt hẳn. Nhưng dầu vậy trên những cành cây người ta dã thấy những nh dào rộ nở, khoe sắc hồng tươi trong nắng ấm. Có lẽ màu chúng tươi dẹp vì dã dược i nhiều tháng trong lòng dất tối chăng? Biết rằng mình cần phải vào bệnh viện dể thăm người dồng hương dang chờ chết. Tại sao tôi không thấy lo buồn? có thể vì con bệnh không i là chính tôi? Nếu con bệnh là tôi, tôi sẽ nghĩ sao? Với tư tưởng dó tôi dã bước vào căn ng, tuy sáng sủa và yên lặng nhưng dã bị bao vây bởi khí tử thần. Sự ồn ào của TV không ỏi xem, vẫn không thể lấn áp dược sự chua chát và buồn dau của người nằm chờ chết. Những hào nhoáng và quảng cáo trên màn ảnh chỉ còn dem lại cho bệnh nhân những chua xót và mùi giả tạo. Ai có thể cho con người cảm thấy cái giả tạo dó dể quay về sự gì dến sẽ phải . Đó là cái chết mà mỗi người sẽ phải chấp nhận và dối diện-chỉ mình với mình mà thôi. ột cách dễ hiểu, nhà thương CMC dã cố gắng thay dổi bộ mặt của nhà thương -thay vì sinh tử hỗn tạp-vui buồn lẫn lộn thì họ dã tạo một không khí của một khách sạn diễm lệ, hoàng và mang một màu sắc BẤT TỬ và HẠNH PHÚC mãn nguyện. Nơi này hoa màu e sắc, nơi kia bồn nước long lanh, có lẽ con người dã muốn che giấu sự thật bằng những trang hoàng màu sắc, dó dể xoa dịu lòng người hay dể dánh dổ bằng một cái thực tế cần i dối diện: dó là KHỔ GIÁ trong cuộc sống. Miên man với những ý nghĩ trên tôi dã vào n bệnh nhân -Một người dồng hương VN. Anh mang chứng bệnh ung thư, khuôn mặt xám i thiếu dưỡng khí, dôi mắt lờ mờ và thân hình co quắp như một tử tội. Tôi có cảm tưởng là một người có hình dáng Chúa trên Thập Tự. Bên cạnh, một người dàn bà dau khổ,mắt nào cũng ướt lệ, dôi mắt sa sầm nhìn một tương lai mịt mờ vô dịnh. Chị ta hỏi tôi sao khổ hở Sơ? Em dã tưởng rằng sau hai mươi lăm năm ràng buộc gắn bó lo lắng cho nhau dể ng em liều chết sang Mỹ tìm tự do, cũng mong có chuỗi ngày dẹp, có tiền có xe, nhàn nhã ng lưu, nào ngờ sau một năm dã như thế này? Cuộc sống như vậy có nghĩa gì hở Sơ? Em ng phải là người Công Giáo nhưng trong thâm tâm em tin có một ĐẤNG VÔ HÌNH nào ã giúp em, dã dem lại cho em những giây phút an ủi nhất trong lúc này khi có những người g Giáo dến thăm và an ủi. Cái thăm viếng và ân cần dó cho em biết rằng em không cô dơn mình và chồng em nếu có mệnh hệ nào cũng không phải một mình. Thượng Đế ơi! con nói gì dây? tuy con không hiểu Ngài biết Ngài nhưng xin cho con hiểu ý nghĩa cuộc sống ghĩa của khổ dau. Tôi cầm Thánh Giá, dấu chỉ duy nhất của Tình Yêu mà tôi mang theo, tôi nghẹn ngào chia sẻ cùng chị tôi khuyên chị hãy nhìn lên ảnh Chuộc Tội và xin Ngài chịu dóng danh vì chỉ có Ngài mới có thể làm cho chị hiểu tại sao phải dau khổ và chỉ vì tình yêu trong sự chấp nhận mới mang lại ý nghĩa cao thượng cho cuộc sống. Tôi dã cầu cho chị,cho chồng chị và cho bao nhiêu bệnh nhân mà tôi dã gặp. Bỗng dưng tôi ghì chặt ảnh Chuộc Tội và thầm cảm ơn Chúa vì nhờ cái chết của Ngài mà hết thảy những người tin theo có dư tiềm năng dể phấn dấu, dể chịu dựng, dể chấp nhận thân phận làm người.

Mùa Chay là một mùa mà con người phải trở về với thực tại, tôi buồn khi di thăm những gia dình Công Giáo vì tôi cảm thấy phần dông họ dã thay dổi Thánh Giá bằng những bức tranh lộng lẫy khác. Họ dã cất giấu Thánh Giá trong những hộc tủ hoặc chỉ dể trưng bày trong các Thánh Đường mà thôi. Có lẽ muốn cất giấu, họ muốn tạo những hình ảnh khác dể thay thế cái nhìn thực tại? cũng như CMC dã thay dổi cái vẻ bề ngoài của nó? Tôi nhớ lại dã xem một phim rất giá trị trong dó một cô gái trẻ dẹp mới cưới dược hai tuần bỗng dưng chồng cô phải ra trận. Cô lo sợ cho người chồng và cô biết rằng anh sẽ khó mà trở về dược. Cô chia sẻ với mẹ chồng và cô quyết dịnh làm cho chồng dược thật hạnh phúc. Cô muốn sống với dầy dủ ý nghĩa của sự sống. Sau hai tuần lễ chồng cô dược lệnh ra trận và sau dó một ngày chính cô bị một phát dạn lạc. Cô dã từ trần trên môi còn hé một nụ cười thỏa mãn vì cô dã biết trước và dã có can dảm nhìn sự thật. Xem phim dó thúc dẩy tôi phải sống thật sự dể rồi dón nhận cái chết một cách tự nhiên. Sự cao thượng của những người tin Chúa là dám can dảm dể chấp nhận thử thách của cuộc sống.

Thảm hại thay có biết bao nhiêu người dã dể thời gian trôi qua một cách uổng phí. Họ dùng thời giờ dể mưu lợi cho mình, dể phá dổ người khác, dể ganh tị, dể mưu cầu lợi danh, dể làm ra cho thật nhiều tiền và rồi thay vợ dổi chồng như cơm bữa. Nhưng rồi họ có tránh dược cái chết không? Rồi có những người khác giết thời giờ bằng những vui chơi truy lạc trác táng, dùng ma lực dể giết hại nhau, dể tìm những vui thú giả tạo và rồi kết liễu dời mình bằng cái chết vô nghĩa lý. Có những người giết chết mầm sống trong những người khác bằng những tỵ hiềm nhỏ nhoi, phàn nàn, bi quan và chởi xấu.

“Tại sao mọi người ở dây, trừ tôi ra, thật là vui vẻ ?”

“Bởi vì họ dã học và tìm thấy sự tốt lành, vẻ dẹp trời dất ở mọi nơi.” Sư Phụ trả lời.

“Tại sao tôi lại không tìm thấy sự tốt lành và vẻ dẹp mọi nơi như họ?”

“Bạn không tìm thấy những gì bề ngoài vì bạn dã không có khả năng tìm thấy trong chính con người bạn.”

Trích trong “ Một phút khôn ngoan” của Anthony De Mello SJ

ng (From Page 10)

s has been kept hidden in their closor is displayed only in church. Pers people want to forget the reality of cross just as CMC wants to create ther atmosphere of the hotel for hosl.

I remember seeing a beautiful movie hich a young, pretty girl was married for just two weeks and suddenly her husband had to go to war. She was worried because she knew that her husband would not survive the war. She shared this with her mother-in-law and she decided to make her husband happy. After two weeks her husband was called to war and one day later she, not he, was killed by a stray bullet. She died with a smile because she had truly lived and was fully prepared for it.

Seeing that movie I understood that life had to be fully lived. I must make my life meaningful. Only then can I welcome my death honestly. That is the nobility of life for those who believe.

Pitifully there are people who allow their lives to pass without meaning. They use their time for themselves only to destroy others, to compete for self-aggrandisement, to make money, to change husbands and wives just to satisfy their whims. Can they escape death? Some destroy life by the use of drugs, by sinful leisure, by seeking for high feelings etc.. and then they end their lives by a useless death. There are also those who kill their lives by complaining and by bad competition and dirty politics.

“Why is everyone here so happy except me?”

“Because they have learned to see goodness and beauty everywhere,” said the Master.

“Why don’t I see goodness and beauty everywhere?”

“Because you cannot see outside of you what you fail to see inside.”

(From *One Minute of Wisdom* by Anthony de Mello SJ)

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

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Stewardship Profile

By ELLEN MILFORD

St. Paul tells us that we must run to win, be compelled by God’s love and be content with whatever God sends us. Jesus says we must be servants to each other. These are not new concepts, but how do we apply these things to ourselves? Let me tell you of my first recognition of an encounter with God:

I was in high school. This particular day I was coming down with a cold and wasn’t feeling well.

I started the day by spilling a glass of milk over the table — I got yelled at for being so sloppy. I had poured the milk over a report that had to be turned in that day, so I used first period study hall to rewrite it. That meant I didn’t study history for the next class and there was a pop quiz which I failed. On the way to the bus stop the heel came off my shoe. I had developed a cold and by now I couldn’t taste or smell anything and made some comment at supper which got me yelled at again. I went to bed early and said, “Please, God, wrap me in your arms tonight, I’ve had a miserable day.” Immediately a warm feeling surrounded me and I fell asleep. I only had to ask, and God was there to help.

After college, I became a FARC (Fallen-Away Roman Catholic). I tried everything from Zion Baptist to Zen Buddhism. When I had wandered enough and found nothing close to what I had left, I came back. The priest who helped me said I was like the prodigal and invited me to come to the banquet there at God’s table. It was a joyful day

See **Stewardship,** Page 13

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

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EMPLOYMENT OPPORTUNITIES

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Tres Religiones, una ciudad natal: El Enigma de Jerusalén

Por AUSTIN DAVID
(Traducido por Rafael Torres)

La historia de la antigua ciudad de Jerusalén la hace una ciudad santa para Judios, Cristianos y Musulmanes. La tradición nos dice que Abrahán, el padre del monoteísmo, vino a Jerusalén y bajo la orden de Dios estaba determinado a sacrificar a su único hijo, Isaac, en el monte Moriah.

Ahora cubierto por la mezquita de Omar (el domo de la roca) este mismo monte es considerado santo por los musulmanes, porque fue desde esta roca que Mahoma ascendió al cielo por una noche.

Para los cristianos, Jesucristo subió de entre los muertos en otra parte de esta antigua ciudad. Su tumba está ahora rodeada por la iglesia del Santo Sepulcro. Este evento, tan integral a la creencia cristiana, ha hecho a Jerusalén la "ciudad natal" de la cristiandad.

!Qué pena! , la expresión "Ciudad Santa" contradice el hecho de que a menudo ella ha estado ocupada por un grupo u otro a través de la fuerza de las armas.

Temprano en la primera parte del milenio antes de la era cristiana, el Rey David capturó la ciudad de manos de la gente Jebusea. Nosotros sabemos que durante la vida de Cristo, Roma gobernó la ciudad y que en nuestro propio siglo los Turcos Otomanos, los Británicos, los Jordanos y ahora los Israelitas han gobernado a Jerusalén.

Esta ciudad, la central en un creciente desde Ur de Caldea (Iraq moderno) hasta Jerusalén, hasta la Meca ha elevado la gloria de la creencia en un solo Dios, proclamándolo al mundo mientras al mismo tiempo era afligida por conquistas, tensiones políticas y conflictos religiosos. Hoy, Israel se ha anexado la ciudad y la ha reclamado como capital eterna de Israel.

En novimbre de 1988, el nuevo estado proclamado de Palestina declaró a Jerusalén ser su capital. La Santa Sede en su ayuda de la división de Palestina en 1948, solicitó que Jerusalén y sus alrededores fueran un "corpus separatum", un cuerpo aparte, bajo control internacional, el cual garantizaría entrada libre a los lugares sagrados para todas las religiones.

Similarmente ,en una reunión sostenida en Beirut, Libano,el 24 de agosto de 1991, los siete patriarcas católicos de las iglesias en Jerusalén, Jordania, Iraq, Libano, Siria y Egipto notaron lo siguiente acerca de Jerusalén en una declaración concluyendo su reunión de seis días: "Asi pues, ninguna declaración política puede pasar por alto el hecho esencial respecto a la ciudad de Jerusalén, la cual pide el encontrar una fórmula única para ella. Entonces cada uno que crea en Dios, sea cristiano, Judío o Musulmán, puede sentirse en una misma base con cualquier otra persona, sin distinción o dominación por algún lado".

Ciertamente los patriarcas estan profundamente preocupados de que en los años 1940 alrededor de 40 mil cristianos vivían en la vieja ciudad de Jerusalén del este. En los 1960, ese número cayó a unos 20 mil, mientras que hoy el Patriarca Michel Sabbah el patriarca latino de Jerusalén, nota que solamente alrededor de 9 mil cristianos viven en la ciudad natal de la cristiandad.

Las tensiones políticas corrientes en la región han causado que crsitianos entrenados en occidente miren al oeste para escapar de situaciones conflictivas y en algunos casos, agresión abierta. Es claro que la estabilidad política en la región junto con una paz edificada sobre justicia, podría contribuir hacia la rectificación de esta tendencia.

Más allá de las complejidades de los problemas políticos, uno debe también considerar el sentido de apego religioso a la ciudad santa por grupos multifacéticos de Judíos, cristianos y musulmanes. Cómo balancea uno los intereses de las tres religiones monoteístas, cada una de las cuales es un mosaico de intereses y comunidades?

Esto es ciertamente un reto para los negociadores, quienes en acuerdo con las proposiciones de Vaticano II para el diálogo ecuménico y entre personas de distintas religiones, debe ver que los intereses legítimos de todos son parte de los compromisos necesarios que traerán paz con justicia a esta antigua ciudad.

El Cardenal John O'Connor de New York y el Primer Ministro Israeli Yitzhak Shamir una reunión en Jerusalén. (foto CNS de Reuters)

Noticias Locales

Misión Cuaresmal en Kernersville

La Parroquia católica de Holy Cross en Kernersville, tendrá una misión cuaresmal en español dirigida por el Padre Daniel Garcia de Alba. Los días martes, miércoles y jueves (marzo 24, 25, 26) a las 7.30 de la noche.

El viernes 27 se llevará a cabo, como parte de la semana de misión un viacrucis y meditación a las 7 y 45 PM. El sábado habrá confesiones de 6 a 8 PM y la Misión se cerrará con la celebración de la Misa en español a las 12 y 30 PM del domingo 29 de marzo.

El Padre Garcia de Alba es un Sacerdote Jesuita, cuya parroquia está ubicada a las afueras de Torreón, Coah, Méjico y quien ha predicado misiones por muchos años en Méjico, Texas y Nuevo Méjico. Para más información llamar al 919-996-3126 a la Sra.Vicky Utsman o al 919-869-0908 a la Sra. Berta Carpio.

Sección de Tierra Santa

A partir del próximo número saldrá una sección sobre Tierra Santa dividida en varios artículos y comentarios Bíblicos a la luz de la experiencia y de los días vividos en los santos lugares, durante varios viajes. Estos comentarios personales servirán para conocer mejor las sagradas escrituras y para localizar geograficamente los lugares donde ocurrieron los hechos.

Cursillos de Cristiandad en Español

A partir del jueves 26 de marzo,hasta el 29 del mismo mes, un grupo de hombres hispanos harán su Cursillo de Cristiandad en Maggie Valley en la casa de ejercicios espirituales de la diócesis.

Pedimos a todos los católicos de buena voluntad que los tengan en cuenta en sus oraciones, pidiendo a Dios por el éxito del cursillo y el enrriquecimiento espiritual de cada uno.

Conferencia en español en el Museo Mint

Para el domingo 29 de marzo a las 3 de la tarde, tendrá lugar la conferencia en español dictada por el Padre Silverio Rueda, del Centro Católico Hispano de Charlotte, en el Museo Mint, sobre las pinturas religiosas de la época Colonial en las escuelas Quiteña y Cuzqueña. Es una gran oportunidad para aprender más sobre nuestras riquezas hispanas. La entrada es gratis. No se la pierda.

Noticias Breves

Se culpa a Pentecostales por impedir a grupos católicos de Guatemala.

Portland Oregón (CNS) - Dos trabajadores eclesiásticos guatemaltecos han acusado que las iglesias pentecostales de Guatemala impiden el trabajo de las pequeñas comunidades católicas que tratan de mejorar las circunstancias en sus vecindades.

Las comunidades cristianas de base han llegado a ser un modo no violento de reformar a los sistemas opresores, dijo Eva Hernández, trabajadora religiosa de ciudad Guatemala. La señorita Hernández y Germán Paz Alvarado, su colega en el trabajo eclesiástico, dieron comienzo a un viaje por la costa occidental de los Estados Unidos diciendo a un auditorio de la Universidad de Portland que las pequeñas comunidades pueden ser un modelo para el ministerio en la América Latina.

Paz dijo que las iglesias pentecostales y la hostilidad del gobierno han impedido el trabajo de las pequeñas comunidades. La pobreza de la América Latina facilita el que la gente abandone la esperanza y los pentecostales explotan esa ausencia de esperanza, acusó él.

Dice Cardenal que deuda Brasileña aumenta a pesar de pagos.

Roma (CNS) - El Cardenal Paulo Evaristo Arns, de Sao Paulo Brasil, dijo que aunque el Brasil envía constantemente enormes cantidades de dinero a las naciones ricas a costa de pobres, su deuda exterior contir aumentando.

La razón es que los reembolsos d deuda están programados de tal mc que el Brasil está pagando siem intereses y cargos por servicios y disminuyendo el principal, dijo él. 1990 el Brasil pagó 15 mil 700 millo por conceptos de intereses y cargos servicios, dijo el cardenal. Esta cantic podría haberse usado para construir mil unidades de viviendas públic disminuyendo en gran escala el proble abrumador de la vivienda, agregó él

Cardenal pide que se permita Salvadoreños quedarse por m tiempo en los E.U.

Washington (CNS) - El Carde James A.Hickey, de Washington, in a que se permita a los Salvadore quedarse en los E.U. durante todo el de 1993. "Insto a que se extienda situación temporal protegida para el durante otro espacio de 18 meses", d el Cardenal Hickey en una declarac el 1 de marzo. La situación tempo protegida actual para los salvadore finalizará el 30 de junio próximo.

El Cardenal Hickey publicó declaración a continuación de una m que él ofreció en el santuario del Sagr Corazón, que es la parroquia de vecindad de Washingt predominantemente hispana. Washi ton tiene el mayor contingente salvadoreños en los Estados Unido continuación de Los Angeles.

Junta de Sacerdotes insta a apoya los pueblos indígenas en quingentésimo aniversario.

Chicago (CNS) - La junta ejecut de la federación nacional de Conse Sacerdotales ha instado a los católic celebrar los dones de los pueb indígenas, afro-americanos e hispan al señalar el quingentésimo aniversa de la llegada de Colón a las Améric La junta de directores de la federaci basada en Chicago, dijo en declaración del 12 de febrero último el viaje de Colón, efectuó un encuer de culturas con una importancia enor en la historia del cristianismo.

arishes Consider Networking or Community Life Activities

By BRIDGET JOHNSON

GREENSBORO — Twenty-four ple representing nine of the 11 pares in the Greensboro Vicariate met at Franciscan Center Feb. 22 to coner pooling their resources in commu- activities. The meeting was initid by Daughter of Charity Sister Anne eph Edelen, the coordinator for comnity life activities for the vicariate.

Following a prayer service, particits shared information about outreach istries at each parish and instormed about activities that might undertaken by the whole vicariate.

"This meeting was a fulfillment of a am," said Sister Anne Joseph. "After ting parishes, meeting pastoral staffs laity involved in community life vities, your enthusiastic response ay confirms my beliefs that all of us rking together can accomplish much ministry so close to the heart of d."

George Gates of St. Paul the Apostle, ember of the planning team and a fessional management consultant, led discussion. Topics included hous- and homelessness, hunger, health care, literacy, voter registration and civic responsibility, and the sharing of professional gifts with those in need.

Several people stressed the value of learning about the community life activities of the individual parishes. Ministries ranged from working at a local homeless shelter to providing food baskets for the needy and forming crews to work on Habitat for Humanity houses.

It was decided to meet again in March to share more information and look closer at possibilities for joint activities. The parishes have supported some joint outreach programs in the past, such as sponsoring socials for Hispanic farm workers in Reidsville and training tutors for the Greensboro Catholic Literacy Project.

Parishes represented at the meeting were St. Joseph in Asheboro, St. Joseph of the Hills in Eden, Our Lady of Grace, St. Mary, St. Paul the Apostle and St. Pius the Tenth, all in Greensboro, Christ the King and Immaculate Heart of Mary in High Point and Our Lady of the Highway in Thomasville.

Bridget Johnson is a parishioner at St. Paul the Apostle in Greensboro.

The Greensboro Vicariate Community Life planning team at a recent meeting (l-r) Miriam Williams, St. Pius the Tenth; Daughter of Charity Sister Anne Joseph Edelen, Catholic Social Services; and Bridget Johnson and George Gates, St. Paul the Apostle.

inick (From Page 6)

ia and divorce, and it bases its opposition on reason steeped in faith. In short, the holic Church takes its belief from Scripture and tradition, and stands firmly by se beliefs.

The final reason why I have spent this year studying the faith and why I hope n to formally join in worship with my Catholic brothers and sisters cannot be lained with reason.

All that I can say is that from the moment I first came into St. John, listened to Mass and the lovely intercessory prayers of the people, and looked at the sweet of the Virgin and the tortured yet noble body of the crucified Christ, I felt as if d come out of a dark wood and found the right path.

Jeff Minick of Waynesville is in the RCIA program at St. John the Evangelist in ynesville.

DESCUBRE La Fe

17. ¿QUÉ ES EL SACRAMENTO DEL MATRIMONIO?

El Evangelio según San Juan nos dice que Jesús realizó su primer milagro para ayudar a una pareja joven en el día de su boda. Jesús continúa ayudando a las parejas, a las familias y a la sociedad, fortaleciendo y enriqueciendo al matrimonio mediante este Sacramento. Al ayudar a la pareja a prepararse para el sacramento, la Iglesia intenta cariñosamente asegurarle un matrimonio felíz.

Jesús le dió al matrimonio un significado nuevo y profundo como lo hizo con el pan y el vino en la Eucaristía. La amorosa y fiel unión cristiana de un hombre y una mujer es ahora, a través del sacramento, un signo viviente del inagotable amor de Cristo por Su pueblo. San Pablo ordena: "Esposos, amen a sus esposas, como Cristo amó a la Iglesia." (Efesios 5:25)

Debido al profundo significado del matrimonio cristiano, es imposible divorciarse y volverse a casar. La separación civil y el divorcio están permitidos por razones graves, tales como la custodia de los niños, protección contra daños, distribución de las propiedades y ayuda financiera.

La Iglesia estimula a los católicos que se encuentran en matrimonios rotos a explorar el proceso de anulación. Una anulación es una declaración de que, a los ojos de la Iglesia, no existió vínculo de matrimonio sacramental al principio del matrimonio. La Iglesia está profundamente preocupada por sus miembros y desea buscar a esos miembros que sufren por matrimonios fracasados. La Iglesia desea solucionar, cuando se pueda, la situación de esos miembros para que puedan volver a participar en el Cuerpo de Cristo, en la Iglesia.

K Of C Auxiliary Formed At Clemmons

CLEMMONS — The first women's group of the Knights of Columbus in North Carolina was officially recognized and chartered at Holy Family in Clemmons Saturday, March 7.

The Columbiettes, a service organization for practicing Catholic women 18 and older, promotes the spiritual, social and economic well being of the Church and community.

Some 30 members of the Supreme Council of Columbiettes from New York and Georgia officiated at the ceremony. Officers of the North Carolina auxiliary were elected and installed.

Debra Rooney, parishioner at Holy Family, was elected president; Megan Hauser was elected vice president; Kathy Smidebush, secretary and Betty Valente, treasurer. Financial secretary is Carol Nowak and sentinel is Kristy Farrell.

The auxiliary is made up of 38 women from parishes in the Winston-Salem area. It is sponsored by the Knights of Columbus Bishop Greco Council.

For more information, call Debra Rooney at (919) 766-1848.

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un refugiado a empezar
una nueva vida y
una nación en guerra
a buscar la paz.

La Colecta: 28-29 de marzo

Stewardship (From Page 11)

for me and I wanted to spend time with God's people. It wasn't many years after that I was asked to become a eucharistic minister. It's an honor greater than any degree I ever received — to be able to serve the people of God at the banquet table.

Then I beacame really involved in ministry — working as a cathechist, helping with youth events, working at the bazaar. My smiling face was seen frequently at a table at the back of the church. Then I noticed that my monetary thank you's to God were pretty skimpy and adjusted them to 10 percent of my gross income (I gave my treasure to the Church but also gave to the United Way, Salvation Army and other special charities.) By taking God's share out first, other needs were held to the amount I had left. Sometimes when things get tight, I get a mileage check or someone gives me produce that tides me over till the next paycheck. That's how God works — He won't be outdone in generosity.

Please don't stand out on the edge of the community. Come on in and feel the love that is here. Are you ready to share your time, your talents and your treasure and help the love grow?

Ellen Milford is a parishioner of Holy Family in Clemmons.

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Diocesan News Briefs

Catholics United For The Faith

CHARLOTTE — Bishop John F. Donoghue will be the guest speaker at the March 20 program of Catholics United for the Faith at the Catholic Center, 1524 E. Morehead St. at 8:30 p.m. His topics will be evangelization, regionalization of Catholic schools and the Catholic-Lutheran Covenant. Everyone is invited to attend.

Rosaries for Russia

WINSTON-SALEM — St. Theresa Guild, which sponsors a sewing circle on the fourth Monday of every month, is assembling rosaries that will be sent to Russian provinces.

Spiritual Growth Retreat

KING — Good Shepherd Church is planning "Spiritual Growth," a one-day retreat Saturday, April 11 from 9:30 a.m. to 6:30 p.m. The retreat will be presented in three segments designed so each can be attended individually or in succession to help those who cannot come for the entire day.

For more information, contact Sandy McHugh at (919) 351-2991.

Parish Mission

CLEMMONS — Paulist Father Don Pologruto will conduct a parish renewal at Holy Family in the parish center March 30, 31, April 1, 2 from 7:30 p.m. - 9 p.m.

Father Pologruto is noted for his work in the area of reconciling alienated and inactive Catholics.

The theme for the renewal is reconciliation. Parishioners will explore the causes of sin and alienation in their lives. Secondly, they will explore the Gospel mission of offering mercy and forgiveness to which all Catholics are called.

Youth Exchange

Youth Exchange Service, a non-profit organization devoted to furthering international peace through greater cultural awareness and understanding, is looking for families willing to share their homes and cultures with teenagers, ages 15-18, from foreign countries. For more information, call 800-848-2121.

Home Nursing

ASHEVILLE — The American Red Cross is offering a 20-hour home nursing training course at Red Cross Heaquarters, 100 Edgewood Rd. March 23, 25 and March 30, April 1. To enroll, call (704) 258-3888.

Parish Renewal

GREENSBORO — St. Pius the Tenth is planning its annual parish renewal March 29-31. Franciscan Father Charlie Finnegan will speak on "Conversion and Transformation into People of the Kingdom."

The morning session will start at 10 a.m., followed by Mass at noon. The evening session will begin at 7:30 p.m. and include a paraliturgical celebration. The sacrament of reconciliation will be made available at Tuesday night's service, followed by St. Joseph's Table.

For more information, contact the parish office at (919) 272-4681.

Crisis Pregnancy

HICKORY — The 1992 Hickory Crisis Pregnancy Center's "Walk for Life" is Sunday, April 5. The center is dedicated to providing a full range of free services, as well as alternatives to abortion. For more information, call Dick McDonald, (704) 328-3605.

Marriage Encounter

HICKORY — The next Marriage Encounter weekend is March 27-29 at the Catholic Conference Center. For information, contact Mike or Denise Mays at (704) 632-4856. For reservations, contact Tom or Emilie Sandin at (919) 274-4424.

Crisis Assistance

CHARLOTTE — Crisis Assistance is planning a volunteer training session March 24 from 10 a.m.-11:30 a.m. or 5:45 p.m.-7:15 p.m. Client numbers are increasing and help is needed. For information, call Ann Davant at (704) 371-3014.

House Of Mercy

BELMONT — The House of Mercy, a home for AIDS patients, is in need of paper products, toiletries, linens, cash for Christmas and birthday gifts, a 13-inch color TV with remote control, small tape recorders, notebooks, markers and poster boards for signs and banners, and two-liter bottles of soda pop. For information, contact Mercy Sister Mary Wright at (704) 825-4711.

Unemployment

GREENSBORO — St. Pius the Tenth Parish is forming a support and networking group for people who have lost their jobs. To indicate interest, contact Loren Morse at (919) 282-0464, or Bob Allmendinger, (919) 288-4294.

Four-Part Harmony

ASHEVILLE — April is membership month for the Asheville Barber Shoppers, an all men's singing group. For information, contact Ed Piper at (704) 667-5702.

Diocesan Choir

CHARLOTTE — A diocesan choir is being formed to sing at the Mass of the Chrism Tuesday, April 14 at St. Patrick Cathedral in Charlotte. Rehearsals will be Sunday afternoons March 29, April 5 and April 12 from 3 p.m.-4:30 p.m.

Choir members from all parishes and others interested in participating in this special celebration are invited.

The Mass of the Chrism is a diocesan wide event for the blessing of oils used for sacramental celebrations and a renewal of priestly commitments.

For more information, call Father Ken Whittington at (704) 334-2283.

The Three Ships of Columbus

LINCOLNTON — The Knights of Columbus of St. Dorothy Parish are planning a weekend bus trip to Charleston May 1-3 to see replicas of the three ships Columbus sailed to the New World. If anyone other than members of the Knights of Columbus is interested, call Bill Ilse, (704) 735- 4896.

50 Plus Or Minus Lenten Gathering

CHARLOTTE — All parishioners, ages 50 plus or minus, are invited to a Lenten gathering at St. Vincent de Paul March 26 at 11 a.m. Jesuit Father John Bernbrock will lead the group in reflection, which will be followed by Mass and a "bag lunch." The event is sponored by the Charlotte Vicariate Council on Aging. For more information, call Rachel Greene at (704) 331-1720.

Income Tax Help

MAGGIE VALLEY — The American Association of Retired Persons is offering free income tax assistance at the Haywood County Public Library Tuesdays and Thursays. The program is staffed by trained volunteer counselors. For information, call Jim Moon at (704) 926-1096.

Women's History Month

BELMONT — As part of a celebration of Women's History Month, Belmont Abbey College is sponsoring a presentation on "Women as a Topic in Film — Ibsen's 'A Doll's House'" March 24 at 6:30 p.m. in Stowe Hall, Rm. 222.

Another talk on "Gender Stereotypes" will be given March 31 at 4 p.m., also in Stowe Hall, Rm. 222.

The presentations are free and open to the public.

Tax Help For Seniors

CHARLOTTE — Tax filing assistance is offered free to senior citizens by Shepherd's Center.

To schedule an appointment, call (704) 334-4637. Appointments are made Wednesday and Friday mornings at Myers Park Baptist Church.

Foster Care

ASHEVILLE — Buncombe County's Department of Social Services is looking for foster families. The number of foster children in the department's custody has nearly doubled in the last three years. The agency has 320 foster children and only 87 foster homes.

If interested in becoming a foster parent for children ages 10-18, call Jean Jarvis at (704) 255-5819. Special training will be provided.

Serving the Poor

BLADENSBURG, Md. — The Daughters of Charity extend an invitation to single women ages 19-40 to one or two weeks of their summe service to the poor.

The live-in program with the si is designed to help the sisters with t ministry by providing day care, he care, education and social ministr children, the elderly and the homel

Opportunities exist throughout Southeast (the Carolinas, the Distri Columbia, Maryland, Virginia, V Virginia, Georgia and Florida).

For more information, contact ter Catherine Norton, Daughters of C ity, 5717 Emerson St., Bladensb Md. 20710, or call (301) 864-2957

Irish Children's Summer Progr

GREENSBORO — Host fam are needed for the Piedmont I Children's Summer program.

The program brings Catholic Protestant boys and girls ages 9-11 f Northern Ireland for six weeks to a environment and creates opportun for friendships crossing sectarian li

One parent must be in the h during the six week period from Jun through July 31. For more informa call Barbara Carter (919) 299-568 Barbara Sullivan (919) 282-0543.

The Catholic News & Herald comes parish news for the diocesan briefs. Good photographs, prefer black and white, also are welcome. mit news releases and photos at lea days before the desired date of pub tion.

Upcoming Diocesan Events

Mar.21 Church Clean-Up
Holy Spirit, Denver, All Day
Pat Lisi (704) 896-7735

Mar. 25 Mini Retreat
First Communion, Holy Cross
Kernersville, 7:30 p.m.
Jean Marie Beckman
(919) 966-5109

Mar. 25 MACS Board Mtg.
Catholic Center, 7:00 p.m.
Dr. Michael Skube (704) 331-1718

Mar. 26 - 29 Men's Cursillo
Living Waters, Maggie Valley
Thurs. 7:00 p.m. - Sun. 5:00 p.m.
Rafael Silva (704) 568-3188

Mar. 27 Fri. Family Food Feast
St. Paul Parish Center
Greensboro, 6:15 p.m.
Pat Arnett (919) 282-1437

Mar. 27 - 29 15th Annual
Diocesan Youth Conference
Camp Thunderbird, Clover, SC
Darlene Pendley (704) 765-1664

Mar. 28 Women in Transition
Retreat, Maryfield Chapel
High Point, Morning Session
Libby Lennon (919) 454-1060

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World and National Briefs

ishops' Conference Opposed To 'aking Churches IRS Monitors

WASHINGTON (CNS)—The U.S. ıtholic Conference is opposed to a ısh administration proposal to make urches tell the Internal Revenue Serce how much money parishioners give, id Dierdre Halloran, USCC associate neral counsel. "We oppose it. We ıpose any reporting requirement," alloran told *Catholic News Service* arch 10. "It's burdensome," she said. t's offensive. It interjects the IRS beeen the church and the donor, making e church an enforcer for the IRS."

ıeologian Stresses Importance f 'Father-Involved Family'

WASHINGTON (CNS)—The "far-involved family" is "a fragile cul-ral achievement" that must continue children and society are to thrive, eologian William E. May said March . "It is universally recognized that herhood and, in particular, the father-volved family, is much more a cul-al achievement than is mothering," said in a talk inaugurating a new chair moral theology. May, a member of e Vatican's International Theological ımmission and professor of moral thegy at the John Paul II Institute for ıdies on Marriage and Family, was livering the inaugural lecture of the ichael J. McGivney chair of moral eology, which he holds.

ıvenant House To Provide Social rvices To Its Young Clients

NEW ORLEANS (CNS) — Covant House plans by the end of summer open a new community service center few blocks from its New Orleans nter to focus on social problems of n-age runaways. Sister Mary Rose cGeady, a Daughter of Charity and esident of Covenant House, said homes teens have only a 3 percent chance making it to adulthood without major intervention. "We want to reinforce education as the ladder to success," she said. "These kids want the same things in life as other teenagers. They want to work, but they don't want to work at McDonald's forever."

Weeping Statues, Stigmata Reported In Virginia Parish

WASHINGTON (CNS) — News crews and curiosity-seekers began converging on a parish in a Virginia suburb of Washington after reports of weeping statues and an associate pastor who bears marks like the stigmata, Christ's crucifixion wounds. Father James C. Bruse of St. Elizabeth Ann Seton Parish in Lake Ridge, Va., said the phenomena began in late December when a statue he gave his mother began to weep. Since then a number of other statues he has touched have reportedly wept.

Archbishop Urges More Than 'Speeches' In Health Care Crisis

NEWARK, N.J. (CNS) — More than "good political speeches" will be needed to solve the nation's health care crisis, said Archbishop Theodore E. McCarrick of Newark. "I'm afraid that in the political debates of the next six months we are going to hear the words 'health care reform,' but they might be words crafted for good political speeches rather than needed solutions," he said. Archbishop McCarrick, whose comments appeared in the Feb. 26 issue of *The Catholic Advocate*, Newark's archdiocesan newspaper, urged Catholics to "insist that our civic leaders work vigorously and effectively" to find "adequate and affordable health care."

Relief Official Sees Need To Stabilize Economy in Ex-Soviet Union

WASHINGTON (CNS) — The severe shortage of food and medical supplies in the Central-Asian republics of the former Soviet Union may be used to "radicalize the Muslim communities" unless Christian relief agencies offer help too, according to the head of one such organization. Ellsworth Culver, president of Mercy Corps International, visited what is now called the Commonwealth of Independent States twice in 1991, before and after the breakup of the Soviet Union. "If we don't succeed in helping stabilize the economy and democracy in the establishment of those (Central Asian) countries, the resulting turmoil in the next decade could be very threatening to world peace," he said in a March 4 interview in Washington.

Cardinal Denies Latest Request To Revoke School's Catholic Status

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington has rejected the latest appeal from a lay group to revoke Georgetown University's Catholic status. Efforts to have Georgetown's Catholic status revoked were spurred by a decision made one year ago by officials at the Jesuit-run university to recognize an abortion-rights student group on campus, GU Choice, by according it the same privileges as any other campus group. The school gave the group access to funding provided by student fees and to other university benefits. Ann Sheridan, president of the Georgetown Ignatian Society, which filed the appeal with the cardinal and an earlier request in October, said the group will soon file a petition to the Vatican through the papal pro-nuncio in Washington.

Irish Bishops Say Lawmakers Must Find Solution To Abortion Crisis

DUBLIN, Ireland (CNS) — The Irish Catholic bishops acknowledged March 11 that a crisis of abortion has arisen in Ireland and urged citizens to support legislators in finding a solution. The bishops, reacting to an Irish Supreme Court ruling that a 14-year-old rape victim could have an abortion in Britain, said they shared widespread dismay at the decision. Judges said they feared the girl would kill herself if she did not end the pregnancy. "The understanding of the Irish people was that the right to life of the unborn was protected by the constitution in such a way as to render abortion illegal," the bishops said after a three-day meeting at Maynooth, near Dublin.

55 Indians In Two Months Die Of Measles In Brazil's Amazon

BRASILIA, Brazil (CNS) — A measles epidemic has killed 55 Indians from two Amazon Indian tribes, said the Brazilian bishops' Indigenous Missionary Council. The council, known by its Portuguese acronym as CIMI, said the deaths were verified by missionaries and doctors that visited villages of the Deni and Kulina tribes in the southern part of Amazonas state, about 1,800 miles north of Brasilia. The deaths of 46 Deni and nine Kulina in January and February represent more than 10 percent of the Indian population in the region, CIMI said.

Pope Declares Anti-clerical Victims Martyrs

VATICAN CITY (CNS) — Pope John Paul II cleared the way for the beatification of 25 Mexicans and 51 Spaniards killed during anti-clerical periods in both countries this century. A March 7 Vatican statement said the pope declared the Mexicans and the Spaniards martyrs because they were "killed in hatred of the faith." Being declared a martyr waves the need for a miracle to qualify for beatification, the step before sainthood. The Vatican has set no date yet for the beatification ceremonies of both groups.

Rescue Outreach Closes Polish Abortion Clinic For A Day

GDYNIA, Poland (CNS) — In their largest action in Europe to date, members of a U.S-based pro-life organization, including a retired U.S. bishop, stopped abortions at a Polish clinic with a peaceful sit-in. Directors at the private Doctors Cooperative in the northern Baltic port of Gdynia agreed without argument to close their abortion rooms for the rest of the day March 6 after 50 protestors barred the clinic doors. Most of the demonstrators were American and British. There were a dozen Poles in the protest as well. A code of ethics adopted by the Polish college of doctors last Dec. 14 limits abortions to cases of rape or conditions in which the mother's life and health is threatened.

Pope Says French Youths Need Spiritual Boost

VATICAN CITY (CNS) — Pope John Paul II told a group of French bishops that young people need spiritual values more than ever, but feel increasingly cut off from religion. The pope said March 6 that part of the fault lay in a secularizing trend in French society. Modern youths often lack a spiritual foundation, he said, and are ill-prepared for social and psychological hurdles. Many view the future with apprehension, he said.

DISCOVER *the faith*

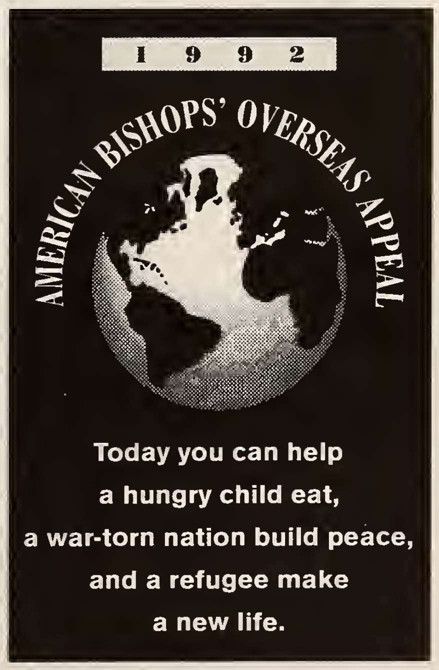
17. WHAT IS THE SACRAMENT OF MATRIMONY?

The Gospel according to John tells us Jesus performed His first miracle to help a young couple on their wedding day. Jesus continues to help couples, families and society today by strengthening and enriching marriage through the beautiful Sacrament of Matrimony. In helping them prepare for the sacrament, the Church is lovingly attempting to assure the couple of a successful marriage.

Jesus gave marriage a new and deeper meaning as He did the bread and wine in the Eucharist. The loving faithful Christian union of woman and man is now, through the sacrament, a living sign of Jesus' unfailing love for His people. St. Paul bids, "Husbands, love your wives, as Christ loved the Church" (Ephesians 5:25)

Due to the deeper meaning of Christian marriage, divorce and remarriage is impossible. Civil separation and divorce are permitted for serious reason, such as custody of children, protection from harm, property settlement and support.

The Church encourages Catholics who find themselves in failed marriages to explore the annulment process. An annulment is a declaration that in the eyes of the Church no sacramental marriage bond existed at the beginning of the marriage. The Church is deeply concerned about all Her members. She desires to search out Her members suffering from failed marriages. She desires to restore them to full health and membership within the Body of Christ, the Church.



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It's All In The Day's Work For Telecommunications Office

By JOANN KEANE
Associate Editor

CHARLOTTE — In just over a decade, television viewing habits have been altered drastically by video cassette recorders and cable television.

A recent statistic reported that 80 percent of all homes in this country have a VCR. We may not know how to program them or remove the flashing 12:00, but even the youngest viewer can pop in a tape.

The change poses many questions, from accessability to choices.

But that's okay with Gail Hunt Violette, director of telecommunications for the Diocese of Charlotte. It makes her job more interesting.

And if Violette has her way, the entire community will become media literate.

"Being media literate translates into becoming an educated observer of the media," says Violette. A portion of the Office of Telecommunications includes a library of viable choices.

The Media Resource Center is one aspect of the office. The Center has more than 1,000 videos, filmstrips and audio cassettes available to parishes and families.

Subjects range from dealing with lies at the kindergarten level to questions about disfunctional lifestyles. Tapes may run the gamut, but all have a bottom line Christian message. Included on the shelves are family fare productions.

In the past few years, the office has expanded, with Violette wearing yet another hat as diocese-produced videos have become more commonplace.

Instructional videos for lectors, pastoral councils, and vocations are among the tapes distributed nationally that bear the seal of the Diocese of Charlotte.

"I was not pleased with the videos available for instructional use. The length of available videos generally exceeded 15 minutes, which is too long for classroom use. So we began production of our own," says Violette, who desired a more concise product.

Diocese of Charlotte productions are receiving national acclaim. The Catholic Lector, has been recommended by *Church Magazine*, and praised by Ligouri Publications.

When the development office began planning the 1992 Diocesan Support Appeal for 1992, their campaign plans turned to video. "In addition to tapping the resources of our diocesan newspaper, we felt a quality video would help educate people about the important work of the DSA ministries," says Jim Kelley, diocesan director of development.

Telecommunications produced an eight-minute video, showcasing four of the 23 DSA supported agencies, encapsulating the "Caring Heart" theme. The video poured visual emotion into the annual campaign.

"The response to the video has been overwhelming," says Kelley. "People have responded positively to seeing a representation of agencies, and how people's lives are affected by those agencies." The video was shown in following the homily during Masses across the diocese on Feb. 1 and 2.

Violette sees the filming as yet another tool for evangelization. "It allows us to teach, while reaching a visually-oriented audience," she says.

With the addition of the VISN network, the additional opportunity has opened for locally produced programming to be aired in the Charlotte viewing area.

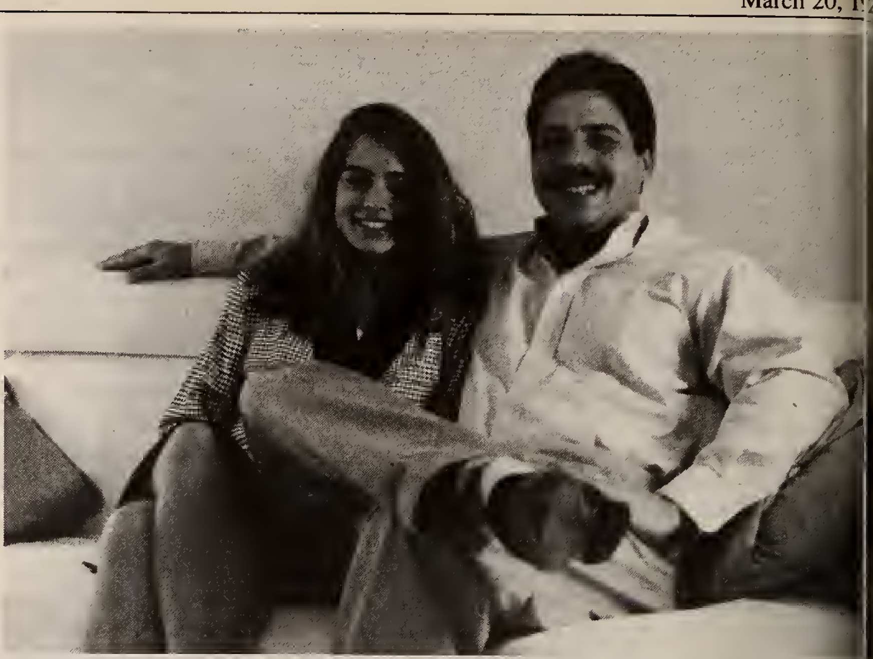
Her recent challenge is the production of a weekly Mass that will air via VISN in the Charlotte market area. Violette plans to distribute the Mass to other VISN afflilates throughout Western North Carolina.

"It's a challenge," says Violette, who finds herself consumed these days with endless hours in preproduction and editing. "But, I wouldn't have it any other way."

The Office of Telecommunications is funded by the Diocesan Support Appeal.

To The Victor...

Don James, supervisor of industrial relations for General Tire, presents a trophy and a $500 check to Charlotte Catholic High School tennis coach Mary Ann Dey in recognition of the school's 1A/2A state championship in girls' tennis. The money will be used for the school's athletic program.



Rudy Esquivel relaxes at home with his daughter, Rosie, 15. Daughter Gracie, 17, i Miami with her mother but plans to move back to Charlotte this summer to be with her fat
Photo by CAROL HAZARD

Cursillo Weekend Changes Charlotte Businessman's Life

By CAROL HAZARD
Associate Editor

CHARLOTTE — Rudy Esquivel didn't have time for religion. The successful Charlotte businessman was too busy running a textile company and raising two daughters by himself.

Besides, Esquivel felt too guilty to go to church. He was twice divorced, and since he was Catholic, he felt as if he was wearing "a big A" (for adultery) on his chest.

So, Esquivel, 37, stayed away from the Church. That is, until last June when he made a Cursillo weekend, the first spiritual renewal weekend for Hispanics in the Diocese of Charlotte.

He attends Mass regularly now, ushers at St. Matthews and, during the week, goes to Divine Savior in York, S.C., near his plant.

Every week, Esquivel attends a Cursillo meeting at the Spanish Catholic Center in Charlotte. Later this month, he'll be part of the presenting team for the second Hispanic Cursillo. The weekend is March 26-29 in Maggie Valley.

Moreover, Esquivel helps his less fortunate Spanish-speaking brothers and sisters in Christ, bringing food, money and clothing for people in need.

"Since Rudy made his Cursillo, he is more patient," says Elio Gonzalez, who has known Esquivel since they attended junior high school together. "He's always been a kind and giving person, but the weekend reinforced it. He's fuller, more oriented, more settled, more peaceful."

At Christmas, Esquivel cooked and organized a turkey dinner for 60 people at Our Lady of the Assumption, and brought wrapped toys for the children. He also delivered a huge basket of children's clothing to the Spanish Catholic Center.

Esquivel won't reveal how much time, talent and money he donates. But he'd rather buy a small car than a fancy one if it means being able to help others, he says.

The son of Cuban immigrants, Esquivel came to the United States with his mother, father and brother when he was 11. His father was an avid reader and businessman; his mother a seamstress.

Hard work and persistance led to his success in business. Esquivel, who married at age 19, worked as a knitting technician for a textile company a graduating from Myers Park High Sch in 1973. By age 22, he was in mana ment with two children to support.

He worked his way to the top staying in the same line of work, cha ing jobs frequently, realizing he dic know it all and seeking the advice experts, he says.

In 1980, he was plant manager f textile company that was going un Esquivel and a colleague, Harold Ash took cover by starting their own cc pany. With $2,400, they launched L coln Textiles in Clover. In 1986, t expanded by buying 50 percent owr ship in a dye house in Mount Holly

Stung by overseas competitors, garment industry dried up a few ye ago. However, the dying and finish business has stayed steady, s Esquivel. To subsidize the weak g ment business, the company has di sified into knitted fabrics.

While Esquivel positions his c pany to survive tough times, he's ting his personal life in order, too. newfound faith has given his life meaning and direction, he says.

"My work is not all consuming more," he says. "My family and sonal life has become very valuabl me."

In talking about his Cursillo we end last year, Esquivel says, "Chri message to take care of all his brot and sister; that's what really got m

Esquivel agreed to go to the we end at the suggestion of a friend. "I w because I wanted to confess," he say felt guilty about the kids, guilty at dating. I knew it was church related I figured I could corner a priest, con and get a big weight lifted from chest."

The weekend did more than ease guilt, however. "It hit me over the he he says.

The love expressed at the end o weekend overwhelmed him. "I c like a baby," he recalls.

Esquivel plans to marry again month, only there's a difference time around. And that is "a third p ence," he says. "You need God marriage to bring it through the ro times."

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ATHOLIC
NEWS & HERALD
ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 29 • March 27, 1992

imple New Church Dedicated At oly Trinity Mission In Taylorsville

By CAROL HAZARD
Associate Editor

TAYLORSVILLE — A simple, white ch was dedicated at Holy Trinity Mis- in rural Taylorsville Sunday, March

The humble church in the farmlands of th Carolina is as "precious" as the great edrals in Europe, Bishop John F. oghue told about 150 people assembled the dedication ceremony. "You have st present in your tabernacle," today as will be in the future at all Masses and aments, he said.

The bishop appealed to parishioners to come visitors in their new place of ship and to build upon their Catholic munity in Taylorsville. "You are the laimers of the Gospel of Jesus Christ. It u who brings Christ to others by what say and what you do."

Bishop Donoghue thanked Father Joe ers, Holy Trinity administrator and head igrant ministry, for his untiring work farm workers. "I don't know any priest works as hard as Father Joe Waters, ling all over looking for people who t to know Christ," he said.

Built for $120,000, the 2,400-square- church has white vinyl siding and a e interior. It seats 180 people. A circu- -foot in diameter stained glass window e by parishioner Jack Brett graces the behind the altar.

Eventually, the approximately 50-family mission would like pews for their new building but, for now, folding chairs do just fine.

"We have worked for this (the church) from day one," said Sarah Loudermelk, coordinator of religious education for Holy Trinity.

Services had been held in a converted old farmhouse located in front of the new building. A renovated room served as a chapel. Come Sundays, especially Easter and Christmas, the 11-pew chapel overflowed with people, many of whom stood for Mass in the halls and on the porch.

The house, which doubles as a rectory, was bought in 1984 as an outreach mission of St. Aloysius in Hickory. "The old house was a dream come true," said Loudermelk. Until then, Catholics from Taylorsville and neighboring farming and furniture manufacturing towns dispersed for Mass, going either to Statesville or Hickory.

The first Mass in Taylorsville was celebrated Easter Sunday in 1984. Four children were enrolled that first year in Sunday school, recalls Loudermelk. Today, there are 58 children and 10 teachers.

The new church provides a more visible presence of the Catholic community in the Taylorsville area, serving not only as a

See **Dedicate,** Page 13

gns Of Spring...

ite what the thermometer may say, spring has arrived. Photo by JOANN KEANE

On April 5, parishioners across the diocese will be given one final opportunity to extend a financial helping hand to DSA-supported ministries. Bishop John F. Donoghue has designated the day as Appeal Sunday. Photo by JOANN KEANE

DSA Moves Closer To 1992 Goal; April 5 Designated Appeal Sunday

By JOANN KEANE
Associate Editor

CHARLOTTE — Without Diocesan Support Appeal funding, 23 vital ministries would cease to exist in their present form. That's unlikely though, as the generosity of Catholics across the diocese continues to prove that a "caring heart shares," bringing the annual DSA closer to its goal of $1,590,000.

However, there's still a financial gap to be filled before diocesan officials can confidently assure the 23 funded ministries that they don't have to scale back already-strained budgets.

To insure each parishioner in the diocese has an opportunity to contribute, Bishop John F. Donoghue has designated April 5 as Appeal Sunday. During the weekend Masses, parishioners will be given one final opportunity to extend a financial helping hand to the ministries that touch thousands of lives.

Bishop Donoghue is pleased with the DSA results so far, although he says the in-pew collection is critical to the livelihood of the DSA-supported ministries.

"I certainly hope and pray that anyone who has not yet made a pledge will give serious consideration to this year's appeal," says Bishop Donoghue. "Whatever monies they contribute will benefit the Church in Western North Carolina and ultimately benefit all our people."

While tight economic times prevail, everyone's ability to give becomes more crucial. "The needs of the Church don't decrease when the economy struggles; they increase," says Bishop Donoghue. "We have to reach out even more to others and provide services to many more people. Without the resources that come from our people, we can't do it."

Parishes have selected 112 lay presenters who have been trained by the diocese to manage the details of the in-pew campaign, which includes giving a brief presentation about the Diocesan Support Appeal.

Pledge cards will be distributed at all Masses on April 5 and parishioners will be asked to make a pledge. Those who have already made their pledge through the direct mailings sent to households in the diocese are being asked to acknowledge their gift on the pledge cards and return them at Mass that day also.

Parishes are assigned a fair share target for their DSA goal, and are responsible for raising those funds. This is accomplished with the assistance and direction of the diocesan Development Office. Jim Kelley, diocesan director of development, points out that parishes receive a 100% rebate of funds raised over goal.

Kelley says the DSA has two goals. "One is to educate people about the ministries," says Kelley who equates the DSA to stewardship: the harmonious blending of time, talent and treasure. "If someone is committed to stewardship, then the DSA is a natural inclusion in that lifestyle," says Kelley.

See **DSA,** Page 11

DSA '92

DIOCESAN SUPPORT APPEAL

February 1 - April 5, 1992

Natural Family Planning Week Calls Attention To Safe Method

By CAROL HAZARD
Associate Editor

Natural family planning is safe, reliable and can even help couples with infertility problems, according to the American Academy of Natural Family Planning.

To draw attention to the natural method for avoiding or achieving pregnancies, the 10-year-old organization has designated the week of March 22-28 as the nation's first National Natural Family Planning Week.

In addition, it has set aside March 25, the Feast of the Annunciation, as a special day of recognition for natural family planning in honor of the Blessed Mother. Natural Family Planning is the only method of birth control approved by the Church.

"It is entirely natural, very inexpensive, highly reliable and not harmful in any way," said Miriam Chouteau, a certified NFP instructor for the diocese.

Natural family planning is a method for pinpointing days of the months when a woman is fertile, and either abstaining from intercourse during these three to five days to avoid a pregnancy or engaging in it to achieve a pregnancy.

Couples are taught to recognize the fertile period of a woman's menstrual cycle by checking daily for changes in cervical mucous before and during ovulation. Older methods of natural family planning such as monitoring basal body temperature and using the calender to chart fertility are not considered as reliable.

The medically-based secretion method is 99.6 percent effective, providing the same level of effectiveness as birth control pills, said Chouteau. But unlike birth control pills or diaphragms, it is not artificial and it is the only method of family planning that doesn't have to be discontinued in order to achieve a pregnancy, said Chouteau.

Furthermore, it heightens awareness of natural biological rythyms, doesn't skew or alter natural cyles, and has the added benefit of encouraging communications between a man and woman, she said.

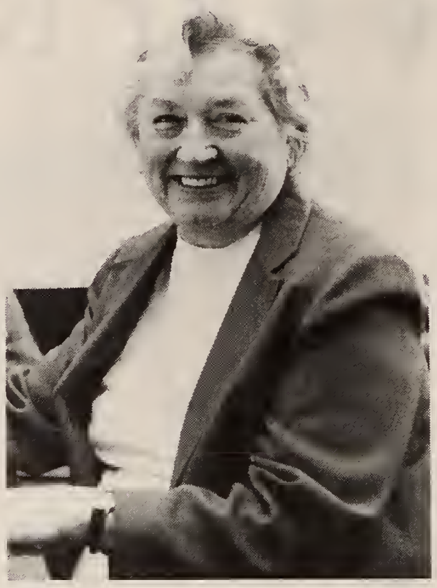
"People stress the abstinence and yet people who use natural family planning have 26 percent more intercourse than people on the pill," said Chouteau. "It (the method) brings couples closer together and fosters more understanding."

Ginger Schhexnayder of Charlotte, who has been practicing natural family planning since her marriage 17 years ago, said, "The most important part of natural family planning is the communication that has to occur for a husband and wife to use the method." She and her husband, Tom, have three daughters, all planned.

"It strengthens the marriage, because it is something you have to do together," she said.

Approximately 200 couples, Catholic and non-Catholic, are instructed each year in natural family planning through Catholic Social Services in the Diocese of Charlotte. They are referred by their priests or physicians, said Chouteau.

Chouteau and Kathryn Claiborne have taught the method for 21 years, traveling throughout the diocese. Cathy Tepper joined the Charlotte team about 10 years ago. Additional staff has been added with Maria Perkins in Salisbury, Anne Mines in Asheville and Gary and Mickie Wiggins in Winston-Salem.



Miriam Chouteau, coordinator of Natural Family Planning for the Diocese of Charlotte. Photo by CAROL HAZARD

Although not widely used, natural family planning is increasing in popularity as more people become aware of the benefits and the number of instructors working to promote it has increased, according to the American Academy of Natural Family Family.

One of the main drawbacks has been lack of funding and limited resources compared to the widespread promotion and marketing of contraceptives, the academy says. Physicians have for the most part ignored the natural method.

A 1988 study revealed that only 3 percent of U.S. Catholic married women use natural family planning. The 1988 National Survey of Family Growth was conducted by the National Center for Health Statistics, and was based on interviews with 8,450 women of childbearing age.

Robert Kambic, a demographer at Johns Hopkins University in Balitmore, told *Catholic News Service* natural family planning could capture 15 percent of the market if more resources were allotted to promoting it. Kambic is a consultant for the U.S. bishops' 1981 national development program for natural family planning.

The differences between Catholics and Protestants in birth control practices have narrowed significantly over the past two decades, the study showed. The overall rate of contraceptive practice was 75 percent among Catholics and 77 percent among Protestants.

The main religious difference was that Protestants used sterilization more than Catholics, while Catholics were more likely to use the pill, diaphragms or condoms than sterilization.

Free introductory presentations on natural family planning are conducted the third Wednesay of every month at the Catholic Center in Charlotte. The cost for eight individual follow-ups is $40, and includes all the books and materials. Instruction is available in other areas of the diocese upon request. For more information, call Miriam Chouteau at (704) 364-4737.

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Heart Specialist Says Study Shows Dangers Of Poor Diet

CHARLOTTE — "If you pig out on the American diet and put on a spare tire, then you're in big trouble," said Dr. William Castelli, director of the Framingham Heart Study, during a recent visit to Mercy Hospital.

You might feel fine. But chances are you're heading for a heart attack, unless you have exceptional genes, said Castelli.

Castelli spoke to *The Catholic News & Herald* after sharing with hospital physicians the latest information from the Framingham study. The study, which was initiated in 1948 in Framingham, Mass., has revealed most of what is known today about cardiac risk. Researchers have tracked the health and habits of 5,209 men and women.

"I used to say 'if you're heading toward the golden gates, you're on your way to the pearly gates,'" Castelli said. McDonald's is still an obstacle course in eating well, but it's become more health conscious by introducing foods like the McLean burger, he said.

Fat is where it's not at. Or rather, it's an area Americans should take much more seriously, said Castelli.

"If anyone in your family — parents, siblings, aunts, uncles — has had a heart attack under the age of 60, you better get your lipids checked," he said.

That's right, lipids; the medical terminology for fat.

"We want people to find out their numbers so they can prevent a heart attack," and not only arrest the progress of heart disease but reverse it if possible through proper diet and exercise, said Castelli. Medication may be necessary, but once it's begun, people must take it for life, he said.

Total cholesterol counts are not very good predictors, unless they exceed the
red flag level of 225, said Castelli. S
practical advice, however: "Two-t
of excess cholesterol comes from
cess saturated fat," he said.

What's more important than th
tal count are the ratios of the s
different types of cholesterol,
Castelli. These combinations are e
lent predictors for determining ris
said.

Some cholesterols, like the
(high density lioprotein), are good
others are bad. A low HDL count
high triglyceride count, for exar
would signal the highest risk.

The only way people can know
risk levels is to get their num
checked, Castelli said. But meanw
they can do themselves a lot of goo
watching their lipid intake.

A prudent diet should not excee
grams of saturated fat a day, said Cas
The "average" American, howeve
gests 50 grams a day, he said.

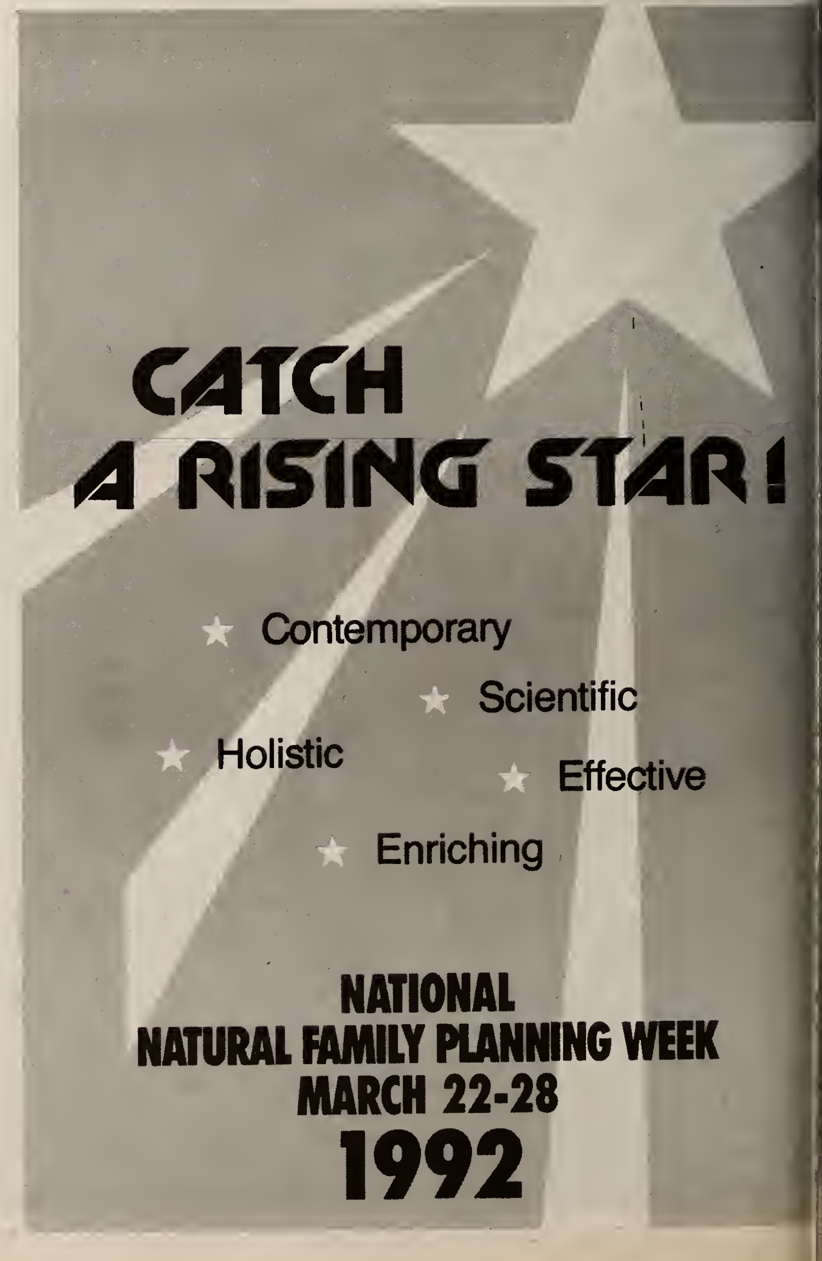
Does this mean foregoing the
burger and fries for lunch? Not ne
sarily.

One burger made from "pr
grade beef would do a person in fo
day, said Castelli. But pick one
from a "select" grade of beef a
person could pack in five burgers b
reaching his or her maximum lipid
for the day. (McDonald's McLea
four grams of saturated fat.)

"Prime" grades of beef hav
grams of saturated fat per 8-ounce
ing, "choice" has 12 and "select"
Castelli said.

Read those packages, said Ca
Forget butter. It's out, he said.
whole milk, unless the person is
age 3. The best choice is skim. A

See **Heart**, Pa



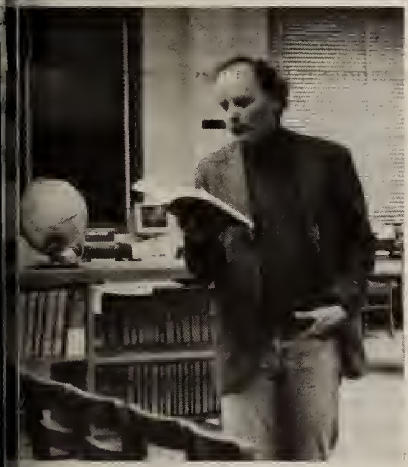
hor James Carroll (l) with writer Max Childers and Katherine Brosnan of the Friends .bbot Vincent Taylor Library, Belmont Abbey College, during autographing of his latest k, *Memorial Bridge*. Photo by JAMES P. KEANE

oted Novelist James Carroll hares Story-Telling Gift

By JAMES P. KEANE

BELMONT—Each March 17, with feast of St. Patrick, we are inclined eflect not only on the impact of and's patron saint, but also on the racter of the Irish themselves. One lily identifiable trait is a facility for y-telling, whether through the writ- or spoken word.

This year, on the night before St. ick's Day, the Friends of the Library elmont Abbey College brought one hose gifted story-tellers of Irish de- it to North Carolina. James Carroll, elist, and teacher of writing at erson College, speaking to an atten- audience in the college library, wed a "sense that the story-telling



s Carroll reads from his novel, *Mortal nds*, during his appearance at Belmont ey College.
Photo by JAMES P. KEANE

ulse of human life is the most sacred g about us." That is the sort of ulse which drives the novelist to ist, in Carroll's case through eight els, to delineate a view of the world of mankind that hinges on the role individual's conception of right wrong plays in the unfolding of the its of one's life.

Carroll spoke eloquently of his elist's predisposition to honor the ition of narrating the essential tales ur society and religion. Perhaps nating from his experience as a list priest, an order which Carroll erves "prizes preaching," he pro- ed that "what most moved me as I ame more deeply aware of my Catho- aith was the place of the story in the of Christian believers ... all the rch ever has been is the place where story of Jesus is told." Then, sound- ever more the novelist, he contin- "The best thing we can do for each r, for our children, is tell our chil- the stories of our family, our ure, our people."

As part of this process of narration, Carroll suggested that one function of the novelist is to write not only what would likely happen in a given situation, but, further, "I actually am in the business of writing what *should* have happened." That novel, then, becomes "a vivid and continuous dream," for "our dreams get to the truth we're not ready to deal with consciously." This, he clearly sees as the heart of the matter: "I think that's the function of fiction."

During the course of the evening, Carroll spoke insightfully of the place of the novelist in our society, of his life as a writer, and of the goals he sets for himself in undertaking the creation of his fiction. Perhaps the most telling comment concerning the latter issue was his declaration that "One of my purposes is to look at the way flawed human beings are saints."

It is clear from these comments that James Carroll approaches his work with a thoughtful and serious intent, but no one who heard him would claim that he is a somber man who takes his efforts too seriously. His opening remark set the tone for the informal evening: "I would do almost anything to get out of Boston on St. Patrick's Day." He has lived in Boston for "only" 23 years, which he says, "means in Boston that I just got there."

Carroll was born in Chicago but raised in Alexandria, Va., which he observes, in the late 1940's was still very much a small Southern town. Coming of age in Alexandria, the novelist declared "The first thing I learned from my playmates was that I was a Yankee, so I grew up feeling out of place, a misfit. Until I got to Boston, and the first thing they made very clear to me was I was not a Yankee." So, he grew up a man who was and was not a Yankee, which, he avowed, "sums up my life story essentially." It was clear to all who heard him speak,though, that Carroll was very pleased to have landed in Belmont this night. "It's a special pleasure to be back here in the South where I can be a Yankee."

Perhaps some of the writer's most heartfelt comments came when he discussed the experience of writing and what an interlude like this one in a college library means to him, reading from his novel *Mortal Friends*, and sharing his thoughts with such an attentive and appreciative audience: "Writers spend our lives in a room with the door closed, at a desk, imagining there are people out there. The hard work isn't imagining the characters in a story, the hard work is imagining there are people out there who could even invest themselves in the world you're trying to create. You give me the concrete experience tonight of giving myself the benefit of the doubt that some of you might be readers or about-to-be readers of mine."

It is a rare individual who not only feels free, but is simply capable of revealing more than a few superficial characteristics of his personality in the space of two hours. But to Carroll's immense credit, the people who heard him speak in Belmont came away with the distinct belief that they had seen a great deal of what makes this novelist a writer of note and a man of conviction. It could not help but be refreshing to meet an artist who so obviously respects his readers and the impact of his work on them.

As Carroll read from his novel, as he spoke with his listeners, his readers, and his about-to-be-readers,in the peaceful setting of Belmont Abbey College on spring break, one heard in his voice the lilt of Irish ancestors and the experience of an American Catholic. What a thoroughly satisfactory and satisfying way to celebrate St. Patrick's Day.

James P. Keane is member of St. Vincent de Paul Parish in Charlotte. Next week, a review of James Carroll's latest work, Memorial Bridge..

Support Project Life In Election Year

By MAGGIE NADOL

The issue of legal protection for our unborn brothers and sisters is one that finds people on both sides of the fence, and many sitting on the fence.

Being an election year, abortion is in the forefront of the political arena. The candidates have made their positions known, political strategists stay busy keeping the campaigns running smoothly, and voters are inundated with promises of tax breaks and an improved economy.

It is imperative that we, as Catholic Christians, educate ourselves regarding abortion. The fact that 1.5 million abortions take place each year in the United States, and that abortion is legal, even during the last weeks of pregnancy, should mobilize us to action.

Most people are familiar with Roe vs. Wade, the Supreme Court decision legalizing abortion in 1973. However, a companion case, Doe vs. Bolton, was decided on the same day.

Roe vs. Wade allowed restrictions on abortion during the last thee months of pregnancy, unless the life or health of the mother were at stake. Doe vs. Bolton defined "health" as encompassing: "all factors — physical, emotional, phychological, familial, and the woman's age — relevant to the well-being of the patient." This ruling defined health so broadly, it allows abortion for any reason at any time during pregnancy. It is known as "the exception that swallowed the rule."

It is indeed unfortunate that the continued victimization of women and their unborn children is tossed back and forth as a political issue. Because abortion is legal, does not make it moral. God remains the author of life, a life that begins at conception. How strange that the violence of abortion has gained respectability in a society founded on the inalienable rights of "life, liberty, and the pursuit of happiness."

Many churches will be participating in Project Life, a national letter-writing campaign to persuade a majority in Congress to support pro-life legislation.

Use your right to vote and your voice as a citizen to let your legislators know that the continued disregard for the pre-born must end.

Maggie Fitzpatrick Nadol is Respect Life Coordinator for the Diocese of Charlotte.

To be or not to be THAT is the question.

The Natural Choice is Life.

For more information, contact: Diocesan Respect Life Office
1524 E. Morehead St., Charlotte, NC 28207 (704) 331-1720

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Appeal Sunday

The 1992 Diocesan Support Appeal is heading into its final week still short of its goal of $1,590,000. It is most unlikely that this year's DSA will fail to meet that goal, but it is going to take a major effort in the closing week.

The big push will come April 5 which Bishop Donoghue has designated as Appeal Sunday. At all Masses in the diocese, those who have not yet made a pledge to the DSA will have the opportunity to do so. This is the third year that the in-pew approach has been tried. In the past two years, it has been that Sunday drive which has pushed the collection to its goal.

The 23 diocesan ministries and agencies which are supported by the DSA urgently need the money. Their budgets already are strained with ever-growing demands for their services. Failure to meet the DSA goal likely would mean budget cutbacks.

We realize that many of our people are having a hard time making ends meet. The country is still in recession and many are either unemployed or working only part-time.

Yet, as Bishop Donoghue has pointed out, it is in just such times that the Church is called on for help. It requires money to provide that help and the DSA is a major source of that money.

There's still time to mail in a pledge card during the final week of the campaign. And the in-pew collection on Appeal Sunday provides still another opportunity to help.

The average pledge to the DSA last year was $122. With about 30,000 Catholic households in the diocese, a pledge of that size from every one of them would would more than double the DSA goal.

We know that all of you can't pledge that much — even if you might like to do so — but we urge you to pledge as much as you possibly can.

The DSA-funded ministries and agencies and the people they serve are depending on your generosity.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II praised ecumenical and interreligious cooperation in media projects, but said Catholic communicators also must produce programs that "present the genuine face of Catholic life and doctrine."

The pope also said the communications media "can be powerful instruments of justice and peace," promoting respect for human rights and reminding individuals of their responsibilities to God and to each other.

Pope John Paul made his remarks March 20 to members of the Pontifical Council for Social Communications on the last day of their plenary assembly. The council's president is U.S. Archbishop John P. Foley.

The pope said the council's new pastoral instruction on social communications, released March 17, "is designed to ensure a more effective presence of the church in the communications media."

The pope said everyone who is involved in ch work should "become accustomed to incorpor communications strategies into their pastoral ning."

The document, he said, comes at a time whe church has new opportunities to use the media to the Gospel to Central and East Europeans who "prevented from hearing it by decades of ath oppression."

The pope said communication of the Chri message was "the most precious gift" explorers missionaries brought to the Americas 500 years

"Faithful adherence to Christian principles o part of all Catholics in the Americas would be a appropriate way of expressing gratitude for that he said.

For centuries, the pope said, the Church has the patron of artists whose masterpieces reflec glory of God and enrich cultures.

"Many of the artists who shape the ideals values of the world today work in the communica media," he said. "The Church must understand and encourage them, but she must also challenge to articulate lofty ideals and present inspiring then

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VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience March 18.

Dear brothers and sisters,

Through baptism, the members of the Church are consecrated by the anointing of the Holy Spirit and are called "to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pt 2:5). Although this universal priesthood of the faithful differs in essence from the ministerial priesthood conferred by the sacrament of holy orders, the two are nevertheless intimately related, since "each in its particular way shares in the one priesthood of Christ" (*Lumen Gentium*, 10). Through the ministry of the ordained, the whole Church is enabled to grow in holiness.

In holy orders, those whom the Lord has chosen receive power to shepherd and govern the Christian people, to offer the eucharistic sacrifice and forgive sins. The sacrament of orders confers the grace ne to carry out this ministry of service and impa special character which conforms the priest to C and enables him to act in the person of Christ, the of the church (cf. *Presbyterorum Ordinis*, 2).

The celebration of the Eucharist, in which al members of the body of Christ fulfill their proper manifests the unity of the ministerial priesthood the universal priesthood within the one people of Through the pastoral ministry of the bishops priests, the members of the Church are strengthen Christian life and witness. Thus the whole Chur built up in unity as a priestly people.

I wish to extend a cordial greeting to the Eng speaking visitors and pilgrims present at this audi I encourage you to live this holy season of Lent spirit of prayer and self-denial, being generous i spiritual and corporal works of mercy, so tha coming feast of Easter may bring you God's peac reconciliation. Upon all of you I invoke an abund of divine blessings.

VATICAN CITY (CNS) — Pope John Paul II appealed for an end to ethnic conflict in the Caucasus territory of Nagorno-Karabakh and said he hoped international agencies could help stop the violence.

The pope made the remarks at a general audience at the Vatican March 18. The day before, the new leader of Azerbaijan ruled out the use of U.N. peacekeeping troops in the disputed enclave, as U.N. special envoy Cyrus Vance arrived there on a fact-finding mission.

"I address a heartfelt appeal to local authorities and to the international community so that real dialogue will be carried out with tenacity and perseverance, and so that the process already under way will put an end to this conflict," the pope said.

The pope said Armenian and Azerbaijani populations deserve to "live in freedom and develop without fear, with respect for their own ethnic and cultural identity." He prayed for victims of the fighting anc he hoped a "sense of brotherhood" would prevai

Nagorno-Karabakh is a predominantly Chri Armenian enclave that has been controlled by m Muslim Azerbaijan for nearly 70 years. More 1,000 people have died in fighting for control o territory over the last four years.

The violence has increased in recent months lowing the collapse of the Soviet Union. A few before the pope's remarks, Azerbaijan reported h Armenian shelling of 20 Azerbaijani towns in Nag Karabakh.

Numerous cease-fires have broken down. N tiators are trying to prevent the conflict from escal into a full-fledged war between Armenia and Azerb which would throw the region into even greater i bility.

VATICAN CITY (CNS) — All social classes must equally share the sacrifices required by economic reforms, said Pope John Paul II.

Reforms to stabilize the economy and stimulate growth should not penalize the majority of the population, he said.

The pope spoke March 23 at ceremonies in which he received the credentials of the new Argentine ambassador to the Vatican, Francisco Eduardo Trusso, 68.

After the 1989 election of President Carlos Saul Menem, Argentina began a series of economic reforms that included selling many employee-heavy state companies, opening the door to imports competing with local industries and reducing state subsidies on many basic products.

Although the reforms brought triple-digit inflation under control and promises of foreign investment, unemployment has risen, and the country is in a recession.

"There must be assurances that the initia taken in favor of financial stability and econ development always respect the principles of equ in the just distribution of efforts and sacrifices" the pope.

An overemphasis on efficiency that "will im the majority of the population from achieving b living conditions" is unacceptable, he added.

"Public officials have the task of watching so the least protected — who are the most vulnerab times of economic crisis — would not be the vi of belt-tightening plans nor remain at the margi the dynamics of growth," he said.

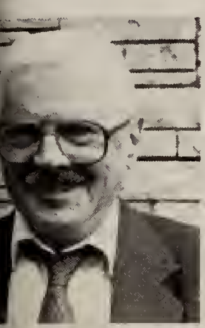
"New situations and challenges" make it " necessary than ever to clearly defend the princip the primacy of the common good," said the pop

The Editor's Notebook

By BOB GATELY

y now, I imagine that most of you have learned either from television or the ar press that the March 17 St. Patrick's Day parade in New York came off on dule with a minimum of disruption.

nfortunately, however, the issue still is not settled. The homosexual group which is demanding the right to march as a unit in the parade says it will continue its fight. The case is still before a federal judge and it could be dragging on in the courts when the time for the 1993 parade rolls around.



The Ancient Order of Hibernians, the Catholic group which sponsors the parade, still maintains it will cancel the parade if a court orders the Irish Lesbian and Gay Organization admitted as a unit.

I would hate to see it happen but it would not surprise me if it did. Stranger things have happened.

Beginning on Page 6 of this issue of *The Catholic News erald* is a guest commentary by Ed Wojcicki of the *Catholic Times*, the paper of the Diocese of Springfield in Illinois. His comments on the increased m in the United States are frightening — especially when you consider them light of a recent report of increased incidents of racial violence in North lina.

uch of the material in the commentary — especially as it relates to black lics — is based on a series of listening sessions in the Diocese of Springfield. feel certain similar sessions in our own diocese would produce similar results. nents by some black Catholics at the diocesan celebration of Martin Luther Jr. Day showed that many of them are not made to feel completely welcome me parishes.

many cases, the problem is not overt racism but lack of understanding on the f white Catholics. All of us — myself included — have a tendency to view s against our own cultural background. That's changing — but it takes time. don't know the solution to the more overt racism against blacks and Orientals h is becoming more frequent in this country. The only one I can really see is ft crackdown by police and the courts in such cases.

e thought we had come a long way in this country and maybe we have. But ently we haven't come far enough.

n I Join My Catholic Step-Dad's Church?

By FATHER JOHN DIETZEN

. My question is more of a dilemma actually. I am 12 years old, and my er recently married a Catholic man. My mom is a widow and my step-dad idower.

e is very nice and I am happy mom married him. I would like to accept s my dad and accept his religion too. We go to church every Sunday and day. I think it's neat. Am I too old? Would the Church accept me? I want rprise my step-dad. (Massachusetts)

A. No, you are not too old, and we will be real happy if you decide to join our Church. I suggest you first call a priest where you go to Mass and tell him what you are thinking. He will give you some ideas about the next steps you might take.

I'm sure your step-dad will be pleased when you tell him and help you in any way he can also. It will take a little time since you are old enough to receive and be helped by a good bit of study and prayer before you make a final step.

Good luck. I will be praying for you, and I know many others who read this column will too.

Q. What is meant by the following statement in our ay bulletin? "All cursillistas: An instructional ultreya is to be held, etc." 't know what those words mean at all, but they want us to pray. Someone ing our support and prayers for what? (Pennsylvania)

. After a while every group develops its own jargon. This is true for religion ell as law, medicine, mathematics and almost every other area of human vor. Members of the group, as well as editors and even pastors, sometimes t that many people still need translations.

hope you have heard the word "Cursillo" (pronounced kur-SEE-yo) which lly means a short course.

reat numbers of Catholics and other Christians, including tens of thousands in nited States, have shared in a Cursillo weekend which deals with developing relationship with God and others in living our daily Christian life. A cursillista who has participated in a Cursillo weekend.

n ultreya (Spanish for "forward") is a monthly gathering for cursillistas and s who might wish to join them to pray and help support one another in practical day ways as Christians.

ursillo programs around the country have helped many Catholics and other tians to develop their prayer life over the past 20 or 30 years.

m sure they will be thankful for your prayers.

free brochure answering questions Catholics ask about cremation and other al regulations and customs is available by sending a stamped, self-addressed ope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, 701. Questions for this column should be sent to Father Dietzen at the same ss.)

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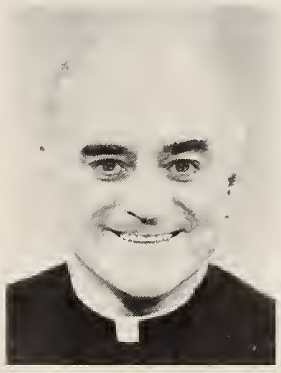
Light One Candle

By FATHER JOHN CATOIR

Christian spirituality rests on the simple premise that God truly interacts with us. He doesn't interfere or intervene, He interacts. To interfere is to block or obstruct; to intervene is to come between you and your decisions, in other words, to take away your freedom.

God promises us His continuous interaction. He asks for our faith and trust in order to accomplish His purpose in our lives. The importance of human cooperation in God's plan cannot be overstated. This week, we celebrated the feast of the Annunciation. The Lord God sent an angel to Mary, courteously asking for her cooperation in the mystery of the Incarnation. Mary is a prototype for each one of us. Like Mary, we wait patiently, living at times in darkness and confusion, as God's plan unfolds. As we wait and wonder, the wisest among us have a spirit of joyful trust, knowing with certainty that God will keep all His promises. This trust gives us strength and hope.



The more we trust, the greater will be our capacity to receive new supernatural gifts. The greater our spiritual hunger, the more God feeds us. This interaction is the law of divine supply. Miracles do occur, but only as a result of our faith, hope and love. Opening oneself to the Holy Spirit is the goal of an authentic spirituality.

The world will say you're foolish for trusting an invisible, silent God, but wisdom is higher than knowledge. Miguel de Unamuno, the Spanish philosopher, referred to the distinction between wisdom and knowledge in a passage which gives praise to Mary:

"Oh Mary, throne of wisdom, *sedes sapientiae*, (mark well we do not call her throne of knowledge *scientiae*). Mary, the mystery of humilty and love, is the throne of wisdom. Empires, theories, doctrines, entire worlds have passed away, while in eternal calm ... the mystery of her fertility remains."

The socio-economic theories of Karl Marx governed the thinking of millions of people for decades, but after 70 years of tyrannical domination the whole system of so-called enlightenment collapsed like a house of cards. Chaos is the legacy of Marx. Peace is the legacy of Jesus Christ.

Mary did not have great knowledge, but she was wise. She lived in humility and truth. She knew that she had a unique purpose in life. She knew that God gives each one of us a job to do that nobody else can do. The first step in the process of interacting with the Lord is to believe that He has a plan for your life. The second step is to reply as Mary did: "Be it done unto me according to Thy word."

The promises of the Lord are more wonderful than all the world's knowledge, giving us peace and joy, and the ability to bear rich and abundant good fruit.

God has created me to do Him some definite service; He has committed some work to me which He has not committed to another ... Therefore I will trust Him .... If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him ... He does nothing in vain, He knows what He is about. —Cardinal John Henry Newman.

(For a free copy of the Christopher News Note, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Catholics, Lutherans As Partners

By PASTOR RICHARD C. LITTLE

Throughout our history together, Advent Lutheran Church and St. Thomas Aquinas Roman Catholic Church have enjoyed a close partnership here in the University City area of Charlotte. Our relationship originally centered around our ministries to the nearby campus of the University of North Carolina-Charlotte. One morning a week, Father Joe Zuschmidt would host all the UNCC chaplains at the St. Thomas Aquinas rectory to share campus news and to strengthen the spiritual bond among the chaplains.

Out of that came a desire for our two parishes to be more visible and to make a witness to the UNCC campus. On Palm Sunday in 1987, we had a Service of Blessing of the Palms at the entrance to the UNCC campus. Using the service of "Procession of the Palms" from the Lutheran Book of Worship, we used the holy water and incense to bless the palms and then led our people across Highway 49 (not quite the Red Sea but close!) to our respective churches. Over the years, we have had the local Church of God and Baptist Church share in this with us. We are now planning this for the sixth consecutive year.

Two dialogues between Father Joe and me were held in 1988. The first was held at St. Thomas Aquinas on the liturgy. We walked through our liturgies and sought to show how similar they are. The second was held at Advent on the sacraments — the two we share and then the other five in the Roman Catholic Church.

When the interior of our church was destroyed by a mentally ill man in 1988, St. Thomas Aquinas loaned us folding chairs and a processional cross to use as long as we needed them. Many of their members were on hand to help us clean up and make repairs.

This partnership has continued through the change of priests. Father Frank Blood and Fathers Ray Berg and Richard Contiliano have maintained this spirit of partnership between these two parishes. It was only fitting that it be formalized with the signing of the Covenant on Jan. 18, 1992, to celebrate the beginning of the Week of Prayer for Christian Unity.

A committee of members from each parish has responsibilty to see that this covenant is fulfilled and that opportunities be provided regularly for our two parishes to celebrate, serve and fellowship togther in an effort to proclaim the One God who is Lord of all!

Rev. Richard C. Litle is pastor of Advent Lutheran Church in Charlotte. This is another in an ongoing series of articles about implementation of the North Carolina Lutheran-Catholic Covenant.

How Does Canon Law Affect Us?

Obligations And Rights Of The Lay Faithful

By FATHER FRANK CANCRO

The Same God

When I was still a pastor in North Carolina, I remember meeting a young child once who had come to visit from out of state. He was just old enough to know he had traveled a long distance and was in a very different place than the city environment with which he was familiar.

After church on Sunday, we said our "hello" at the front door. He looked at me and said, "I never thought that you guys would have the same God here that we do at home!" He seemed happy: It must have been a pleasant surprise.

All the adults gathered around this young child laughed, as did a group of priests with whom I later shared this story. After I finished laughing, though, I began to think about what this small child had said.

Sadly, the narrow vision that one would expect for his age and experience was not uncommon among those much older and wiser. In the life of the Church, we have all encountered people who are surprised to discover that there is more to this Church than the simple little shoebox in which we occasionally store our faith.

How many times have your heard (or even thought yourself) that the work of the Church was father's job? Or, have you acquiesced to do one or another task in the life of your parish community because there are few fathers these day to do them?

There was a strong Catholic clerical identity in the past, especially in this country, that made it easy to fall into just such a shoebox. Before the Seond Vatican Council anyone who wanted to do any type of ministry in the church did so by entering a religious community first or entering the diocesan seminary.

It took the council to re-orient us to part of our heritage: There is a sameness about all of us that calls us together to do a common work for a common end. All the faithful have certain obligations and rights relative to the on-going life of the church. They do not just belong to "Father's" part of the Kingdom. They encompass all of us.

Obligations of the Laity

Just as all members of the faithful are deputed for the apostolate by God through baptism and confirmation, the laity too are bound by obligation ... to work so that the divine message of salvation be known and accepted by all people everywhere on earth. This obligation is all the more urgent in those circumstances in which people are unable to hear the Gospel and to learn about Christ except through laypersons.

The laity are bound by the special duty, according to their proper condition, to imbue and perfect the temporal order with the spirit of the Gospel. In ... pursuing secular functions in this way, they provide a unique kind of witness to Christ. (Canon 225).

The Code of Canon Law goes on to explain in more detail this sweeping challenge to the members of the Church who are not ordained.

Besides working in the world to bring the Gospel into every nook and cranny there, the Code reminds lay members of the Church that they should use the rights they have as citizens or a given country in such a way that they are imbued with the Gospel and the teaching of the Church.

Certainly, some of the efforts we have seen in our own diocese relative to the First Amendment right of free speech being used to make clear statements about the sanctity of life shows that there are some individuals who understand clearly what Canon 227 means.

A lot of folks shun discussions about politics or religion. Even worse, they will never try to put the two together. The law of the Church is clear, though, that this is part of the role of the lay members of the Church. (Remember, clergy can't hold political office or be inappropriately politically involved. Why? Because it is the lay person's job to do that part of the work!)

To perform these and other tasks well, the church also calls its lay members to be educated in the faith on a variety of levels: In parish programs as well as in universities, for personal religious edification and for the pursuing of academic degrees (c. 229 .1). And, if the laity have the obligation to learn the faith, they also have the obligation to teach it (c. 229 .3) even in ecclesiastical universities. What better way to spread around the Gospel into the lives and hearts of other folks?

People Ministries

Besides the obligation to live as Gospel-grounded citizens, the lay faithful are free to devote some special service to the Church (c. 231 .1). Laity are called to ministry for either a period of time or even permanently.

Teaching Sunday school, doing committee work, even helping with a bazaar that furthers the work and mission of the Church can be a service to the Church and fulfills an obligation that all the laity share.

Becoming a parish secretary, director of religious education, youth minister or minister of social programs for a parish or a diocese — working full-time in parish pastoral ministry — this too, if one is called and competent, is the obligation of the lay faithful.

The Bigger Picture

The space allotted for this article is much too short to enumerate all the possibilities that the Code of Canon Law offers as a challenge to the lay faithful, but by now you ought to be getting the picture. This life of faith is more than plopping envelopes in a basket on Sunday and bringing canned goods once a month to feed the hungry.

The law of the Church challenges us to accept the responsibility to minister the gospel in a variety of ways. If I haven't mentioned one here just check in at your local parish. You might be surprised to find that the variety of things your parish does could use the helping hands of a few more members.

And you might be gratified to discover that it isn't holy people who do those things, but rather doing those things makes you holy. You might even be excited that others have an interest in serving the same God that you do.

Father Frank Cancro, a priest of the Diocese of Charlotte and a member of the Society of St. Sulpice, is vice rector of the Theological College at The Catholic University of America in Washington.

Do Good For God, Not For Yourself

By BISHOP JOHN F. DONOGHUE

I read a review in the Sunday paper about a book on how doing good thing others can physically make a person feel good. The authors studied 132 individ during and after they witnessed a film on Mother Teresa helping the poor of Calc Immediately after the film, saliva samples were taken from the participants wl showed a marked increase in their levels of immunoglobin A, a vital compone the human immune system.

What the authors concluded with this and other evidence is that helping ot has significant health benefits for the helper. The auth active volunteers themselves, found that an astounding n ber of people interviewed — 95 percent — reported immec feelings of well being after volunteering. In addition, reported an "increase in self worth." The book goes o recommend how to find the right volunteer experience even how to avoid burnout.

Certainly while a book on volunteering is useful, I bel there is a flaw to this type of approach to doing good wc Throughout the past two decades in America, the emph from the media has been on the self, the ego. We have b bombarded with messages geared to making the self ric better looking, freer and ultimately, happier. The irony is that Americans d appear to be happier.

Could it be that the focus of our intentions, however good they may b misdirected? There was a time in this country when people did good things for another without the thought of how it would make them "feel good." Helping other was expected. It was the natural thing to do. That's not to say it was all sel either. When you helped a neighbor build a barn, you could expect he would d same for you one day. It was all part of being a community.

The Catholic Church, the community of Christ's people, has always calle members to do good works. Our history is rich with examples of people hel people. And what has worked for hundreds of years isn't about to change. Church still calls us to minister to others. How and why we are called is not du modern tradition which emphasizes the benefits we will achieve, but rather tradition of Christ who tells us to take up our cross and follow Him. The bene He reminds us, will come in the form of the kingdom of heaven.

It is interesting that the authors of this book chose a documentary on Mo Teresa to show their subjects. Indeed, Mother Teresa has become to people all the world a shining example of someone who sacrifices. But rather than preac the world about how good she feels, Mother Teresa chooses to call us to do m to sacrifice more, to give more love, more time, more energy to helping others. has been adamant in speaking of the need, the obligation to protect the r vulnerable of God's gifts — life, especially unborn life. As for feeling good, Mo Teresa speaks little on the subject. She does, however, promote the love of C that she has experienced and for which she humbly gives thanks.

Mother Teresa is not afraid to challenge people. Like Christ, she is calling pe to ministry because God desires that we do His will. It is that simple. Unfortuna that message has become clouded with the rhetoric of those who would hav believe that unless something has direct and immediate benefits to us, it may n worth doing. As the book reviewer wrote: "(The authors) hope that, in additio traditional altruistic impulses, the incentive of improved self-health will encou more people to help others: 'It is a form of "selfishness" that serves us all we

I have a better answer. Follow Christ and obey His Father. Pray for guidan what you do, have faith that God will direct you to where you need to go. Set heart and mind on sharing Christ with others. The rewards will be out of this w

Guest Commentary

Racism Just Won't Go Away

By ED WOJCICKI
Catholic Times

SPRINGFIELD, Ill. — A new wave of racism is subtly creeping into the nati debate. It is, sadly enough, acceptable. It is disguised in the all-American ph "Buy American," and sometimes called Japan-bashing.

At first glance it seems not to be a case of racism, but nationalism. As Ame loses its pop in the global economy, a backlash strives to protect American inte and attack the powerful influences like the Japanese that cut into our econ power. Some also call this a new wave of isolationism.

Viewed in political or economic terms, the new Japan-bashing has nothing t with racism. But it could so easily spill into that. It already has. Preside candidate Patrick Buchanan has referred to Chinese leader Deng Xiaping as an year-old chain-smoking dwarf. China is not Japan. I know that. But Buchan derogatory remark obviously poked fun at the small size of many Orientals, a was designed to evoke laughter from his American audience. That is racism.

The reason this new form of racism is allowed to emerge so unchallenged is old traditional forms of all-American racism continue to flourish.

In the February issue of Esquire, Jake Lamar complains about the attitud white people, especially white liberals, toward blacks. Lamar, with tongue in ch consistently talks about "you white people" in the same way that whites often m generalizations about blacks. He laments that so many liberal whites use co scending tones in describing professional blacks as articulate or dignified.

During the Clarence Thomas confirmation hearings, for example, "in chara izing the witnesses, your (white) media commentators consistently used that fav adjective of whites who are surprised to discover the existence of intelligent bla articulate. Across the political spectrum, you spoke in amazed tones about the br buppies, as if you had stumbled upon some new species of American citizen black mainstreamer. What a pleasant surprise it was to you!"

It remains a mere pretense in white mainstream America that racism tow

See **Racism**, Pag

Movie Reviews

NEW YORK (CNS) — The follow-
are capsule reviews of movies re-
ly reviewed by the U.S. Catholic
ference Office for Film and Broad-
ing.

e Mambo Kings" (Warner Bros.)
A failed romance haunts two Cuban
hers (Armand Assante and Antonio
deras) who arrive in New York in
2 with dreams of becoming the lead-
mambo band. Arne Glimcher's pe-
movie exudes a Latin beat in cap-
ig the emotional conflicts of two
e but radically different siblings.
nentary violence, brief bedroom
s with flashes of nudity and an
ince of rough language. **The U.S.
holic Conference classification is
I — adults. The Motion Picture
ciation of America rating is R —
ricted.**

lling from Grace" (Columbia)
Melancholy tale of a famous coun-
singer (John Mellencamp) comes
e to rural Indiana where he cheats
is wife (Mariel Hemingway) with
ld girlfriend (Kay Lenz) and won-
how to proceed with the rest of his
Star/director Mellencamp's story
ls along under the burden of static
acters shuffling through midlife cri-
with little hint of resolution or per-
l growth. Discreet bedroom scene,
ences to several adulterous affairs,
ing violence and an instance of rough
uage. **The U.S. Catholic Confer-
classification is A-III — adults.** **The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Memoirs of an Invisible Man" (Warner Bros.)

Strained comedy about businessman (Chevy Chase) accidentally made invisible who, with his girlfriend (Daryl Hannah) in tow, is running from a power-crazed government agent (Sam Neill). Funny moments vanish quickly in director John Carpenter's awkward romantic comedy. A discreet bedroom scene, occasional sexual innuendo, stylized comic violence and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Under Suspicion" (Columbia)

A private eye (Liam Neeson) suspected of murdering his wife (Maggie O'Neill) and a client develops an affair with another suspect — the client's mistress (Laura San Giacomo). Writer- director Simon Moore's amoral but engrossing thriller is done in by its cynical treatment of lurid situations. Adulterous and homosexual encounters with recurring nudity, some violence and minimal rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Paper Mask" (Castle Hill)

Murky psychological drama has an ambitious hospital orderly (Paul McGann) successfully assuming the identity of a deceased doctor until his nurse-girlfriend (Amanda Donohue) learns the truth and must decide what to do. British producer-director Christopher Morahan's initially interesting tale steadily falters until its flimsy conclusion. Brief bedroom shots with nudity and minimal violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"This Is My Life" (20th Century Fox)

Two young daughters (Samantha Mathis and Gaby Hoffmann) become resentful when their single mom's (Julie Kavner) career as a stand-up comedienne starts taking her away from home. Nora Ephron's lighthearted, mildly insightful treatment of a working mother's frustrations masks a drama common to many single parent families. Brief adolescent bedroom scene, a parent's casual acceptance of her son's sexual activity and several promiscuous references. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Blame It on the Bellboy" (Hollywood)

Screwball complications develop when a Venice bellboy (Bronson Pinchot) misdelivers messages intended for a meek English worker (Dudley Moore), a philandering mayor (Richard Griffiths) and a hit man (Bryan Brown). Writer-director Mark Herman concocts a fast-paced and lively comedy whose silly antics make for innocuous escapist entertainment. Some stylized violence and ethnic stereotyping, a fleeting bedroom scene and many double entendres. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

A newly-formed middle school youth groups meets Friday evening at Our Lady of Grace School in Greensboro.

New Middle School Youth Group Formed At Our Lady Of Grace

By RICK ROBBINS

GREENSBORO — A new group is just beginning at Our Lady of Grace Church in Greensboro. It is a Middle School youth group (grades 6-8) that meets on Fridays at 8:30 p.m. in the school gym, although the meeting will soon shift to 7:30 p.m.

We participate in many activities and play sports. For our first activity, we made collages. We made the collages about something we like so that we could learn about our talents. The collages are hanging in Marian Father David Lord's office for everyone to see. For sports, we have played volleyball, basketball andhad an ice-breaker's cheer to get to know one another.

The turnout has been great! We have about 50 kids who come out and join us. This is a great way to make new friends and meet kids from other schools.

I am a member of this group and have a lot of fun in the group. I like the opening and closing prayers. Father Lord is in charge of the youth group, and if you have any questions, call him at his office, (919) 274-6520.

Rick Robbins is a 7th grade student at Our Lady of Grace School in Greensboro.

Student Advances In Geography Bee

WINSTON SALEM — Jennifer Moser, the school winner from St. Leo School in Winston Salem, moved one step closer to winning a national college scholarship after she took a written test and qualified to compete in the State Geography Bee on Mar. 27 in Durham.

The National Geographic Society with its co-sponsors will provide an all-expenses-paid trip to Washington, D.C., for state champions and their teacher escorts to participate in the National Geographic national championship May 20-21. The first place national winner will receive a $25,000 college scholarship; the second place winner, a $15,000 scholarship; and the third-place winner, a $10,000 scholarship.

Alex Trebek, host of "Jeopardy!" will moderate the national finals.

The National Geographic Society developed the National Geography Bee in response to a growing concern about the lack of geographic knowledge among young people in the United States. A 10-country Gallup survey conducted for the Society in 1988 and 1989 found that people in the U.S. ages 18-24 — the youngest group surveyed — knew less about geography than young people in any of the other countries in the survey.

The National Geographic Society, with 10 million members, has as its mission the "increase and diffusion of geographic knowledge." In addition to the National Geography Bee, the Society sponsors a number of other geography education initiatives, including the Summer Geography Institute for teachers, the National Geographic Society Education Foundation, and the Geographic Alliance Network, which currently encompasses almost every state and Puerto Rico.

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FAITH alive!

Sacramental insights on reconciling personal relationships

By Father Lawrence E. Mick
Catholic News Service

"Whatever happened to three Our Fathers and three Hail Marys?" she asked her husband on the way home from the penance service.

It had been a long time since she had celebrated the sacrament of penance ("gone to confession," she would have put it), and this new pastor gave her a different kind of penance than she ever had before.

She didn't tell her husband what her penance was, because she had confessed to a problem of anger in her life, mostly directed toward her spouse. To help her deal with this problem, the confessor suggested as a penance that she find something to do for her husband to remind him — and her — of the love that bound them together.

The priest left it rather vague so that she had to decide what would be helpful to their marriage. What a strange priest their new pastor was!

Since the reform of the sacrament of penance after Vatican Council II, priests have tried to be more attentive to how this sacrament brings reconciliation about. Interestingly enough, understanding the dynamics of reconciliation in this sacrament sheds light on what is required whenever we need to reconcile with another person in our lives, whenever we need to overcome an alienation from someone.

The reforms introduced into the way we celebrate the sacrament highlight the process of reconciliation that the sacrament celebrates and fosters.

■■■

A quick overview of the individual form of sacramental penance can remind us what every kind of reconciliation requires.

When the penitent comes to confess, the rite of penance says the priest "welcomes him warmly and greets him with kindness." This simple note speaks of the need both to be open to the other and to respect the dignity of each person seeking reconciliation.

- No true healing of any relationship can be achieved if those who are alienated from each other cannot grant one another basic respect and be open to hearing each other's position.

Next the priest invites the penitent to trust in God's mercy and reads a short passage of Scripture expressing God's call to repentance and God's promise to forgive.

- In any attempt at reconciliation, there is need for trust. It is often trust that has been damaged and must be restored in the process of reconciliation.

But trust is a gift we decide to grant to others, sometimes even when they don't deserve it. It may be easier to trust God in the sacrament, for we know God is always faithful, but being willing to trust the other person is essential if reconciliation is to occur in any relationship.

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The next step in the sacrament is the confession of sins. This act, crucial to the reconciliation process, involves accepting responsibility for one's actions and admitting one's guilt in the situation. In the sacrament, this acknowledgement of guilt is always a one-way street, since God is never unfaithful to us.

- But in other situations where we seek reconciliation, there frequently is a need to mutually accept responsibility. Each party, however, should focus on his or her own failing rather than try to blame the other for the rift.

Usually there is guilt enough to go around!

■■■

Next, before the priest grants absolution for the sins confessed, he is expected to offer spiritual guidance and assign a penance. This part of the sacrament reflects the importance of a real change during reconciliation, a change of behavior as well as a change of heart.

The guidance given and the penance assigned are designed to help restore a healthy relationship between the penitent and the church and God.

- So, too, in any reconciliation: There is a need to address the causes of the rift and to find ways to restructure the relationship to overcome those underlying causes.

A reconciliation that only glosses over underlying issues is not likely to endure. Part of this is what we call in the sacramental realm "a firm purpose of amendment," that is, an honest decision to amend one's life so that such a rupture is not likely to be repeated.

Sorrow without a commitment to change its causes will not produce a real reconciliation.

After the needed changes are discussed in the sacrament of penance, the penitent is invited to express his or her sorrow to God. Then the priest says the prayer of absolution. These two complementary statements exemplify the two most basic dynamics in reconciliation. There must be an honest admission of guilt and expression of sorrow, and that must be met by a forgiving heart.

- Again, in most human alienations, both these attitudes are needed by both partners. Each must be willing to accept some responsibility for the rift; each must be willing to offer the gift of forgiveness.

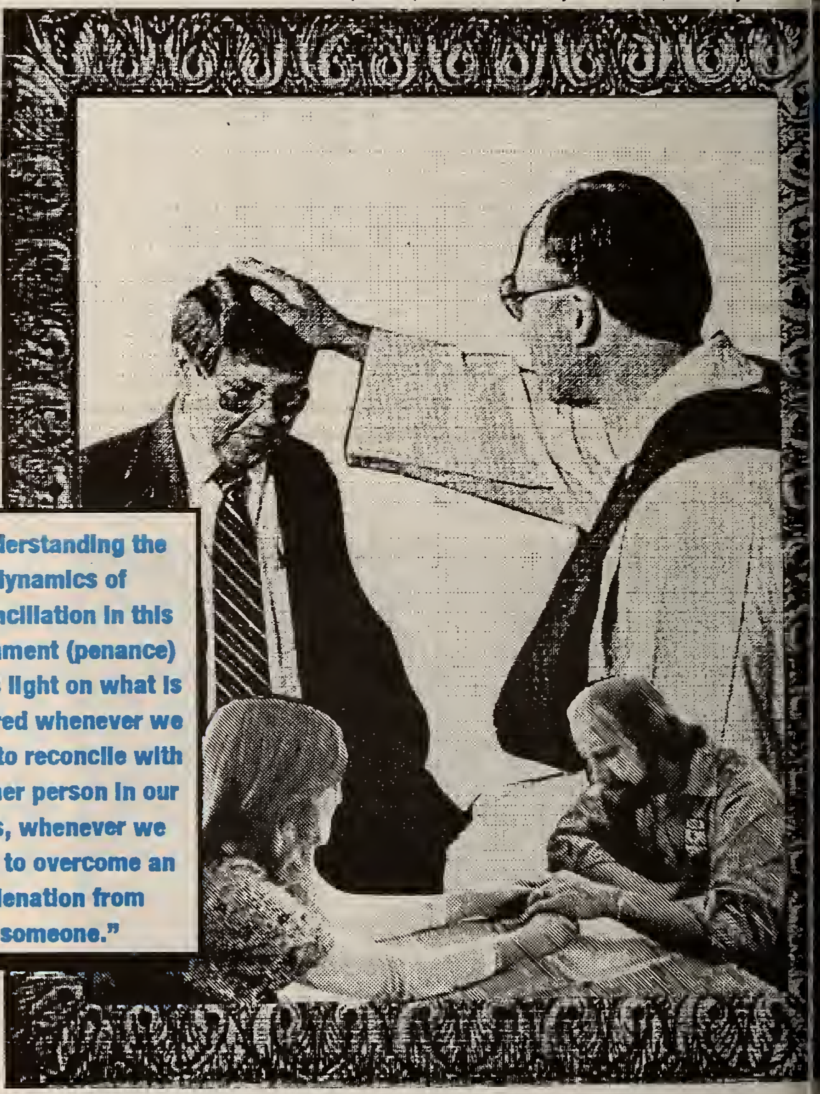
At the end, the rite of penance concludes with a brief expression of praise of God, a reminder that every reconciliation is a cause for celebration.

- This might remind us that e reconciliation, in or out of the sa ment, is a gift of God.

We are led to praise, thank — imitate — a forgiving, reconciling

(Father Mick is a priest of the A diocese of Cincinnati, Ohio, a free-l writer and speaker.)

CNS photos: top – from The Crosiers by Gene Plaisted; bottom – by Miriam C



"Understanding the dynamics of reconciliation in this sacrament (penance) sheds light on what is required whenever we need to reconcile with another person in our lives, whenever we need to overcome an alienation from someone."

FOOD FOR THOUGHT

Your past is powerful. If allowed to do so, it will make you its slave.

In a human relationship, painful memories from the past often hold sway. A past misunderstanding or angry incident may the problem, alienating two people from each other. Or there may be the memory of a period of time when one person felt his her feelings were discounted by the other.

Painful memories divide couples, parents and children, friends. The time comes, however, to lay the past to rest. This may me that first the past must be dealt with if that hasn't already been done.

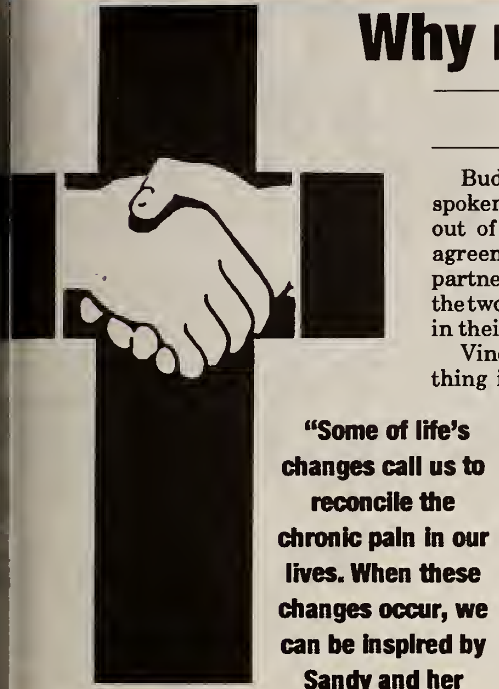
Whatever the case, however, it means people need to begin to be good to themselves by recognizing their own right to live the present and look forward to the future. Taking steps toward a personal reconciliation is a means of creating a better life.

People need hope. Living in the past — refusing to forgive; rehashing old events again and again — robs people of their hop for their life together now.

When people achieve a reconciliation, their new acceptance of each other means they can begin to really live again. reconciliations are life giving. That makes them Godlike.

David Gibson, Editor, Faith Aliv

Why reconciling and placating are not the same



By Leif Kehrwald
Catholic News Service

Bud and Al are brothers who haven't spoken to each other in decades. Just out of college, they had a major disagreement over a troubled business partnership. When the business failed, the two brothers parted with bitter tastes in their mouths.

Vince and Karen both know something isn't right with their marriage, but neither one has the courage to say anything about it. They've been married 15 years, but the last three or four have been stale and, quite frankly, boring.

Sandy and her mother have been at odds since the day Sandy married Tom and moved to another city. Mrs. Hazelfern just couldn't accept that her daughter would grow up and leave home.

"Some of life's changes call us to reconcile the chronic pain in our lives. When these changes occur, we can be inspired by Sandy and her mother."

CNS illustrations above, below by Janine Applegate

Even after 12 years, Sandy feels treated like a little girl when she visits. Despite both their best efforts, they always end up arguing.

All these people — Bud and Al, Vince and Karen, Sandy and her mother — are living with chronic pain. Their need for healing lies not with their bodies but with their life-long relationships.

Chronic means long lasting, with relative low intensity. Sort of a dull ache that's hard to put your finger on. By contrast, acute means high intensity for a short amount of time.

Our bodies most often endure acute pain to relieve a chronic condition. The chiropractor's body work might hurt, but it may also relieve the dull ache of arthritis.

Similarly, a person may have to endure the immediate pain of a flu shot, but she knows it will spare her a lot of agony through the winter.

■ ■ ■

Reconciliation is the same. We must endure acute pain to heal the chronic conflict. We must open the wound to treat it with the salve of forgiveness. After years of placating and avoidance, this is acutely painful.

Sandy's story is a bit different from the others because she chose to break out of her "little girl" mold and embrace the acute pain of reconciliation.

How did she find the courage and strength to confront her mother? Like many others, a significant change in one part of her life prompted Sandy to seek healing in another.

Attending the annual women's retreat sponsored by her parish, Sandy had a profound spiritual experience. Her reflection and prayer that weekend changed her life from the inside out.

She came home with a stronger realization of her chronic pain and a resolve to do something about it. She knew her mission would be difficult.

Change opens a window for God's grace. As humans, we naturally resist change, but when it occurs we often can look at our lives with a different lens, empowering us to seek needed reconciliation.

A significant spiritual experience changed Sandy. It was a powerful experience, but not uncommon.

■ ■ ■

Others may experience such motivating change through the death of a loved one, a severe illness, a close call with a child, a new career or any benchmark experience.

Before losing her momentum, Sandy made arrangements to visit her mother. Sure enough, their encounter was wrought with conflict and pain. But for the first time Sandy demonstrated she is a self-directed adult who intends to live her own life.

Mrs. Hazelfern's pain was centered in the grief over losing her "little girl." But she also came to the realization that she still had a daughter and the love between them could be rescued.

Some of life's changes call us to reconcile the chronic pain in our lives. When these changes occur, we can be inspired by Sandy and her mother.

(Kehrwald is director of Family Life for the Archdiocese of Portland, Ore., and a free-lance writer.)

URTHER NOURISHMENT

 The Eight Essential Steps to Conflict Resolution, Preserving Relationships at ork, at Home and in the Community, author Dr. Dudley Weeks, a world-renowned onflict resolution mediator, presents an innovative method to help people resolve ersonal and professional differences. Called the "conflict partnership process," this ight-step method takes people "from an I-versus-you battle for victory and/or dvantage over adversaries to a shared 'we' responsibility and opportunity to nprove the relationship." (Jeremy P. Tarcher Inc., 5858 Wilshire Blvd., Suite 200, os Angeles, Calif. 90036. 1992. Hardback, $20.95.)

Reconciliation: More than just a meeting of the minds

By Father John J. Castelot
Catholic News Service

Making up after a disagreement is t easy. Usually it requires more than meeting of minds. Emotions, somenes deep emotions, are involved, and ey leave raw nerve ends.

The people we meet in Bible often disagreed th each other. They were man beings! One sensie area of friction was the mission of gentiles into e first Christian commuies.

The relationship of Jews d gentiles had been bit. So it was understandle that the first Chrisns, all devout Jews, would ve resisted the acceptance people for whom they rsed an ingrained hatred.

Paul brought the matter to a head by wholesale conversion of gentiles. ul insisted that Christianity trannded race.

The ensuing dispute had to be charged th sharp emotions. Yet, when both les got together to settle the problem, econciliation came about.

In his account of the meeting, Paul ls us that "James and Kephas and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership" (Galatians 2:9).

A simple handshake, but a gesture that spoke volumes.

Reconciliation requires some such gesture. We are not disembodied souls but flesh-and-blood people who communicate through physical acts.

"The parable of the Prodigal Son reflects how people express reconciliation. The son decided to throw himself at his father's feet, recite a well-rehearsed act of contrition and ask to be readmitted to the household."

The parable of the Prodigal Son reflects how people express reconciliation. The son decided to throw himself at his father's feet, recite a well-rehearsed act of contrition and ask to be readmitted to the household.

The father, even more anxious for reconciliation than the young man, "ran to his son, embraced him and kissed him" (Luke 15:20). No formal handshake here, but a warm hug and a kiss!

People have been hugging each other for centuries, hanging on for dear life as if afraid to let go and be separated again.

In the intensely moving story of Joseph and his brothers, we see a family torn apart. Joseph's own brothers sold him as a slave!

But this slave became an influential figure in Egypt, with sole responsibility for the administration of the food supply. When his brothers back in Canaan were threatened by famine and came to Egypt looking for food, their lives hung on the services of the brother they had treated abominably.

If ever a situation called for reconciliation, this was it.

Joseph sent them back for the rest of the family. Then, when he saw his little brother Benjamin, he was overcome with affection. "He flung himself on the neck of his brother Benjamin and wept, and Benjamin wept in his arms. Joseph then kissed all his brothers, crying over each of them" (Genesis 45:14-15). And they had sold him into slavery!

Handshakes, hugs, kisses, tears — universal gestures of reconciliation, as old as the Bible itself and, undoubtedly, even older.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

FAITH IN THE MARKETPLACE

What would you cite as a key to reconciliation?

"The key is to avoid looking at the event with a victim mentality. Each person needs to take responsibility for their own role in the conflict." — Maureen McMann, Medford, Mass.

"The only way we can reconcile our differences is to let our guard down. Fear is our greatest hindrance. We are afraid to let people know us." — Don Yellow (HeHaKa Cik ala) Little Elk, Rapid City, S.D.

"Unconditional love. To forgive someone is to not look at the past. You have to let them start out with a clean slate." — Patti Gustavson, Fairfax, Va.

"Honest communication. You have to be willing to sit down with that person and say, 'Look, let's talk this over.' Both of you have to be able to speak calmly and listen equally calmly to what the other person's concerns are. It can't be a one-way street." — Gordon Southan, Oldsmar, Fla.

"Selflessness. You have to think more about how the other person may be hurting so you can look beyond your own hurt and try to heal theirs." — Noel Martinsen, Kenner, La.

An upcoming edition asks: Is the world more peaceful today after recent wars? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Resume Community Life Soon Or Leave, Dominicans Tell Theologian

ROME (CNS) — The Dominican headquarters in Rome said it will dismiss Father Matthew Fox from the order unless the controversial theologian returns soon to community life in the Chicago province. Father Fox had previously refused to do so, saying he wanted to continue his work in "creation spirituality'' in the San Francisco area. Dominican master general Father Damian Byrne said in a statement March 18 that it was his "express wish that Father Fox should comply with the assignment given him by his provincial and I have given him a limited time to comply.'' The Chicago province of the Dominicans had asked Father Fox to return to community life there to accommodate an ongoing dialogue about his writings, which have been under investigation by the order and by the Vatican's doctrinal congregation.

Pittsburgh Priest Named Rector At Theological College

WASHINGTON (CNS) — Sulpician Father Howard P. Bleichner of the Diocese of Pittsburgh has been appointed rector of Theological College at The Catholic University of America in Washington, effective July 1. He succeeds Sulpician Father Lawrence B. Terrien, who is completing his sixth year as rector. Father Bleichner, executive director of the U.S. bishops' Secretariat for Vocations and Priestly Formation, was rector of St. Patrick's Seminary in Menlo Park, Calif., from 1978 to 1988.

Daly Clan To Gather In Ireland

MOUNTAINSIDE, N.J. (CNS) — The Daly clan will be gathering in Ireland April 18-26 for a pilgrimage headed by Cardinal Cahal B. Daly, the primate of all Ireland. Anyone with the last name of Daly or its many variants — including Daley, Daily, Dailey, Dalaigh, O'Daly and O'Daily — is welcome. They are rooted in the old Irish name Dalaigh, which means "the caller of assemblies.'' The family distinguished itself as poets and historians, traditionally as chief bards to the kings of Ireland.

Adrian Dominicans Elect New Prioress

ADRIAN, Mich, (CNS) — Sister Patricia Walter was elected prioress of the 1,300-member Adrian Dominican congregation. Four other Dominicans were elected to leadership posts in the order. Their six-year terms begin July 1. Sister Patricia, from Chicago, is assistant professor of systematic theology at St. Mary Seminary in Cleveland. She received her licentiate from the Jesuit School of Theology and her doctorate from the Graduate Theological Union, both in Berkeley, Calif. Elected councilor/vicaress was Sister Patricia Siemen, who hails from Michigan. She is chapter prioress for the Dominicans' mid-Atlantic region. She holds a law degree from Northeastern University in Boston and has worked with migrant farmworkers in Florida.

Cincinnati Man Mushing For Missionaries Completes 1,159-Mile Course

WASHINGTON (CNS) — A Cincinnati man who participated in the 1992 Iditarod dog sled race to benefit Comboni missionaries throughout the world finished the 1,159-mile course March 14, two weeks after he had begun. Jim Oehlschlaeger, a 45-year-old businessman from the Cincinnati suburb of Mack, crossed the finish line in Nome, Alaska, at 11:30 p.m. March 14, putting him in 50th place among the 76 mushers who began the race. In a telephone interview with *Catholic News Service* from Nome March 17, Oehlschlaeger said participating in the Iditarod was "very interesting'' and "enjoyable'' and "causes you to think about who you are, where you're from and about your relationship with religion and the environment.''

40,000 Attend Wake, Funeral Of Brazil's Sister Dulce

SALVADOR, Brazil (CNS) — More than 40,000 people attended the wake and funeral of Sister Dulce, a nun who was known throughout Brazil for her work with the poor of Bahia state. Sister Dulce, 77, died March 13 in Hospital Santo Antonio, which she founded. Cause of death was internal hemorrhaging, but she had been hospitalized for 16 months and suffered for 35 years from a chronic bronchial ailment. Pope John Paul II sent a message calling Sister Dulce's work "an example for humanity.'' Soon after the announcement of her death, a campaign was begun for her beatification.

Elected Chinese Bishop, Once Jailed For Faith, Dies In China

HONG KONG (CNS) — A Chinese bishop, who spent 21 years in prison for his faith but then accepted election to his diocesan post by the state-approved Catholic organization, died March 6. Bishop Paul Han Xirang of Qingdao, in northeastern Shandong province, died after a six-month bout with liver cancer at the age of 74, reported UCA News, an Asian church news agency based in Thailand. His death leaves the diocese with three priests, two more than 80 years old, to serve 3,000 Catholics. Bishop Han's body was cremated March 10 and, in accordance with his will, some of the ash was buried in the Qingdao cathedral and the rest in his hometown of Han Village.

Pope Names Oblate Official Bishop Of Timmins, Ontario

VATICAN CITY (CNS) — Pope John Paul II has named the former vicar general of the Oblates of Mary Immaculate as the new bishop of Timmins, Ontario. The new head of the diocese is Father Gilles Cazabon, who has lived in Rome since 1986, where he served as deputy to his order's superior. The Diocese of Timmins, in northern Ontario, has been vacant since December 1990, when Pope John Paul accepted the resignation of Bishop Jacques Landriault for reasons of poor health. The 58-year-old bishop-designate was born in Verner, Ontario. He completed his secondary education at the Juniorate of the Missionary Oblates in Ottawa, the Canadian capital.

Michael Long (l) of Yadkinville, N.C., a seminarian for the Diocese of Charlotte, w installed in the ministry of reader March 2 at Saint Vincent Basilica in Latrobe, Pa. He greeted by Bishop Joseph Adamec of the Diocese of Altoona-Johnstown and Benedicti Father Thomas Acklin, rector of St. Vincent Seminary.

Diocesan Seminarian Installed As Reader

LATROBE, Pa. — Michael R. Long of Yadkinville, N.C., a seminarian for the Diocese of Charlottewas one of 16 seminarians installed in the ministry of reader March 2 at St. Vincent Basilica in Latrobe.

Bishop Joseph Adamec of the Diocese of Altoona-Johnstown, Pa., installed the candidates who were presented by Benedictine Father Thomas Acklin, rector of Saint Vincent Seminary.

The rite of installation took place during a celebration of the Eucharist at which Bishop Adamec was the principal celebrant and homilist. Priests of the Saint Vincent community, pastors and friends of the candidates were concelebrants.

The main function of the reader is to read the Word of God in the liturgical assembly but he also assists the faithful to prepare for worthy reception of the sacraments.

Long is the son of Bobby K. Long of Yadkinville. He is a 1986 graduate of Pfeiffer College in Misenheimer. N.C.

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Scripture

Readings For The Week Of March 29 - April 4

Sunday: Joshua 5:9, 10-12; 2 Corinthians 5:17-21; Luke 15:1-3, 11-32.

Monday: Isaiah 65:17-21; John 4:43-54.

Tuesday: Ezra 47:1-9, 12; John 5:1-3, 5-16.

Wednesday: Isaiah 49:8-15; John 5:17-30.

Thursday: Exodus 32:7-14; John 5:31-47.

Friday: Wisdom 2:1, 12-22; John 7:1-2, 10, 25-30.

Saturday: Jeremiah 11:18-20; John 7:40-53.

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Love One Another As Christ Loved His Church

shop John F. Donoghue visits Capuchin Poor Clares at Wilmington, Del.

Poor Clares May Establish Cloistered Monastery In Diocese

By JOANN KEANE
Associate Editor

CHARLOTTE —Bishop John F. onoghue has initiated discussions with e Capuchin Poor Clare Nuns in hopes bringing the cloistered community to e diocese.

If the negotiations pan out, the Poor ares will become established as the ly cloistered monastery in the 46-unty diocese.

The plans hinge on location. Ide-ly, the mountainous region of Western orth Carolina is envisioned as home r the cloistered community. While e diocese does not have the desired operty, Msgr. John J. McSweeney, ancellor and vicar general in curia of the diocese, is hopeful "someone will be generous enough to donate a large site of land with a home, for the establishment of the monastery."

"I realize this may sound idealistic, but perhaps someone may just wish to be the founding person for the establishment of a monastery," said Msgr. McSweeney.

While Bishop Donoghue's invitation is to the order in general, it is likely the group of possibly 10-15 sisters would come from Mexico. Currently, there is a large contingent of Poor Clare Nuns stationed in Mexico. It is the order's desire to fan out in this country to serve dioceses in prayerful contemplative style.

As a cloistered community, the Poor Clares' vocation calls them to become "abandoned totally to God in solitude and silence, in feverent prayer and generous penance."

"The primary purpose of the monastery," said Msgr. McSweeney, "is continual prayer for the people of this diocese. These women literally dedicate their lives totally to prayer and offering of themselves for others to the Lord."

They provide their own sustenance through many of the different talents that the sisters possess," said Msgr. McSweeney. For example, in some monasteries, sisters work as seamstresses, while candy making or art work may provide a modest income for their continuing ministry. "In one location, they do all the cooking for a Head Start program. The food is brought to the monastery and the sisters prepare the food, and then it is distributed."

The Capuchin Poor Clare Nuns profess the Rule of St. Clare according to spirit and ideals of the reform approved by Pope Paul III in 1535. It is characteristic of them to develop the comtemplative mission in rigorous withdrawal from the world and solitude, as well as to cultivate poverty and austerity of life in simple fraternal communion.

The nuns strive to adore and contemplate God assiduously, adhering faithfully to the spirit of St. Francis and St. Clare and following the poor and crucified Christ "by way of simplicity, humility, and poverty."

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Help Wanted: Director of RCIA, Liturgy and Adult Ed. for 1,500 family parish. Salary commensurate with education and experience. Resume by April 1 to Maryann Tyrer, Chairperson, Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville NC 28304

Federal Judge Dismisses Rabbi's Suit Against Cardinal Glemp

NEW YORK (CNS) — A federal judge has dismissed New York Rabbi Avi Weiss's lawsuit against Polish Cardinal Jozef Glemp of Warsaw, ruling that the rabbi failed to give the cardinal proper legal notice of the suit.

Rabbi Weiss made international headlines in July 1989 as leader of a demonstration against a controversial Polish Carmelite Convent at the former Nazi death camp at Auschwitz. He has been trying for more than two years to sue Cardinal Glemp for slander because of critical remarks about the demonstrators that the cardinal made in a homily the following month.

In his ruling March 18, U.S. District Judge Robert P. Patterson Jr. of New York threw out the testimony of the two licensed process servers hired by Rabbi Weiss to serve the papers on Cardinal Glemp when he was visiting Albany, N.Y., last Sept. 25.

Aline M. Frisch and her assistant, Renee E. Lewis, both testified that as Frisch approached the cardinal she said in a loud, clear voice: "Cardinal Glemp. I am an officer of the court. I have legal papers for you."

Both testified that Frisch then tucked the papers between the cardinal's arm and torso, but a priest brushed them down to the sidewalk.

But Patterson ruled that raw video and audio tapes of the event shot by a television cameraman showed that Frisch never called the cardinal by name, used no words that would identify her as a court officer or the papers as legal documents, and did not touch the cardinal with the papers. The papers touched only the priest who brushed them aside.

The judge said the audio tapes confirmed an expert's testimony that the only decipherable words spoken by a female voice to the cardinal at the moment in question were, "You want this for the..."

Secular Franciscans Mark Anniversary

HICKORY — The Brother Francis Fraternity of Secular Franciscans, whose apostolate is the Catholic Conference Center, celebrated the first anniversary of its fraternity and profession Sunday, March 8.

An outdoor Mass was celebrated with a reading of the Admonitions of St. Francis. Following the Eucharist, a covered dish dinner was held at St. Mary's House on the conference center grounds. Guests from neighboring parishes joined the jubilants.

Prospective Secular Franciscans may contact Bill Brockhoff, minister of the fraternity, at (704) 464-5113, or Capuchin Father John Aurilia at (704) 327-7441.

DSA (From Page 1)

The second, which encompasses Appeal Sunday, is to increase the amount pledged to fund the 23 ministries. Last year's Appeal Sunday brought in pledges that compiled nearly one quarter of the entire campaign. "Last year, 61 parishes and missions went over their goal, and 39 of those went over on Appeal Sunday," says Kelley.

This years DSA goal of $1,590,000 represents a 5.5 percent increase over last year. The DSA budget is divided into four areas: Social Service Ministries, which receive 35 percent, Educational Ministries, 42 percent, Multicultural Ministries, 12 percent, and Special Ministries, 7 percent.

"I realize the many obligations people already have, and it's only because I feel the work is going to benefit the entire diocese, that I appeal to all our people to give what they can and make the DSA successful, so thousands can be helped," says Bishop Donoghue.

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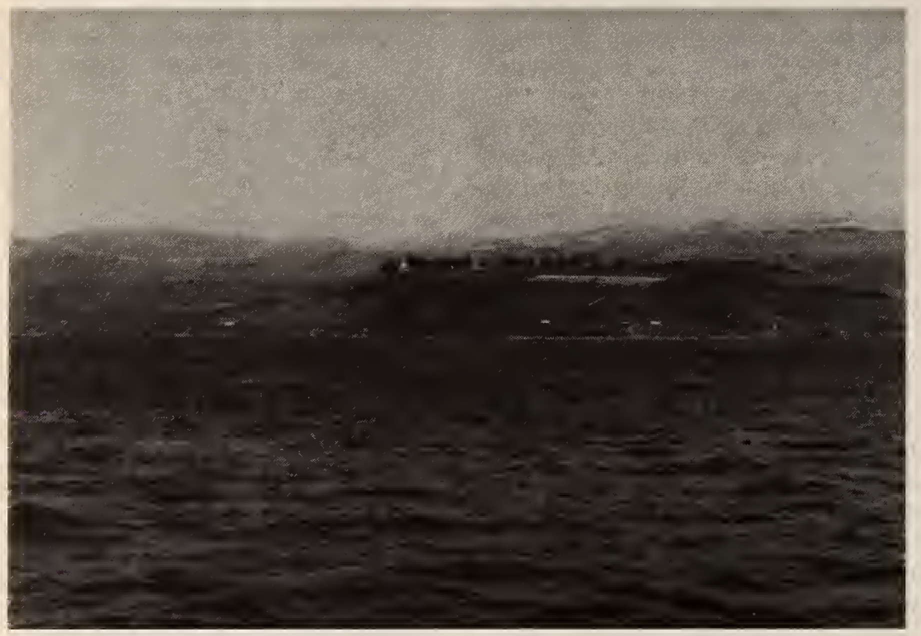

Mar de Galilea o Lago de Tiberíades Foto por P. SILL RUEDA

Al Anochecer, Descendieron sus Discípulos al mar, y Entrando en una barca, iban Cruzando el mar hacia Cafarnaum. Estaba ya oscuro y Jesús no había venido a ellos. Y se levantaba el mar con un gran viento que soplaba. Cuando habían remado como veinticinco o treinta estadios, vieron a Jesús que andaba sobre el mar y se acercaba a la barca; y tuvieron miedo.

Mas El les dijo: "Yo soy no temáis". Ellos entonces con gusto le recibieron en la barca, la cual llegó en seguida a la tierra adonde iban. (Jn. 6: 16-21)

Tierra Santa
Jesús sobre las aguas

Por PADRE SILL RUEDA

El lago de Tiberíades para algunos, es el mismo mar de Galilea que tantas veces leemos en los Evangelios y hoy se nos presenta como un oasis de agua en medio de las fértiles regiones de Galilea.

Sobre este mar tranquilo y sereno, alimentado por el Rio Jordán que baja de las laderas del monte Hebrón, se han escrito muchas historias, pero la más grande fue cuando Jesús caminó sobre las aguas al ir a visitar a sus discípulos que estaban pescando.

Aquella noche la luna se habia demorado por salir temprano, un grupo de nubes la había tapado, formando sobre el lago una capa más densa de penumbra. Solo a lo lejos se veía la silueta de la barca de Pedro que se movía en el agua. Con él algunos de sus compañeros permanecían ocupados en la faena de la pesca.

Depronto a un leve moviemiento todos fijaron la mirada con una expresión de sorpresa sobre un punto blanco que se movía hacia la barca, creyendo ver un fantasma. Los ojos de los discípulos todabía no estaban preparados para ver cosas maravillosas.

Jesús conociendo la devilidad de sus amigos les dice: "no temáis, soy yo"y seguía caminando sobre las aguas del mar con paso firme. El mar se iba abriendo a su alrededor y las olas se hacían fuertes como piedras, mientras una suave brisa los refrescaba a todos. !Que maravilloso era ver caminar a Jesús en aquel lago, seguro de sí mismo, hacia la pobre barca de Pedro, llena unicamente de redes vacías!

!Solo los pies de Jesús eran capaces de hacer semejantes milagros!

Las aguas que antes habían estado turbulentas por el encuentro de los frios vientos que venían del sur y el tibio aire de las colinas de Magdala y el Valle de las Palomas, se habían hecho mansas con las pisadas del Maestro, a pesar de que los pescadores que le veían seguían creyendo que era un sueño o una ilusión lo que tenían al frente.

En medio de la bruma la embarcación estaba al vaivén de las olas y allí todabía permanecían algunos dormidos. A su alrededor el mar seguía sosteniendo los pies de Jesús que cada vez estaban más cerca de ellos.

Antes del alba fue este acontecimiento y el Señor andando por el mar llegó hasta la barca y calmando los temores de sus discípulos subió a ella. Ninguno de los que lo vieron se explicaban como lo había hecho. !El milagro estaba patente!

Es justamente lo que necesitamos hoy en día, que Jesús siga caminando sobre las aguas de este mar turbulento en que vivimos. Que apacigue nuestros temores que son muchos. Que nos llene de su espiritu de poder y sabiduría para hacer cosas buenas y nuevas todos los días. Que no sintamos temor cuando se acerca a nosotros en forma de pobre desposeído de todo, de enfermo contagioso, de refugiado y abandonado a todo desamparo social. En forma de emigrante y sin muchas esperanzas. En forma de vagabundo y vicioso. Que no creamos que es nuevamente un fantasma o un "aparecido". Sino que lo veamos a El, al Cristo real y vivo que camina hacia nosotros todos los días y de muchas formas nos extiende la mano par salvarnos y no dejarnos ahogar por e mar de pasiones que nos rodean.

Démosle también nuestras mano para que suba a la barca de nuestra vidas y aplaque la tempestad que todo llevamos por dentro.

29 de Marzo, Cuarto Domingo de Cuaresma

Por PADRE EDMUNDO ANDRÉS
(Tomado de "Nuestra Parroquia")

La palabra de este domingo nos revela el gran bien que espera a los que, reconociendo su necesidad, deciden cambiar y buscar de nuevo la graciosa misericordia del Padre.

El pueblo de Israel, sintiendo la opresión y humillación de Egipto, emprendió el camino de la liberación a través del mar y del desierto. Dios lo espera en la "Tierra Prometida", dond son despojados del oprobio de Egipto y celebran alegremente la Pascua de s liberación.

El P. Alan, el P. Philip, el P. Sill, Alicia, Carmen, Ines, Abelina y Argelia con el Sr. Obisp John F. Donoghue antes de salir para Tierra Santa. Fòto por JOANN KEAN

Regresó Peregrinación de Tierra Santa

Con gran entusiasmo y alegría regresó de Tierra Santa la peregrinación que un grupo de hispanos de la diócesis de Charlotte habian organizado con el Padre Sill Rueda y los Padres Capuchinos, Alan Dec y Philip Volpe. Fueron días de regocijo y meditación los que pasaron por Jerusalén, Nazaret, Belen, Jericó, Rio Jordán, Mar de Galilea y otros, todos ellos con el espiritu del Señor que se hacia presente en cada lugar. En todas las misas que se celebraron en los lugares santos durante esos días, se tuvo muy en cuenta las necesidades de todos los hispanos, hombres y mujeres, jóvenes, niños, ancianos y enfermos que forman la comunidad de Charlotte y se depositaron en el Santo Sepulcro las peticiones que muchos de ellos habían enviado.

Esta alegría y emoción que sintieron todos los del grupo, al pisar la misma tierra que recorrió Jesús, la quieren transmitir a todos los que leen estas páginas del periódico diocesano, deseando que alguna vez ellos también puedan viajar a Tierra Santa y sentir como ellos la misma emosión.

Los que formaron el grupo fueron: P. Allen Dec, P. Philip Volpe (de Hendersonville) P. Sill Rueda, Carmen Misiara, Alicia Rodriguez, Argelia Acosta, Olga Montagnino, Abelina Placencia, Ines Espin (de Charlotte María Ruiz, Lucila Cifuentes, Fann Abrus (de Bostón) Charo Calderon Isolina Balboa (de Chicago) Magdalen Moncayo, Ligia Vallejo y Faust Fuentes (de Quito Ecuador)

Noticias Locales

Retiro Cuaresmal

Como preparación para la Seman Santa el Padre Silverio Rueda dirigir un Retiro Espiritual para los hispanos d Charlotte, los días 6, 7 y 8 de abril, en e Centro Católico Hispano, 1504 de l Waverly Ave. Comenzando a las 7 PM con una conferencia, seguida de oració y oportunidad para recibir el Sacrament de la reconciliación. Para má información llamar al número 335 1281

Cuaresma

Significa cambio, reflexión penitencia, oración. Pongámonos en est camino para entender mejor en qu consiste la pasión, muerte y resurrecció de Cristo y que sentido tiene nuestr vida cristiana.

e new church for Holy TrinityMission in Taylorsville is simple and pretty. Bishop John Donoghue dedicated the structure March 22.

Photo by FATHER FRANK O'ROURKE

edicate (From Page 1)

ice of worship but also as a gathering ice, said Loudermelk.

After the dedication ceremony, lunch is served in a basement under the parish, iere a few weeks ago the first and reportly successful teen social and dance was ld.

During the homily, Father Waters d, "We are here today because we lieve in Jesus Christ. He gives us hope; give us life, now and in the future ... Our d is not someone far off but present to always in this, His dwelling place, and us as a community."

Father Waters encouraged parishiors — some in church clothes, others in ns and work clothes — to support one another. "The only way this church will bear fruit is if we say, 'I am my brother's keeper.'"

Christ exemplies what a Christian community should do and how it should live, said Father Waters. The people of a faith community can take heart in the unfailing faith of Moses, he said. And they can take their cue from the story of a farmer who shares his faith with others, bringing people closer to the Lord.

Father Waters altemated between English and Spanish, so everyone could understand his message. Father Waters says Spanish Mass every Sunday evening in Taylorsville. Even so, he will translate during moming Mass if he sees but one Hispanic in the congregation.

Father Frank O'Rourke, rector of St. Patrick Cathedral in Charlotte, was the master of ceremonies for the dedication.

DESCUBRE La Fe

18. ¿QUÉ ES EL SACRAMENTO DEL ORDEN SAGRADO?

Jesús es el sumo sacerdote eterno para el nuevo Pueblo de Dios, el mediador entre Dios y la raza humana.

Jesús le dió a Sus apóstoles la misión de continuar Su sacerdocio único. Mediante el maravilloso Sacramento del Orden Sagrado, Él continúa pasando a los obispos este poder para participar en Su sacerdocio y, por el Orden Sagrado, faculta a los sacerdotes y diáconos para servir en una forma única.

Jesús elije al clero para servir a Su pueblo como signo de Su presencia y ministerio. Ellos ejercen su ministerio en la persona de Cristo. Los sacerdotes ordenados tienen facultad para presidir en la Eucaristía, para perdonar los pecados en nombre de Jesús, para ungir a los enfermos, para dar ciertas bendiciones. Ellos están autorizados por el obispo, el sacerdote pleno, para predicar la Palabra y ejercer funciones de liderazgo pastoral en la Iglesia. Ellos viven una vida especial para poder ser mejores instrumentos de Jesús. El celibato ayuda al sacerdote a mostrar su adhesión a las cosas de Dios, a estar completamente disponible para el ministerio, a demostrar la totalidad de la llamada de Jesús. Esto también ayuda al pueblo a entender la intimidad del amor de Jesús.

En una forma particular, Jesús está presente entre nosotros como líder servidor en Sus sacerdotes.

Debido a su gran responsabilidad, los sacerdotes tienen que pasar ocho años de formación espiritual, pastoral e intelectual después de la escuela secundaria y se espera que continúen su educación durante todo su ministerio.

Haga el bien para Dios, no para sí mismo

Por el OBISPO JOHN F. DONOGHUE

Lei un comentario en el periódico dominical a cerca de un libro sobre como haciendo cosas buenas para otros, se puede fisicamente sentir mejor. El autor estudió 132 individuos duarante y después de ser testigos de una película sobre la Madre Teresa, ayudando a los pobres de Calcuta.

Inmeditamente después de la película, se tomaron pruebas de saliba de los participantes, mostrando un aumento en el nivel inmunoglobínico A, que es un componente vital del sistema inmunológico humano.

Lo que el autor concluye con esta y otras evidencias es que ayudando a otros tiene beneficios saludable para quien presta la ayuda. El autor, el mismo un voluntario activo, encontró que un gran número de personas consultadas (el 95 por ciento) mostraron inmediatamente sentirse mucho mejor después de prestar alguna ayuda. El libro sigue recomendando como encontrar voluntarios para trabajar e inclusive como no cansarse.

Ciertamente un libro sobre trabajo voluntario es muy necesario y yo creo que es un defecto acercarce a hacer un buen trabajo sin conocimiento de él.

A través de dos décadas en los Estados Unidos el énfasis en los medios de comunicación ha sido la propia persona, el ego. Hemos sido bombardeados por mensajes destinados a hacernos ricos, una mejor presencia, una mejor presentación personal, un cuerpo y cara mejores. La ironía es que en general el pueblo Americano no parece ser feliz.

Puede ser que nuestra intensión por más buena que sea no está bien orientada Hubo un tiempo en el campo cuando la gente hacía cosas buenas por los otros sin pensar como se iban ellos a sentir después. Ayudarse el uno al otro era natural y común. Cuando se ayuda a un vecino a construir algo, se puede esperar también que él algún día le ayudará en sus necesidades. Esto hace parte de ser comunidad.

La Iglesia Católica, la comunidad de los hijos de Dios, siempre ha invitado a sus miembros a trabajar bien y a compartir. Nuestra historia está rica en ejemplos de personas ayudando a otros y lo que se ha tratado de hacer por años es cambiar lo malo de la gente. La Iglesia sigue llamando al ministerio del servicio, pero en la tradición del Evangelio quién fue el que nos dijo que tomáramos la cruz y lo siguiéramos? Cristo Jesús, El mismo nos dijo y nos recordó que la recompensa estaría en el reino de los cielos.

Es interesante que el autor de este libro, escogiera un documental de la Madre Teresa para mostrar este tópico. De hecho la Madre Teresa ha llegado a ser para la gente de todo el mundo, un vivo ejemplo de alguien que sabe sacrificarse. Pero más que predicar al mundo como se siente ella al hacer el bien, nos invita a todos ha hacer más sacrificios, a dar más amor, gastar más tiempo y energía por los otros. Ella ha sido la que ha hablado por los que tienen necesidades, por los más pobre y enfermos y en especial por los que no dejan nacer, como regalos preciados de Dios. Para sentirse bien la Madre Teresa no habla mucho de lo que hace, pero si promueve el amor de Cristo que ella ha experimentado y por el cual humildemente da gracias a Dios.

La Madre Teresa no tiene miedo de cambiar a la gente, como Cristo ella llama a la gente a servir porque esa es la voluntad de Dios. Desafortunadamente ese mensaje se ha convertido en frio y retórico para aquellos que nos hacen creer que si lo que hacemos no tiene beneficio propio , no sirve.

Como el comentario del libro decia: "Espero que como complemento a un impulso altruista, el incentivo de mejorar la personalidad y el físico entusiasman a más personas a hacer el bien". "Es una forma de egoismo que nos sirve muy bien".

Yo tengo una mejor respuesta. Sigamos a Cristo y obedezcamos al Padre. Oremos para pedir iluminación en lo que hacemos y tengamos fe que Dios nos dirigirá a donde tenemos que ir. Coloquémos nuestro corazón y nuestra mente en compartir a Cristo con los demás,que la recompensa estará fuera de este mundo.

Heart (From Page 2)

watch out for cheeses and ice cream. Some are super high in fat content. Go for the "light," reduced fat versions.

People could shave off nearly all the excess grams of fat and not miss it, and yet be a lot healthier, said Castelli.

"Whether we could be like the 4 billion people living in Asia, Africa and Latin America who never get arteriosclerosis, that is a big item of debate," he said. But this much is known: "Ever since the Japanese changed their eating habits and doubled their intake of saturated fats to about 30 grams a day (in the last several decades), the incidence of heart attacks and strokes has quadrupled, he said.

But diet alone won't make for a healthy heart. It needs to be combined with exercise. By eating healthy foods and exercising, people can begin to rid their systems of all those nasty fatty deposits, said Castelli.

How about cigarette smoking? "Any more than zero a day and you're in trouble," said Castelli.

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Diocesan News Briefs

Spelling Bee Winners

CHARLOTTE — Andrew Romero, a seventh grader at St. Ann, won the regional spelling bee for grades 4-8 March 12 at St. Patrick School.

Brian Toomey, a St. Gabriel eighth grader, was the runner up. Erin Combs, a seventh grader at St. Patrick, was third, and Michelle Shomo, an eighth grader at Our Lady of Assumption, was fourth.

Coloring Contest

CHARLOTTE — Erika Porter of Our Lady of Assumption School won the State of North Carolina Coloring Book Contest for 1992 sponsored the Knights of Columbus.

Free-Throw Contest

CHARLOTTE — Five students who competed in a free-throw contest for ages 10-14 sponsored by the Knights of Columbus Council #770 at Charlotte Catholic High School have advanced to the state finals. The finals are March 28 in Hope Mills, near Fayetteville.

The students are Ashley Porterfield, 11, Margot Wintz, 12, Samantha Simms, 13, and Seth Wilfong, 11.

Spaghetti Feast

SPRUCE PINES — The Women's Guild of St. Lucien Church is hosting a spaghetti dinner in the church hall March 29 at 4 p.m.

Tickets are $4 for adults and $2 for children ages 6-12. There is no charge for children under 6.

For more information, call Vera Lanza, (704) 765-7707.

School Applications

WINSTON-SALEM — Bishop McGuinness High School is accepting applications for the 1992-1993 school year. For information, call the admissions office at (919) 725-4247.

Widowed, Separated and Divorced

HICKORY — Past retreatants for Widowed, Separated and Divorced Diocesan Retreats are invited to a planning session Sunday, March 29 from 1 p.m.-4 p.m. at the Catholic Conference Center in Hickory. Participants will plan the next retreat, which is scheduled at the center July 10-12.

The Blue Ladies

HIGH POINT — The Blue Ladies of Maryfield Nursing Home are seeking volunteers to serve at the nursing home. For information, call Betty Salter, (919) 643-7462.

Stations of the Cross

HICKORY — The Brother Francis Fraternity of Secular Franciscans is conducting outdoor Stations of the Cross at the Catholic Conference Center each Sunday during Lent at 3:30 p.m. For more information, call Capuchin Father John Aurilia, (704) 327-7441.

KKK Denunciation

BREVARD — Sacred Heart Church is circulating a petition to denouce the Klu Klux Klan, which was granted a permit for an April 4 public assembly. The KKK applied for the permit to protest the incarceration of James Earl Ray, convicted assassin of Dr. Martin Luther King Jr.

A.A. Members

MAGGIE VALLEY — A spiritual retreat for Alcoholic Anonymous members is April 26-28 at Living Waters Reflection Center in Maggie Valley. All A.A. members, men and women, are invited to attend. Cost is $70 and includes room and board.

For more information, Call Danny K. at (704) 689-9867 from 5 p.m.- 7 p.m., or Mary D. at (704) 891-2531 from 8 p.m.- 10 p.m.

Men's Retreat

LINVILLE — All the men of St. Lucien and St. Bernadette parishes are invited to an overnight retreat for spiritual renewal at St. Bernadette Church April 10-11. For more information, call the parish at (704) 765-2224.

Pro-life Billboard Campaign

GREENSBORO — Pro-life Action League of Greensboro is sponsoring a billboard campaign for Mother's Day. For a $5 donation, a name will appear on six billboards in the Greensboro area.

Fun Fundraiser

HIGH POINT — The Immaculate Heart of Mary community (church and school) is sponsoring Outreach Fun Raiser, a spaghetti dinner, auction, raffle, bake sale and childrens' bingo and movie March 28. Proceeds will benefit the Outreach Program of High Point.

For more information, call Julie Milanese, (919) 886-4961 or (919) 869-4172.

Holy Week Retreat

HICKORY — The Catholic Conference Center is sponsoring the third annual retreat during Holy week for laity and religious. The retreat begins Holy Thursday, April 16, with an 8 p.m. liturgy and ends Easter Sunday, April 19 at noon.

For more information, call Alice Cote, CCC sales director, (704) 327-7441.

Fashion Show

DENVER — The Ladies Guild of Holy Spirit Church is sponsoring a fashion show at the church Thursday, April 2 at 7:30 p.m. Tickets are $5 and include cofee and dessert.

For more information, call Marie Lisi, (704) 483-6448.

Spiritual Growth Retreat

KING — Good Shepherd Church is planning "Spiritual Growth," a one-day retreat Saturday, April 11 from 9:30 a.m. to 6:30 p.m. The retreat will be presented in three segments designed so each can be attended individually or in succession to help those who cannot come for the entire day.

For more information, contact Sandy McHugh at (919) 351-2991.

Parish Mission

CLEMMONS — Paulist Father Don Pologruto will conduct a parish renewal at Holy Family in the parish center March 30, 31, April 1, 2 from 7:30 p.m. - 9 p.m.

Father Pologruto is noted for his work in the area of reconciling alienated and inactive Catholics.

The theme for the renewal is reconciliation. Parishioners will explore the causes of sin and alienation in their lives. Secondly, they will explore the Gospel mission of offering mercy and forgiveness to which all Catholics are called.

Parish Renewal

GREENSBORO — St. Pius the Tenth is planning its annual parish renewal March 29-31. Franciscan Father Charlie Finnegan will speak on "Conversion and Transformation into People of the Kingdom."

The morning session will start at 10 a.m., followed by Mass at noon. The evening session will begin at 7:30 p.m. and include a paraliturgical celebration. The sacrament of reconciliation will be made available at Tuesay night's service, followed by St. Joseph's Table.

For more information, contact the parish office at (919) 272-4681.

Crisis Pregnancy

HICKORY — The 1992 Hickory Crisis Pregnancy Center's "Walk for Life" is Sunday, April 5. The center is dedicated to providing a full range of free services, as well as alternatives to abortion. For more information, call Dick McDonald, (704) 328-3605.

House Of Mercy

BELMONT — The House of Mercy, a home for AIDS patients, is in need of paper products, toiletries, linens, cash for Christmas and birthday gifts, a 13-inch color TV with remote control, small tape recorders, notebooks, markers and poster boards for signs and banners, and two-liter bottles of soda pop. For information, contact Mercy Sister Mary Wright at (704) 825-4711.

Unemployment

GREENSBORO — St. Pius the Tenth Parish is forming a support and networking group for people who have lost their jobs. To indicate interest, contact Loren Morse at (919) 282-0464, or Bob Allmendinger, (919) 288-4294.

Diocesan Choir

CHARLOTTE — A diocesan choir is being formed to sing at the Mass of the Chrism Tuesday, April 14 at St. Patrick Cathedral in Charlotte. Rehearsals w be Sunday afternoons March 29, Apri and April 12 from 3 p.m.-4:30 p.m.

Choir members from all parish and others interested in participating this special celebration are invited.

The Mass of the Chrism is a dic esan wide event for the blessing of o used for sacramental celebrations an renewal of priestly commitments.

For more information, call Fath Ken Whittington at (704) 334-2283.

The Three Ships of Columbus

LINCOLNTON — The Knights Columbus of St. Dorothy Church planning a weekend bus trip to Charl ton May 1-3 to see replicas of the th ships Columbus sailed to the N World. If anyone other than members the Knights of Columbus is interest call Bill Ilse, (704) 735- 4896.

Irish Children's Summer Progran

GREENSBORO — Host famil are needed for the Piedmont Iri Children's Summer program.

The program brings Catholic a Protestant boys and girls ages 9-11 fr Northern Ireland for six weeks to a s environment and creates opportunit for friendships crossing sectarian lin

One parent must be in the ho during the six week period from June through July 31. For more informati call Barbara Carter (919) 299-5680, Barbara Sullivan (919) 282-0543.

The Catholic News & Herald w comes parish news for the diocesan ne briefs, Good photographs, preferal black and white, also are welcon Please submit news releases and pho at least 10 days before the desired d of publication.

Upcoming Diocesan Events

Mar. 29 Charlotte Catholic High
Sophomore Class Family Mass
St. Vincent de Paul, 5:00 p.m.
Fr. Dennis Kuhn, (704) 523-5671

April 2 Fashion Show -
Dessert Party
Holy Spirit Church, 7:30 pm
Marie Lisi (704) 896-7735

April 3 1st Reconciliation &
Parish Lenten Penance Service
St. John, Tryon, 7:00 pm
Fr. John Pagel (704) 859-9574

April 3 - 5 Engaged Encounter
Weekend, Catholic Conference
Center, Hickory
Jane Anklin (704) 377-6871

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World and National Briefs

xiled Haitian Leader Says He Wants eaceful Return Of Democracy

WASHINGTON (CNS) — Haiti's iled president, Father Jean-Bertrand ristide, said his people will continue to ork for a peaceful return of democ- cy. "God asks us to love our enemies," said in an address at Georgetown niversity March 17. He invoked the achings of Jesus, Dr. Martin Luther ing Jr. and Mohandas Gandhi and rinkled his speech with biblical refer- ices. The priest-president also noted at Haitians answered the coup that isted him with non-violent resistance hich cost 2,000 lives in a bloody re- ionse from the coup leaders.

e Moyne College Rejects Student equest For Condoms On Campus

ROCHESTER, N.Y. (CNS) — A Moyne College official has rejected student request to make condoms avail- le on campus. Michael Yost, vice esident for student life, in rejecting e Le Moyne student senate proposal, lled for the formation of a task force to omote responsible sexual attitudes and haviors in the college community. lthough critics said Jesuit-run Le oyne should never have allowed the ndom debate in the first place, Yost id in a letter to the student senate that e Jesuit tradition has always encour- ged free speech and inquiry, and that e exchange of ideas will not jeopar- ze the institution's integrity.

ardinal Announces Plan For osary Vigils At Abortion Clinics

YONKERS, N.Y. (CNS) — Cardi- l John J. O'Connor of New York nounced March 14 that his archdio- se would follow the example of the iocese of Brooklyn in sponsoring ro- ry vigils at abortion clinics. Bishop homas V. Daily, who became bishop Brooklyn in 1990, instituted a prac- ce of leading the rosary at an abortion inic one Saturday each month following a Mass at a nearby church. Cardinal O'Connor, chairman of the U.S. bishops' Committee on Pro-Life Activities, said he would participate in such an event June 13. A Mass at St. Agnes Church near Grand Central Station will be followed by a march to a clinic for the rosary.

U.S. Jesuits, Central Americans Denounce Priest's Deportation

WASHINGTON (CNS) — The U.S. Jesuit Conference has joined Central American Jesuits in protesting El Salvador's expulsion of a California Jesuit. Jesuit Father Steven Kelly, 43, was deported from El Salvador March 13, two days after he tried to prevent members of the Salvadoran National Police from forcing peasant farmers off their ranch in the municipality of Jiquilisco. He had worked in the country for two years. A statement issued by the office of Father Jose Maria Tojeira, Jesuit provincial in Central America, denounced the "arbitrary and contradictory process by which Father Kelly was deported."

Nun's 'Gut Reaction' Uncovers Multimillion Dollar Hospital Scam

WASHINGTON (CNS) — It was a "gut reaction" that led a New Jersey nun to uncover a nationwide billing scam costing hospitals more than $10 million and earned her the nickname "Sister Sleuth." "Something just seemed strange," said Mercy Sister Margaret Straney of the 1988 discovery of a duplicate billing for X-ray materials at St. Michael's Hospital in Newark. Sister Margaret is president and chief executive officer of Cathedral Healthcare System, which operates three hospitals for the Archdiocese of Newark — St. Michael's, St. James in Newark and St. Mary's in Orange. That first discovery led to an FBI probe code-named Operation Catscam and to the indictment in early 1992 of at least 18 officials at New Jersey hospitals and major corporations on charges ranging from kickbacks and fraud to outright theft of large quantities of X-ray materials.

Archbishop Hurley Says He Works With Orthodox, Not Against Them

WASHINGTON (CNS) — In response to reported criticisms by a leading Russian Orthodox official, Archbishop Francis T. Hurley of Anchorage, Alaska, said he has made every effort to cooperate with the Orthodox in the Russian Far East. He also said that he sees a hopeful future for Catholic-Orthodox relations in light of positive statements by Greek Orthodox Patriarch Bartholomeos I of Constantinople which were published in Italy March 11. In telephone interviews with *Catholic News Service,* Archbishop Hurley described in detail his efforts to keep Orthodox officials informed of his work in Magadan, Russia, and to assure that the planned religion and culture center there will be an ecumenical project benefiting all believers.

Speaker Urges Applying 'Living Democracy' To Rural Issues

NOTRE DAME, Ind. (CNS) — Rural activists should build a "living democracy" in rural America by learning and applying the arts of democracy to rural issues, said a speaker at a rural ministry conference. Frances Moore Lappe, author of "Diet for a Small Planet," said active listening, dialogue, negotiation, reflection and creative controversy were some of those democratic arts. "Democracy must become a way of life, not just a set of formal institutions and rules," Lappe said. "Living democracy is all about changing the structure of power as more and more of us become involved." She made her comments during a March 9-10 conference sponsored by the National Catholic Rural Life Conference.

South African Bishop Says De Klerk Must Push Fast For Reform

CAPE TOWN, South Africa (CNS) — South African President F.W. de Klerk "must push ahead fast with reform" after a whites-only referendum showed most favored continued change in the country's apartheid system, said the president of the Southern African Catholic Bishops' Conference. The 68.7 percent of South African whites who voted to continue negotiations toward a new constitution "have lifted the shadow that hung over Codesa," said Bishop Wilfrid Napier of Kokstad, conference president. "Codesa" is the name given to the negotiations, begun in December, among the government, the African National Congress and 19 other organizations. South Africa's current constitution does not allow blacks — more than 70 percent of the population — the right to vote in national elections.

Malawi Denies Arresting Bishops

BLANTYRE, Malawi (CNS) — Malawi's government has denied arresting the nation's Catholic bishops for issuing a pastoral letter critical of the government. A spokesman said the bishops had a "prearranged meeting" with a government official. The official Malawi news agency, MANA, quoted the spokesman as saying that President-for-life Kamuzu Banda had "appealed to Malawians to maintain peace and calm despite the provocative action taken by the bishops." The spokesman also said the safety of the bishops was guaranteed. Six bishops, an apostolic administrator and a bishop-designate were reported to have been arrested March 10 and interrogated for eight hours about their Lenten pastoral letter.

Vatican Official Says Eastern Catholics Block Orthodox Relations

MILAN, Italy (CNS) — The existence of Eastern-rite Catholics and different views about missionary activities are the main stumbling blocks to improved relations with the Orthodox, said the Vatican's top ecumenist. Also needed is greater cooperation between local Catholic and Orthodox leaders, said Australian Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity.

U.N. Action On Guatemala Does Not Reflect Realities, Says Official

GUATEMALA CITY (CNS) — The U.N. Human Rights Commission resolution on Guatemala was a piece of diplomatic stagecraft that does not reflect the reality in Guatemala, said a Catholic human rights official. Commission representatives from countries with similar human rights conditions supported it "in order to avoid condemnation," said Fernando Lopez of the Guatemala City Archdiocese's human rights legal office. The resolution was adopted without a vote on March 5. The archdiocesan office said 74 human rights violations were committed in January and 89 in February in Guatemala.

DISCOVER the faith

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CUA Reviews Request By Fired Hoop Coach For Reinstatement

WASHINGTON (CNS) — Bob Valvano, who was fired as men's basketball coach at The Catholic University of America, Washington, said he wants back the job he held for three years.

Valvano, 35, and his attorney, Mike Cozzillio of Harrisburg, Pa., met with Catholic University general counsel Craig Parker March 18 for just that chance.

University spokeswoman Anne Smith said Parker agreed to review material Valvano and Cozzillio presented. Catholic University's internal grievance deadlines are to be put on hold during Parker's review.

Valvano was fired March 13; under university procedures, he would have had until March 20 to file a grievance. He said that he was told at the time of his firing his last day would be April 30. His contract originally ran through August.

He said the university fired him for an incident last season in which Valvano handed out tampons to players during a losing streak and, according to one player, called the team "a bunch of girls"; using what the school called "vulgar and abusive language" with players and at games; and allowing players to buy beer once on a road trip two seasons ago.

Although the players who bought the beer were of legal age, the beer was also consumed by underage players. Valvano did not drink.

Smith said she could not comment on what she called a "personnel matter."

Valvano told *The Washington Post* he realized the beer and tampon incidents were mistakes and that he was trying to curb his use of foul language.

"If they're going to fire someone for bad language, then every coach from high school to the pros would be gone by now," junior guard Mike Connelly told *The Washington Post*. "We're not kids. We're in college. We're adults. We've heard it before."

The team finished 21-6 this season, the most victories since basketball debuted on campus in 1911. But "we look at athletics as an educational process," Father Robert Friday, vice president for student life, told a Washington television station March 17. "Winning is not everything here."

The Washington Post reported that the firing was the result of a five-week investigation conducted by Father Friday and Tom Calomeris, the acting athletic director who is also swim coach. Team members told the newspaper they were not interviewed.

It also reported that athletic department staff members, including coaches from other sports, met March 17 with Father Friday and Calomeris to voice their concerns about the process and to ask for an explanation of why Valvano was fired.

Catholic University, an NCAA Division III school, won the Capital Athletic Conference title this season. Valvano was named coach of the year.

His brother, Jim, coached North Carolina State to the 1983 Division I title. He was fired following a 1989 university investigation of the Wolfpack basketball program and is now a college basketball analyst for the ESPN sports cable network.

Crosswinds

Crosswinds is a series of articles by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

We have been sharing some beautiful, but often sad moments of our days at Catholic Social Services.

Today, we want to let you know that we have our laughs, too. A 1991 refugee has been doing some part-time work at our office and, as is typical of the newly arrived refugee, is anxious to get the best possible grasp of spoekn English.

This refugee had studied English in school in the Soviet Union and one day wondered if anyone ever said, as she had been taught, "How do you do?" Everyone she observed just said "hello" or "hi."

Another day, more puzzled, she asked about this "thing" called Beverly Hills. If she were watching TV, there would be a reference to "Beverly Hills;" if she scanned an old movie guide, there was much reference to "Beverly Hills" and even in the daily paper, the name would appear.

I attempted to give my understanding of the versatility of this word speaking of the "rich Hollywood style" and "the Beverly Hill cowboys," and felt I had communicated the concept fairly well.

The next day, my friend brought up the phrase again, even more puzzled. It seems that she had given a talk at a local school the previous week, and when she got home yesterday, there was a thank you note from the school, signed by none other than Beverly Hills!

Racism (From Page 6)

blacks is a thing of the past. During the recent series of listening sessions among black Catholics in our diocese (Springfield in Illinois), a number of black people told stories about racial incidents which have caused them great pain in Catholic institutions like our parishes and schools. Some of the stories were decades old, but some were very, very recent.

Racism is a sin, the U.S. bishops have declared. Yet it persists in the Body of Christ. There is now some movement in our diocese among black Catholics to organize, discuss issues of interest to them and plan liturgies at which Gospel music and other aspects of African-American culture will be incorporated.

These are steps in the right direction. But they are only steps. Much more is needed, especially a more welcoming attitude — in ways that are not condescending — from the white majority. As Lamar suggested, white people must stop being surprised to find out that many of their black brothers and sisters in Christ are already in the mainstream of our communities. Not in the underclass. Not seeking to emerge from the ghetto.

Since racism is a sin, it's fair to say that the sin of racism continues to plague our entire society and infiltrate our major institutions such as workplaces and churches. What makes it possible for the new wave of racism against Orientals to arise so rapidly is that racism is already a way of life here.

How sad that we now have to battle new forms of racism when we have yet to deal adequately with the old forms.

St. Gabriel Parishioner To Join New Campbell Soccer Program

ASHLEY GRUNO

BUIES CREEK — Ashley Gruno, a parishioner at St. Gabriel Parish in Charlotte, has become the first player to sign an athletic grant-in-aid with Campbell University's new women's soccer program.

An all-state sweeperback from South Mecklenburgh High School, Gruno was named last season region, conference and county Player of the Year. She has been a captain on the North Carolina State Select Team for each of the past two seasons.

Gruno is active in numerous clubs, including Students Against Violence in Education, Students Against Drunk Driving, Young Republicans and the Future Teachers of America.

Gruno, the daughter of Don and Helen Gruno of Charlotte, chose Campbell over West Point, Berry, N.C. State and High Point. She plans to major in mass communications.

Bishop McGuinness Hoop Star Conference Player Of Year

WINSTON-SALEM — Senior Herbie Burns was named the PACIS Player of the Year in basketball for the second year in a row and two other Bishop players also were honored for their outstanding play this year.

Burns averaged 21 points and 10 rebounds a game for the Villains and led them to consecutive conference regular season and tournament championships. Burns is the third leading scorer(1,553) in school history, first among three-year players, holds the record for most points in a regulation game (46), and is the top five all-time in seven categories for career, season and game highs.

Senior Chad Kupreanik was named a first team all-conference selection. Kupreanik averaged 12 points and three rebounds a game, shot 41 percent from the 3-point line and made 78 percent of his free throws. Kupreanik is the school's all-time free throw percentage leader, holds the school record for the most 3-pointers in a game (8), and needs eight more 3-pointers (currently has 75) to break the single season record for 3-pointers.

Senior Bryan Ray was named to the second team all-conference. Ray averaged 13 points and six rebounds. Ray, a forward, also had 22 3-pointers and consistently out-battled and out-hustled larger opponents both on the defensive and offensive end of the court.

Adapted Papal Play Entered In Japanese Radio Writing Contest

TOKYO (CNS) — An adapted version of a play written by Pope John Paul II was among the entries in an international radio drama contest sponsored by Japanese radio writers.

"The Choice" is a Vatican Radio adaptation of "Our God's Brother," a play by Karol Wojtyla, the pope's given name. It was translated into English for Vatican Radio by Boleslaw Taborski. Vatican Radio's English-language program hired professional actors, recorded the play and aired it in segments on Sundays in December.

The play was one of 31 entries from 22 countries. It did not win an award.

Top award went to Mongolian Radio's "Shadow of Night," which depicts a prisoner's efforts to recall a long-forgotten song at a lonely post office on the plains of Mongolia.

Awards for the contest, sponsored by the Japan Broadcasting Scenario Writers' Association, will be presented April 22. According to Vatican Radio, the first draft of the play was written during World War II, when Wojtyla was working as a laborer while secretly studying for the priesthood. The final version of the play was probably written between 1948 and 1949. It is based on the life of Adam Chmielowski, who became Brother Albert, founded the Congregation of the Albertine Fathers and was canonized by Pope John Paul II Nov. 12, 1989.

The play was adapted by Jill Bevilacqua and was produced by Sean-Patrick Lovett, director of Vatican Radio's English program. A Vatican Radio synopsis of the play says: "Born in southern Poland in 1845, Chmielowski joined the partisans in an uprising against the Russians when he was only 17. He later became a successful painter, but in time grew dissatisfied with art and was deeply disturbed by the plight of the poor.

"The dilemma which the real life Adam faced is the raw material of this play. The artist is presented with a choice — to continue painting or to give it up and serve the poor. The drama of this choice is that there is no middle way."

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CATHOLIC NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
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sgr. John J. McSweeney, chancellor and vicar general in curia of the Diocese of Charlotte presents e Michael J. Begley award to Chrissy LaFrancis of St. Michael in Gastonia at the Diocesan Youth nference. The annual award goes to the youth who exemplifies Christian service and leadership.
Photo by JOANN KEANE

15th Diocesan Youth Conference Poses Puzzle, Challenge To Teens

By JOANN KEANE
Associate Editor

CLOVER, S.C.—In the grand scheme of things, life is a puzzle; a constant challenge to make good choices, and to do the right thing. Even the smallest action, like the pieces of a puzzle, has an effect on the greater picture.

The 15th annual Diocesan Youth Conference, "Solving the Puzzle: Finding Your Place in God," posed an image of intricate connotations. As today's teens are bombarded with complex decisions, shaped by many factors, the conference, true to its theme, set out to align teens on track with the constant battle they face in their faith fulfillment.

Three-hundred and eighty-five teens registered for the weekend retreat, held at Camp Thunderbird on the banks of Lake Wylie. The serene setting was ideal for soul-searching; the waters gently lapping at the shore. It's a nice illusion, since 385 teens aren't exactly quiet and peaceful.

Teens were given options on workshops; giving them yet another series of decisions. The diocesan Office of Youth Ministry brought in a myriad of speakers. Clergy and lay presenters offered workshops ranging from world affairs, family, death and dying to liturgical dance. They were challenged constantly to look deeper within themselves, and to reach out to others.

Festivities kicked off Friday night with a concert performed by the Age of Faith band which has become a mainstay at diocesan Youth Ministry functions. Keyboardist Rick Harwell says the band's musical challenge is to perform familiar music, without watering down the lyrics.

Saturday morning, the conference attendees were brought to community once again as keynote speaker Anna Scally focused the group for a new day, bringing the puzzle to a head once again, challenging the youth with teenage language, music.

Scally, assistant program director for Cornerstone Media, Inc. and youth ministry consultant for Tabor Publishing, wove her keynote address around the conference theme. In addition to her work with Cornerstone Media in Santa Rosa, Calif., Scally is a columnist for "Top Music Countdown," and producer and disc jockey of "One to One," a popular radio show dealing with hot youth issues.

Scally skillfully uses music in her presentation. A well-worn sound system serves her well on stage. As she asks the teens to close their eyes and visualize their image of God, music fills the hall. Softly, popular music reaches teenage ears, and their visual images intensify.

When Scally asks how many teens use music as part of their personal prayer, a smattering of hands go up. "I believe whatever music you listen to, you can, within three songs, get one you can pray," says Scally. To illustrate her point, snippets of current top-of-the-chart songs are played.

"Could this be the voice of God?" questions Scally as riffs of Mister Big's "To Be With You" flow from the speakers. "I'm the one who wants to be with you, deep inside, I hope you feel it too ...," sings Mister Big. Scally, talking over the melody brings the spiritual implications of the lyrics to light. "Could the voice be the One who wants to constantly be with us, no matter what's going on in our lives?"

Mercy Sister Carolyn Mary Coll, diocesan director of Youth Ministry surveyed the room with pride. "There is not one

See **Youth,** Page 16

32 Abortion Protesters Arrested; 1 Woman Changes Mind, Spares Child

By CAROL HAZARD
Associate Editor

CHARLOTTE — Thirty-two abor-n protesters were arrested Saturday, March for second degree trespassing during a aceful demonstration at a Charlotte abor-n clinic. After agreeing to appear in court pril 24, they were released on their own cognizance.

Karen Graham, who was among those rested at the Hallmark Clinic at 4401 lwick Rd., said she intends to agree to the cts but plead not guilty because she was ving childrens' lives. Graham is the head Action League for Life.

If found guilty, the protesters will go to l for a maximum of 30 days or pay a fine as much as $200. In the past, they have rved 36-hour jail terms or paid court costs $55, said Graham, who has been arrested ore than 20 times for blocking abortion nics.

Five children were saved Saturday, id Graham. "Four women drove away th our literature (about alternatives to ortion) and gave their children at least a y of execution, and one said she had finitely changed her mind."

About 50 people were involved in the scue attempt, the 23rd such attempt for ction League for Life, said Graham.

Three Baptist ministers and one Presbyterian minister were arrested. No priests participated in the rescue, although they have in the past.

"All our rescues are a success," said Diane Hoefling, a sidewalk counselor who spoke with seven to 10 women at the demonstration in an attempt to stop them from getting abortions. "The fact that we are down there is something I think God honors."

If a mother proceeds with an abortion and her baby is not saved this time, then another baby might be saved at a later time, said Hoefling, a Respect Life coordinator for St. Vincent de Paul and sidewalk counselor coordinator for Action League.

"We believe our presence there (at a rescue) is the only loving contact the children have before their deaths, and we believe the children know we tried to save their lives."

Although abortion protesters lose more more babies than they save, the one baby who was saved Saturday made the arrests worthwhile, said Hoefling. "It was spiritual nourishment for the 32 people who were arrested," she said.

See **Rescue,** Page 2

DIOCESAN SUPPORT APPEAL

February 1 - April 5, 1992

Knights Celebrate Anniversary...

An honor guard of Fourth Degree Knights of Columbus stands in formation with Deacon Lou Rinkus, Bishop John F. Donoghue and Father Karl Kaltreider at St. Lawrence in Asheville where a Mass was celebrated to mark the 110th anniversary of the founding of the K of C in 1882. (See story on Pag 2).
Photo by TIM REID

Knights Of Columbus Celebrate 110th Anniversary Of Founding

By MATT DOYLE

ASHEVILLE — Laetare Sunday: the time for rejoicing in the middle of Lent. The time of penance and preparation is nearing an end. Easter is near.

For the Knights of Columbus in Asheville and around the world, it was a time for rejoicing as they marked the 110th anniversary of their founding in Connecticut.

With Bishop John F. Donoghue presiding, a special Mass was said in their honor at St. Lawrence Sunday, March 29.

Originally established as a fraternal and charitable organization for the protection and benefit of Catholics and particulary immigrant Catholics, the Knights of Columbus today reach out to all the community.

In North Carolina, the Knights support Operation Lamb, which raises funds for the mentally retarded through special fundraisers, and participate in the Red Cross blood drives. They also cosponsor the Special Olympics at the Black Mountain Center.

Many of the Asheville Knights are retirees who have settled in the area bringing their faith and support for the Knights from a myriad of places. St. Lawrence Council Grand Knight Michael L. Case said the mixture "creates a lot of good ideas."

The council "feeds off the ideas and energy" of the members, said Case. Oftentimes, members will say "that is not how we did it elsewhere" and Case is able to borrow ideas from other councils and implement them in Asheville.

One goal Case set when he took over as Grand Knight in 1990 was to infuse the council with young blood. He said he has had some success with his plan because the Knights have become more visible and "they (the young) see our works and our ministry."

Case described that ministry as "acting out the Gospel message of charity, unity and fraternity." He said the Knights work to "carry out Christ's command to do good works."

To Francis Manley, a life-long resident of Asheville, the Knights of Columbus have helped him remain close to the Church and offered him a great sense of fellowship. When he became a Knight, there were only 9,000 Catholics in the state, said Manley. "We all had to hang together."

Manley joined the St. Lawrence Council in 1935. His father was a charter member.

The retired businessman said he hopes younger men will turn to the Knights. "We need a strong Catholic organization. The church needs it."

The Knights are for families, said Manley. "No council can be a success without the wives. They must be involved."

The local council celebrated its founder's day with Mass at St. Lawrence Church and a breakfast at the Asheville Country Club.

At the breakfast, Bishop Donoghue thanked the Knights for their work on behalf of the Diocese of Charlotte and the Church worldwide. He offered praise in particular for the Knights' strong stand in opposition to abortion.

Bishop Donoghue cited the Knights' adherence to the Roman Catholic Church's teachings on abortion. But, he said, the stand was right not just because it is the teaching of the Church, but because it is the "correct moral postion for anybody who believes in the sanctity of life."

Abortion was addressed by two other guests at the breakfast, U.S. Rep. Charles H. Taylor (R-11th N.C. District) and State Sen. Robert C. Carpenter (R-29th District).

Carpenter, a Knight and former district deputy, said he believed that "being pro-life is not a political liability. I once thought it was." The only Catholic in the State Senate said he once had his political career threatened because of his opposition to abortion.

Taylor tied abortion to the breakdown in families and an increase in crime. He said allowing a young girl to have an abortion without her parents' permission sends all the wrong signals to young people.

Taylor said it tells the young their parents are "useless" and perform "no real role."

In order for the state to be credible, parents must be irrelevant. Once that is done, said Taylor, it is hard to hold parents responsible for the actions of their children and it destroys parental authority.

One of the earliest recollections of the Knights of Columbus for many Catholics may be of the more visible functions they serve as honor guards at various Church celebrations. Bishop Donoghue was escorted at the celebration in procession by the Fourth Degree St. Lawrence Assembly led by Martin J. Ambrose.

This colorful detachment bears the symbolic dress of Christopher Columbus, said Ambrose. The Knights are bedecked with plumed hats, capes, and swords and scabbards suggesting the idea of the protector of the faith and the explorer personified in Columbus.

Even his title, Faithful Navigator, carries on the symbolic tradition, said Ambrose.

One other value that is important to the Knights is patriotism. Ambrose emphasized that the Knights are patriots, "Catholic patriots."

Case said being a Knight in the South may differ a bit from what is is in other parts of the county. Although Knights around the world emphasize the same values, in North Carolina — where the Catholic population is smaller than other areas — the Knights offer members a strong sense of community.

St. Lawrence Council has about 130 members and is the main council for western North Carolina.

Guild Sponsors Day Of Recollection

WINSTON-SALEM — St. Monica's Guild of St. Benedict the Moor Parish in Winston-Salem sponsored a Day of Recollection Saturday, March 14.

The theme of "God's Life in Us" was brought to light by Father Ronald Rhodes, director of the Newman Center at the University of North Carolina at Chapel Hill. Father Rhodes invited everyone to come into God's presence through prayer.

Christians believe God is all-powerful, all-knowing and almighty, said Father Rhodes. And yet, they place their burdens and cares in his hands and then try to tell God how to take care of these problems, he said. "Let go, let God."

Father Rhodes reminded participants to take time, sit quietly and listen to the word of God. People can not hear Him speak if they are trying to do his job for him or if they are talking while he is talking, he said.

The spiritually enlightening event was attended by parishioners from St. Benedict and St. Mary Parish in Greensboro.

Lenten prayer group opens weekly meeting by kneeling and holding hands in prayer.
Photo by CAROL HAZA

Small, Vibrant Faith Groups Form Communal Prayer Life

By CAROL HAZARD
Associate Editor

CHARLOTTE — Mike Gardner sees a tremendous opportunity to evangelize in a small group setting.

Mike Brannon's participation in a small prayer group is a valuable form of discipline, prompting him to take quiet time and read the Bible.

Judy Bobrek says her Sunday evening meetings help her get through the craziness of the week.

For the 10 or so St. Matthew parishioners who meet once a week to share their faith as well as their concerns and triumphs, they come away refreshed and more commited to living the Gospel.

"It's spiritually nourishing," says Bobrek. "It's good to come together and get others' input, support and love."

"There's a lot of times I would like to lay on the couch Sunday night and watch TV, but the sense of commuity is very important to me," says Gardner. "I can share what's going right in my life and what may not be going right."

The group is one of 15 prayer groups that have been formed during Lent at St. Matthew. The hope is that these small pockets of faith will continue to meet throughout the year, and more groups within the larger faith community will be formed.

"For a parish to be vital and living, it's important to have a communal prayer life," says Msgr. Joseph A. Kerin, pastor of St. Matthew.

"We really believe it is only in smaller groups that people have the opportunity to share their faith with one another," says Mercy Sister Jeanne Marie Kienast, pastoral associate.

"With our rapid growth as a parish, there is a possibility of becoming impersonal and missing people or allowing some to fall through the cracks, especially new people."

The 1,250-family parish in Southeast Charlotte is expected to double in size by the year 2000.

The Lenten prayer groups base their discussions on "Share the Good News," a lectionary-based resou guide.

The program gives the groups fo and a place to start, says Sister Jea Marie. The interactions lead to a grea understanding of the Sunday readi and more awareness of what it mean carry out the Gospel values, she sai

People not only share their fa with each other, but they also beco part of a supporting and caring Cath Christian community, says Sister Jea Marie. The small groups are drawn i the larger parish family, where they t to contribute to a more vibrant fa community.

"The deeper their faith, the m people are motivated to give of th talents," says Sister Jeanne Marie.

The idea for small group sharin based in part on the success of sm faith communities in South Americ

"It's a realization throughout country and indeed in South Ame (where faith has flourished in rural eas) that there are better possibilities growth and the deepening of faith small communities," says Sister Jea Marie.

St. Matthew is a good place to the idea not only because it is a la parish but also because most parishners live in the many subdivisions t have sprouted up in Southeast Charl in the last several years, says Sis Jeanne Marie.

Neighborhoods are natural div ing lines for forming these small fa communities. Catholics who live n each other but might not otherwise m get to know and help each other.

Rescue (From Page 1)

There were no injuries or unusual incide according to the police report. Occupati listed among the people arrested include goldsmith, cabinet maker, hospital e ployee, truck driver, builder, teacher, geo gist, soldier, optician and several retire

The arrests were made between 7 a.m. and 8:38 a.m. The clinic, which scheduled to open at 8 a.m., did not o until later that morning.

Fliers distributed during the rescue w provided by Action League and Cath Social Services. They contained infor tion about alternatives to abortion and ab fetal development.

Former Abortion Clinic Owner Turns Pro-Life Activist

By PAT GEISLER

CHARLOTTE — By her own admission, she was involved in the murder of 35,000 babies, the maiming or death of at least 20 mothers and the death of her own child.

Carol Everett, former owner and operator of two abortion clinics in Dalas-Fort Worth, Tex., came to Charlotte to tell her story recently to an audience of about 150 people at St. Gabriel Church.

"The abortion industry is the largest nregulated industry in our nation," said Everett. "Abortion is a skillfully marketed product sold to a frightened young woman at a crisis time in her life. The mother needs help; she is sold an abortion and finds the product defective. But it is too late to return for a refund beause her baby is dead."

Money, much of it tax free, is the riving force behind the abortion busiess, said Everett, who was invited to peak at St. Gabriel as part of a Respect ife educational series on life issues ponsored by the parish. "Abortion is ot about rights or choices. It's not bout rape or incest. Abortion is about making a lot of money."

Everett said the doctors who worked at her clinic were paid in cash. Furthermore, no records were kept for the Internal Revenue Service. "Income reporting was left entirely to the discretion of the doctor," she said.

Doctors who perform abortions are typically paid on commission according to the number of abortions they do, said Everett. Their fees are roughly one-third to one-half the total cost of an abortion, she said. An abortion performed in the first trimester costs about $250, while a third trimester abortion could cost as much as $8,000.

The arithmetic is simple. A doctor performing 10-12 first trimester abortions an hour, receiving $75 for each, would make $750-$900 an hour. A doctor performing three third trimester abortions an hour, receiving $4,000 each, would make $12,000 an hour.

A California physician recently admitted he worked 18 hours a week, performed 150 abortions a week or 600 a month and earned in cash $45,000 a month, said Everett.

Everett said she knew how to sell abortions, and she was good at it. "You find out what the woman is afraid of, perhaps that her parents will learn of her pregnancy. Then, you amplify that fear and tell her the abortion will not hurt and that you can help her. Then, you get her money and perform the abortion, all the while insisting that the unborn child is only a glob of tissue, not a baby."

Members of the Teen Life group at St. Gabriel in Charlotte listen to Carol Everett describe her experiences as owner and operator of two abortion clinics in Texas.

Photo by PAT GEISLER

Everett, who worked in the procedure area and cleaned instruments after abortions, saw first-hand the results. "Not one of those babies was hollow. They all had organs, and a tissue check had to be completed to be certain all of the body parts — hands, arms, legs, feet, head and spine — were all there."

Everett made $25 an abortion, she said. The last month she worked in the business, her clinics did 545 abortions, so her income for the month was $13,625.

"I expected to make between $250,000 and $260,000 in 1983," she said. "But 1984 was going to be my big year. We planned to have five clinics open in the Dallas area. We could perform 40,000 abortions, and I was going to be a millionaire."

But Everett's plans went awry when she hired an outside counselor to help solve internal personnel and management problems at the clinics she and her partners owned. After several meetings, Everett learned that the counselor was also a preacher.

The counselor/preacher told Everett that after much prayer, he had been directed by God to work with the clinic owners to help one of them get out of the business. Everett was skeptical. "I was a Christian. I tithed. I kept a Bible in my desk drawer, and I believed that I was helping women have safe, legal abortions." But soon Everett began praying and asking God for a sign to show her what she should do.

The answer to her prayer came in the form of a TV news expose on clinics that perform abortions on women who are not pregnant. Everett recalled how her clinic was caught red-handed doing "abortions" on women who were not pregnant and allowing an unlicensed doctor to practice.

Everett decided to leave the deadly world of abortions. That was eight years ago. She has been working fulltime for the pro-life movement for about six years.

Looking back, Everett said she believes the trauma of an abortion she had in 1973 led to the failure of a second marriage. "The moment I awoke from the abortion, I knew that I had killed my baby — the baby that my body was supposed to nurture and protect — and I hated my husband for insisting that I have an abortion."

Everett attempted to justify her abortion by encouraging other women to get abortions and assuring them by her own example that it was the right thing to do, she said.

Eventually, however, she had come to learn that the only course was to join

See **Everett**, Page 11

Saraswati lives in Reddipalam, India in a one room hut made of mud walls with thatched roof. Her family's possessions consist of three cooking pots and a change of clothes for each of them. Her father has tuberculosis and is too weak to work. Your concern can make a difference in the lives of children like Saraswati.

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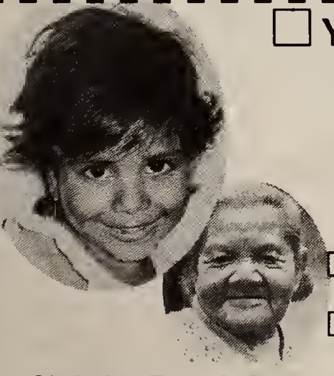

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154

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Earth Day

This Saturday, April 4, is Earth Day in many areas. It's a day to pause and reflect on the environmental problems besetting this planet on which we live and on which — hopefully — our descendants will continue to live for many generations to come.

But it's beginning to be questionable whether this old planet of ours will remain habitable for those future generations.

Admittedly, there are many who — in good faith — question the seriousness of the problems facing the earth. Many of them are reputable scientists with no apparent axes to grind. But there are just as many reputable scientists who say that we are facing BIG trouble. Even some of those who, in the past, have scoffed at the ideas of environmental disaster appear to be having at least some second thoughts.

We don't claim to know which side is right. But we think that, if there is even a slim chance that the predictions for disaster are correct, something must be done to head them off. The old saying "Better safe than sorry" still has merit.

At their 1991 fall meeting, our U.S. bishops took note of the environmental problems and called for action to deal with them.

As quoted in the Dec. 21, 1991, issue of *Origins*, the National Conference of Catholic Bishops said: "Today humanity is at a crossroads. Having read the signs of the times, we can either ignore the harm we see and witness further damage, or we can take up our responsibilities to the creator and creation with renewed courage and commitment ... We shall be required to be genuine stewards of nature and thereby co-creators of a new human world. This will require both new attitudes and new actions. What is now needed is the will to make changes in public policy, as well as in lifestyle, that will be needed to arrest, reverse and prevent environmental decay, and to pursue the goal of sustainable, equitable development for all."

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The Pope Speaks

VATICAN CITY (CNS) — Operating Catholic schools is a right that should be defended as part of the exercise of religious freedom, Pope John Paul II told bishops from England.

"While the cost of maintaining these schools is high, it must be recognized that they provide an incalculable service to the common good," the pope said March 26.

The pope focused on the role of bishops as teachers and as supporters of Catholic schools and religious education programs during a meeting with English prelates in Rome for their "ad limina" visits, required every five years.

Current "confusion about the nature and purpose of education" is a logical result of "conflicting understandings of the human person and of life's meaning and final end," the pope said.

Faced with such confusion, it is essential that the goals of Catholic education are clearly explained and that the bishops "offer energetic leadership in seeking the cooperation of all those involved in achieving these goals."

"In essence," he said, "Catholic schools must ai at bringing their pupils to that human and Christia maturity which will enable them to fulfill their callin in the Church and contribute to the common good society."

Catholic schools should help students know, lo and follow Christ and to learn the truth about th human person.

Religious education, the pope said, is "the core the core curriculum" and should be evident not only religion classes but in every subject and activity o fered by the Catholic school.

The Catholic spirit of the school does not mea that non-Catholic students have no place in church-ru schools, he said.

"Their parents send them to these schools knowin the religious ethos to which they will be exposed a confident that the integrity of their children's co science will be respected," the pope said.

But respect for the religious beliefs of non-Cath lic students "should not alter the fundamental nature the school's Catholic identity."

The pope also asked the bishops to revie catechetical material used in their dioceses to ensure is "based on principles of sound catechesis" and a thentic Catholic teaching.

VATICAN CITY (CNS) — Pope John Paul II said it is a mistake for parents to delay the baptism of an infant thinking that a desire to live a Christian life should precede reception of the sacrament.

At his March 25 weekly general audience, the pope said some people misunderstand the role and value of baptism for entrance into the Christian community by "neglecting or delaying baptism, particularly for children."

Catholic teaching holds that the Christian life begins not simply with a "human disposition, but with a sacrament endowed with divine effectiveness," he said.

Through baptism, the pope said, "God acts in the soul — even in that of a newborn — to unite one to himself in Christ and in the Church."

"By the grace of the Holy Spirit, the new life received in baptism is meant to grow and develop as an offering made to God the Father in union with Chr our high priest," he said.

The community of the baptized is also called priestly community because, through the sacrame believers participate "in the mystery of Christ's dea and resurrection and thus in his perfect priestly sac fice to the Father."

"The sacred nature and organic structure of t priestly community is brought into operation throu the sacraments and the exercise of virtues," he sai quoting the Second Vatican Council.

The association of sacraments and virtue, he sai means that a Christian's sacramental life "cannot reduced to a couple of words and ritual gestures; t sacraments are expressions of faith, hope and charity

At the same time, reception of the sacrame stimulates Christian virtue, the pope said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience March 25.

Dear brothers and sisters,

The Second Vatican Council teaches that the exercise of the common priesthood of the baptized is closely related both to the reception of the sacraments and to the practice of the virtues.

Through baptism, the faithful become members of the Church, are enabled to take part in Christian worship and accept the duty of professing publicly the faith they have received from God through the church (cf. *Lumen Gentium,* 11).

Baptism is the sacrament of new birth in water and the Holy Spirit (cf. Jn 3:5). Through it, we become sharers in the mystery of Christ's death and resurrection (cf. Rom 12:1, 1 Pt 2:4-5). In baptism we are cleansed of our sins, made righteous in Christ (cf. 1 Cor 6:11) and called to a life of holiness in union with the risen Lord, the conqueror of sin and death (cf. Rom 6:2).

Baptism also confers the "seal of the Holy Spirit'' (cf. Eph 1:13), by which we are definitively and permanently consecrated to Christ as members of His body, the Church. This invisible and indelible "character'' enables us to worship God as His priestly peo through our participation in the Eucharist and in t other sacraments. It also gives us a part in the Churc mission of showing forth Christ's holiness to t world.

By the grace of the Holy Spirit, the new l received in baptism is meant to grow and develop as offering made to God the Father in union with Chr our high priest. "Reborn as children of God'' and ma members of His priestly people, we are called to b witness to our faith not only in word, but also "in de and in truth'' (cf. 1 Jn 3:18).

I am pleased to greet the scholars taking part in t Fourth Congress of the European Society for the Stu of Science and Religion, sponsored by the Vatic Observatory. May your discussions contribute t more fruitful dialogue between these two areas knowledge which are so significant for the integ development of humanity. My warm welcome goes the group of Christian Brothers currently in Rome a program of spiritual renewal. I also wish to thank members of the Catholic Central Concert Choir a Chamber Orchestra from London, Ontario, for th praise of God in song. Upon all the English-speak pilgrims and visitors present at today's audience cordially invoke God's abundant blessings.

Letters To The Editor

Article raises questions

To the Editor:

Reading the article entitled "Cursillo Weekend Changes Charlotte Businessman's Life" (CN&H issue of 3/20/92) left me with a number of questions.

The article states that Mr. Esquivel is a successful businessman; one who has made a Cursillo weekend; who is very charitable and who attends Mass regularly, serving as an usher, etc.

But a flag goes up for me as I read "I felt guilty...I figured I could corner a priest, confess and get a big weight lifted from my chest."

There is nothing in the article that answers questions. It states that Esquivel has been divor twice and that he plans to marry again next mo "My family and personal life has become very va able to me."

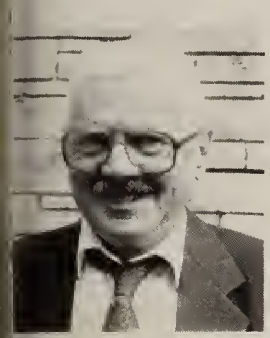
What about the first two wives — at least one whom bore him children? Has he received a decre

See **Letters**, Pa

The Editor's Notebook

By BOB GATELY

I never had the privilege of knowing Dale Francis but. like most people involved or any length of time in Catholic journalism, I was well aware of his reputation and is status as one of the giants in our field. As the founding editor of the *North Carolina Catholic*, as executive director of the North Carolina Catholic Layman's Association and as founder of the Catholic Bookstore and Information Center in Charlotte, he was particularly well known in this state. He had a host of friends in North Carolina, many of whom are still active in the Church.



He will be missed.

Vandalism in churches and church schools is nothing new and we see frequent reports of such incidents. But the latest to come to our attention is particularly close to home. Although St. Anne Parish in Rock Hill is in the iocese of Charleston, both the parish and the nearby Oratory have many ties to our wn diocese because of their proximity.

The vandalism and arson at St. Anne's School caused about $40,000 in damage ut, as Oratorian Father William Pentis, the pastor, notes it could have been much orse. If a neighbor had not spotted the fire quickly, the whole school could have een destroyed. As it was, the fire was confined to the school auditorium. There was andalism elsewhere in the building but not enough to make the school unusable.

I'm glad to hear that Father Pentis expects all of the damage to be repaired by ter this month.

I'm always hesitant to make predictions about major sports events although I ust admit with all due modesty that I've done pretty well in the past. I'm no great n of Bobby Knight, but I have to go along with Indiana in the NCAA tournament. hink Knight has a bit of an edge over his former player and assistant, Duke's Mike rzyzewski. At any rate, I think it wil be all over Saturday night. I can't see either ichigan or Cincinnati beating Indiana or Duke.

I have to admit that Indiana was not this reformed sports writer's first choice to ck up all the marbles. I frankly thought Oklahoma State would wind up winning all.

It just goes to show you can't be right all of the time.

ust What Is The Easter Vigil?

By FATHER JOHN DIETZEN

Q. The priests in our parish have already started talking about the Easter igil. I realize it is a special time for the people in the RCIA (Rite for the hristian Initiation of Adults) who are entering our faith.

I am about 60 years old,and all the time I was growing up and beginning raise children we never even heard of the Easter Vigil. Why is it supposed to so important today if it wasn't then? (Missouri)

A. Anyone your age, and mine, must realize that any Catholic born before about 1950s grew up during a period when the Church's Holy Week liturgy had deteriorated almost beyond recognition. We are now beginning to get back to its real significance and presence in the liturgical life of the Church.

Easter was the earliest feast celebrated in the Church, for obvious reasons. The main, often the only, celebration of this feast was during Holy Saturday night, the night of the resurrection, what we now know as the Easter Vigil liturgy.

That night, with the lighting of the Easter candle and other lamps, the reading of the Bible stories of God's revelation of his love, the baptism of new Christians and celebration of the Eucharist, was the perfect way to enter the joy of Easter.

All these elements are part of the Easter Vigil ceremonies.

As you hint in your question, as time went on, and for a variety of reasons, this d many other magnificent liturgical treasures of our Church became all but totally st.

For the Easter Vigil, the absolute low point came during the past few hundred ars, including the first half of this century.

Partly because Masses were not allowed to be offered after noon, the entire orious ritual of the Easter Vigil was compressed into an hour or two early Holy turday morning.

I remember serving in my home parish at this ceremony several times when I was ry young. I also remember feeling even at that time that something big must be ssing here.

The priest recited all the Scripture readings, prayers and blessings by himself ietly.in Latin and then celebrated a simple Mass, much like any other weekday ass of the year.

It was all over by 8:15 in the morning, and the congregation consisted of perhaps o or three people.

With no exaggeration, this was a tragic caricature of what once was and now is adually becoming once more the highest point of our Christian liturgy, the preme act of worship of the liturgical cycle.

Beginning some years before Vatican Council II, the Church realized the time d come to restore the Holy Week liturgies, with the Easter Vigil as the top priority.

Once again this celebration of our Lord's resurrection is taking its place as the central liturgy of the year. All others either lead up to it or are built upon it.

Perhaps this helps to see that the Easter Vigil is not, as some people call it, a "Holy Saturday Mass.'' It is the Easter Mass and celebration par excellence.

At our rectory we are at once amused and saddened by people who ask, "Does the Easter Vigil Mass count for Easter Sunday?''

The answer is that the Easter Vigil celebration is the first and main Eucharist of the entire Easter season. All others, including those on Easter Sunday morning, simply continue the celebration that begins on that holy night.

I hope you take the opportunity to participate in that liturgy in your parish. If it is done at all well, you will begin to realize what the Church has been missing for too many centuries.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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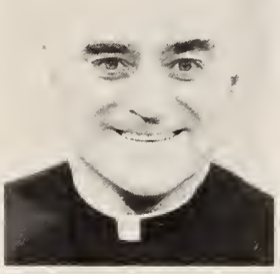
Light One Candle

By FATHER JOHN CATOIR

During Lent, we try to deny ourselves in order to live the Gospel of love more perfectly. But what does this denial mean? The Church teaches that legitimate self-denial does not mean that we declare war on the body, as though it was evil. Bodily pleasure, in and of itself, is not the enemy of the spirit.

The whole self is made a child of God and a member of the Mystical Body of Christ. Therefore, the body and all its functions, including sexuality and romantic emotions are good in themselves not only because God made them, but also because they are an important part of human life. In baptism, the Holy Spirit sanctifies the body and the soul.



Manichaeism was a third century heresy which claimed that there are two contending principles, one good (God, the soul) and the other, evil (Satan, the body). This error cropped up again in the rigorist doctrine of Cornelius Jansen, a 17th century Catholic theologian, who believed that the body was corrupt, and that salvation is only possible because humans, though depraved in nature, are unable to resist God's grace. Jansenism is pure nonsense! The body is not depraved or evil.

Sexuality is a natural force, and natural forces can be either destructive or constructive, depending on how they are repressed or integrated. We have to work with all the energies and powers of life, denying none of them. With the help of God we transform them, and use them in service of love.

The term "flesh," referred to in John 3:6 does not refer to the body per se. "What is born of the flesh is flesh, and what is born of the Spirit is spirit." In this context, the "flesh" refers to everything that can suppress the spirit from excessive ambition, as in the case of a politician who will lie and cheat to gain and retain power, to mindless greed.

When we speak of "the world, the flesh, and the Devil," we are referring to any of the potentially demonic forces in every individual which can overwhelm the human spirit.

During Lent, we are not attacking the body as though it were an enemy; we are striving to harness selfish desires. The body with its passions is a magnificent creation designed to sustain and reproduce human life. We honor the body, but we also need to recognize the gravity and intensity of human sexuality and deal with it in a way that will enhance our self respect.

To offer sacrifice is to give up a legitimate good. It is not a way of punishing the body. Chastity is the virtue which regulates human love. We try to bring the whole person under the law of God's love.

It is harder to love the world than to leave it;
it is harder to accept life with joy and gratitude, than to renounce it;
it is harder to work with our emotions of greed and desire and anger, to face them and transform them slowly into loving power, than it is to cut them off, deny them.
And because it is harder, the rewards are greater. — Andrew Harvey

(For a free copy of the Christopher News Note, "Courage: You Have What It Takes," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Letters (From Page 4)

annulment? Will he marry in the Church. Is he providing for the first two wives?

It seems to me that the article asks us to take too much for granted, telling us that for quite some time he had his cake (and ate it, too); experienced a real change after a Cursillo weekend and is helping his less fortunate Hispanic brethren: he is patient and charitable.

I think it would be salutary to know what he did to regularize his situation with regards to the requirements of the Church. It takes more than largesse and good intentions to pave the way to reconciliation with Mother Church. A description (in print) of how he did it would be most welcome.

Carroll C. Estes
Winston-Salem

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

How Does Canon Law Affect Us?

Associations Of The Christian Faithful

By FATHER FRANK CANCRO

An Important Group

When I was in the seminary, and for a few years after I was ordained, I always looked forward to my annual vacation. Oh, it wasn't just because it was an opportunity to get away. It was rather because it was the one time each year, I would get together with a group of good friends.

We would spend our time relaxing and talking; solving the eternal problems of the Church and enjoying each other's company. I'm afraid that my schedule (and the schedules of some of my friends) hasn't allowed me to spend my vacation this way anymore. I miss that. Most especially, I miss the group. We had banded together on our own and had a purpose for that time we were together. It was a life-giving experience for me.

In the life of the Church, individual members might find themselves drawn to a group that has as beneficial an effect in lives and hearts as my vacation group did. The law of the Church recognizes such needs and makes it clear in Canon 215 that all the faithful can form and govern groups, called associations, for charitable and religious reasons. The law further states they can form these associations freely. The Second Vatican Council emphasized this right.

If we are folks who share the priestly, prophetic and ruling ministry of Christ, then we need to know that such "power" empowers us to assist the growth of our faith on our own. We don't have to wait for someone else to set the groundwork for us.

Public and Private

There are two kinds of Associatons of the Faithful in the Code of Canon Law. There are public associatons which are erected by an ecclesiastical authority. Most "third order" groups, the Knights of Columbus, the National Conference of Catholic Women and the Confraternity of Christian Doctrine fit here. So do the Cursillo movement and the Catholic Daughters of America.

There are also private associations of the faithful. You might be amazed to find out that you might belong to a few of them already! Remember, they are formed and governed by the faithful for charitable or religious purposes.

The ladies society in your parish is such an association. So might be that group of folks who have put together guidelines and spend time assisting with funerals and hospitality for grieving members of the parish community. Your youth group or the support group for widowed and divorced members might fall into this category as well.

Do you have a prayer group in the parish? A private association of the faithful! The same for your men's club and probably even the bazaar committee, too. Such groups can use the title "Catholic" if their charter has been reviewed by an ecclesiastical authority but such a review is not necessary in order to be an Association of the Faithful (c. 298).

Shared Responsibility

If we're honest, most of us will admit that we have a cafeteria-style approach to the life of our local church. We go in and a variety of things prepared by the parish staff (programs, schools, liturgies, groups) is laid in front of us and we pick and choose. We pay for it (barely) in a basket every week.

It rarely crosses our minds that part of the power (potestas: c. 129) of being church is the ability each and every one of us has to be involved in the ministry of the Church; in one of the many programs a parish offers as well as those groups of people that we gravitate toward or in a group that we establish ourselves that in one way or another proclaims our faith and uses our gifts, skills and talents.

Striving toward that perfect life that brings in the Kingdom of God doesn't have to mean being a priest or religious or a dues paying member of any particular church-wide organization.

In your own place, from your own heart with your own fellow believers and on your own initiative, you can band together to assist the work of the proclamation of the Gospel, the extension of the work of the Church, your own salvation and the sharing of that hope with others.In the Church, we call that participating in an Association of the Faithful. It is a group with a purpose, a way of loving and life, giving experience for any Christian daring enough to claim this wondrous right we all share.

Father Frank Cancro, a priest of the Diocese of Charlotte and a member of the Society of St. Sulpice, is vice rector of the Theological College at The Catholic Univeristy of America in Washington.

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Catholic Symbols — Missing In Action

By MSGR. JOHN J. McSWEENEY

Long memories aren't needed to recall when every Catholic home prominentl displayed a crucifix. Enter Catholic homes and we could be assured of seeing a picture of the Sacred Heart of Jesus. As you are reading this look around. Are ther any Catholic symbols present?

Just a few years ago, young and old alike wore miraculous medals, scapulars crosses or crucifixes, all outer signs of the inner disposition that sealed the perso in a relationship with Jesus Crhist.

The fact that religious symbols of Catholic identity ar missing in action today is itself a sign: We are losing th key place God must have in our lives. A we-can-do-it-al attitude rules today, making us depend for life's answer on ourselves and not on the Lord.

The results don't make a pretty picture.

Crucifixes turn up stuck in urine and are passed off a art, and we're supposed to accept and even pay for thi creative expression with our federal tax dollars. Crosse dangle from the ear lobes of women and men alike making a fashion statement instead of a faith one.

But true religious symbols should not be dismissed as useless relics of a pas long abandoned. We still need these signs, for ourselves and for the good exampl they can provide for others. They still can and do make a difference, by challengin us, like all good symbols will, to remember what they represent. And this will mak us remember what or who we stand for: Jesus Christ.

Do you wear a medal, cross, scapular?

Do you encourage young people to wear — humbly, yet proudly — signs of th Catholic faith they so blessedly have received?

What goes on us signals what's inside us.

Many of our parishes have a book entitled "Catholic Household Blessings an Prayers." This is a good book for you to have in your home. Ask how to secure copy.

The following is a prayer from the book that you may wish to use if you reclain from your past a religious symbol that has been missing.

Lord, you are blessed and the source of every blessing.

Be with us now and whenever we use this symbol of faith.

May we strive always to be transformed into the likeness of Christ, your So who lives and reigns forever and ever. Amen.

Msgr. John J. McSweeney is a priest of the Diocese of Charlotte.

Educators Seek Parental Involvement

CHARLOTTE — During a March 21 meeting with the Diocesan Board for Religious Education, Bishop John F. Donoghue said he would like parents to become more involved in the faith development of their children. A special meeting was scheduled to study possible directions to encourage parental involvement.

Some terms of board members will expire this May and new members will be sought from throughout the diocese. Interested candidates, especially thos with school age children, should contac Christine Newnan, director of the Of fice of Religious Education, at the Cath lic Center, 1524 E. Morehead St., Cha lotte 28207.

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the Saints by Luke

ST. RICHARD DE WYCHE

RICHARD WAS BORN AT WYCHE, ENGLAND, ABOUT 1197. HE STUDIED IN OXFORD AND PARIS AND RECEIVED A DOCTORATE IN CANON LAW AT BOLOGNA. IN 1235 HE WAS APPOINTED CHANCELLOR OF THE UNIVERSITY OF OXFORD AND THEN BECAME CHANCELLOR TO ST. EDMUND RICH, ARCHBISHOP OF CANTERBURY. AFTER THE ARCHBISHOP DIED, RICHARD TAUGHT AT THE DOMINICAN HOUSE OF STUDIES AT ORLEANS AND WAS ORDAINED THERE IN 1243.

AFTER A TIME AS PARISH PRIEST AT DEAL, HE BECAME CHANCELLOR OF THE NEW ARCHBISHOP OF CANTERBURY, BONIFACE OF SAVOY. THOUGH KING HENRY III OPPOSED HIM, BONIFACE NAMED HIM BISHOP OF CHICHESTER. THE MATTER WAS BROUGHT TO ROME AND IN 1245 POPE INNOCENT IV DECLARED IN RICHARD'S FAVOR AND CONSECRATED HIM. WHEN RICHARD RETURNED TO ENGLAND, HENRY III STILL REFUSED TO ADMIT HIM TO THE BISHOP'S PALACE; EVENTUALLY HENRY GAVE IN WHEN THREATENED WITH EXCOMMUNICATION BY THE POPE.

RICHARD'S LAST EIGHT YEARS WERE SPENT IN MINISTERING TO HIS FLOCK AND TO THE POOR. HE DIED AT A HOUSE FOR POOR PRIESTS IN DOVER, IN 1253, WHILE PREACHING A CRUSADE. HE WAS CANONIZED IN 1262. HIS FEAST IS APRIL 3.

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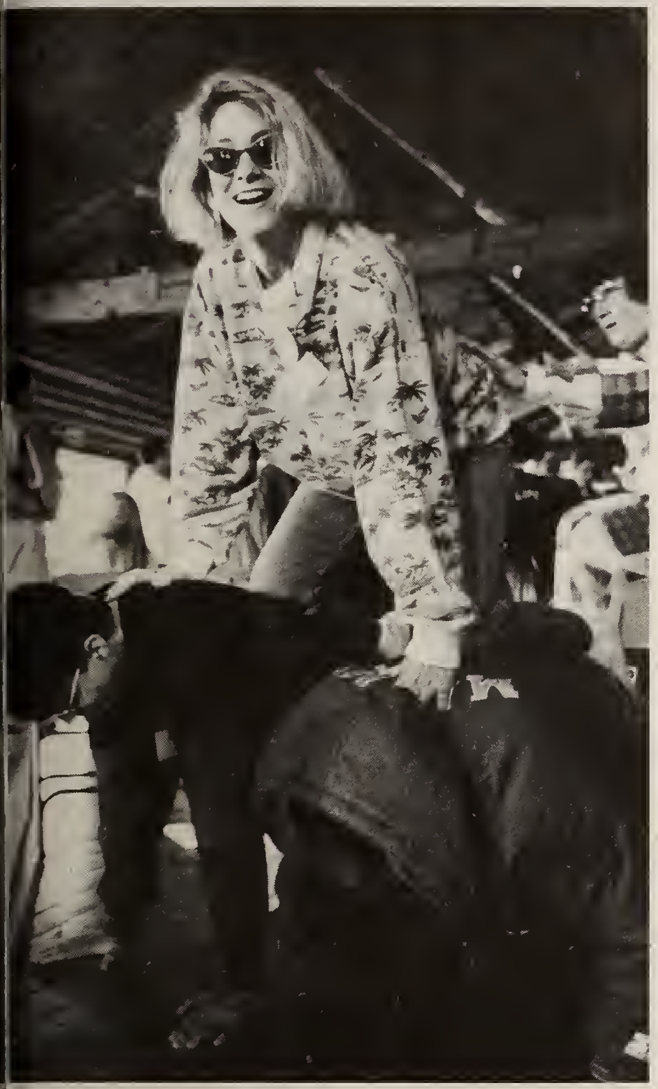
Teens Celebrate At 15th Annual Youth Conference



Left: Karen Garraputa, youth minister from St. Pius Tenth in Greensboro, steadily becomes the top of a human pyramid at an ice breaker session during the retreat.

Diocesan Youth Conference

Top: Sacred Heart of Salisbury teens Rachel Hicks (l) and Sarah Weingartner look over resource material.

Left: Mercy Sister Carolyn Mary Coll, director of Youth Ministry for the diocese, is speechless after a presentation is made in her honor.

Below: Tim Pickles (l) from Holy Family in Clemmons and Jason Miller from St. James in Concord listen attentively during a keynote address.

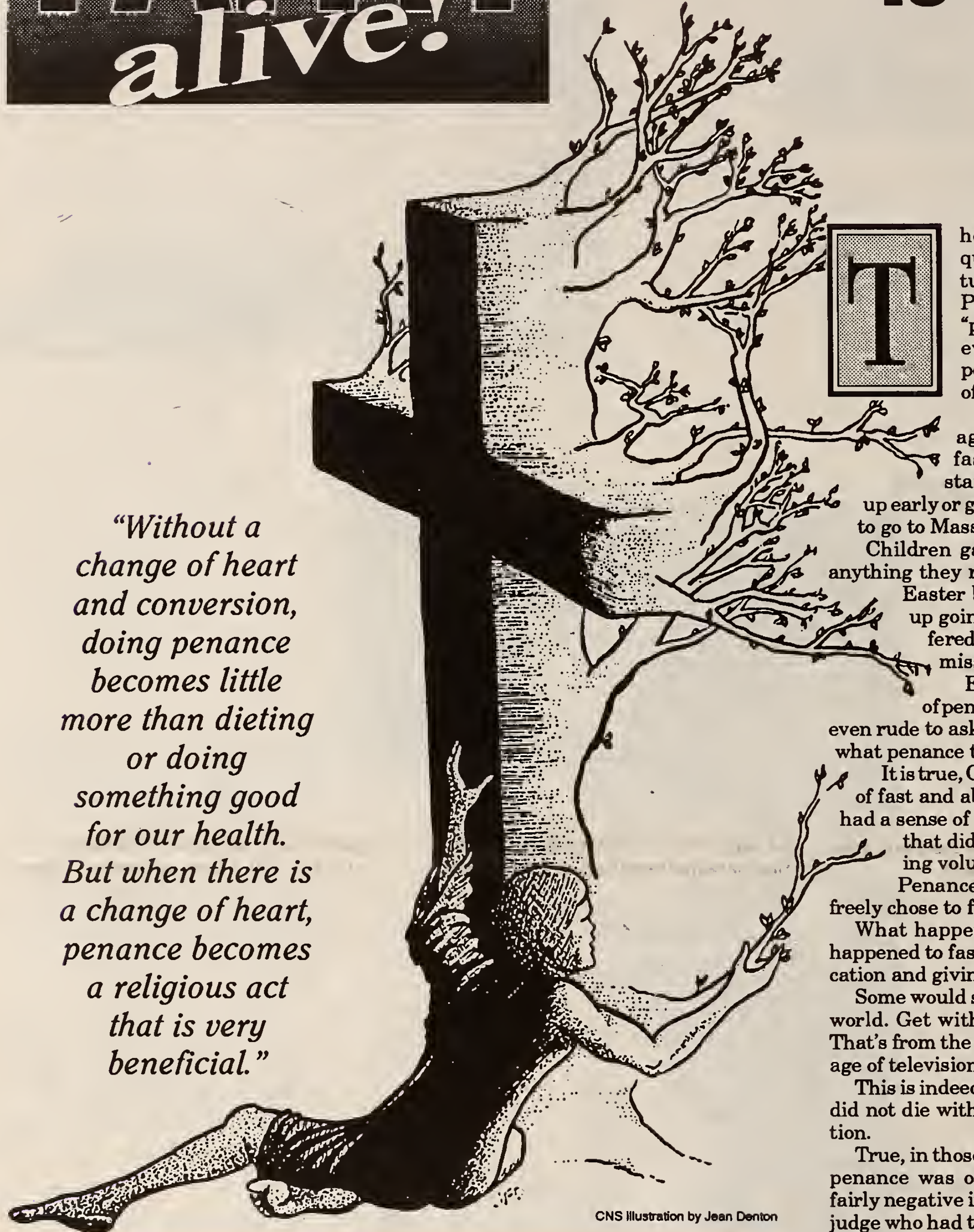
Photos By
JOANN KEANE

Left: Frank Ryder performs the conference theme song, "Finding Our Place In God." Ryder wrote the song with his wife, April. The Ryders are parishioners of St. Luke in Charlotte.

FAITH alive!

Is penance gone for good?

By Father Eugene LaVerdière, SSS
Catholic News Service


CNS illustration by Jean Denton

> *"Without a change of heart and conversion, doing penance becomes little more than dieting or doing something good for our health. But when there is a change of heart, penance becomes a religious act that is very beneficial."*

The word sounds a bit quaint today, like a picture from the 1950s. People do not talk about "penance" much and do it even less. Some young people never have heard of it.

It seems not so long ago that healthy adults fasted during Lent, abstained from meat and got up early or gave up their lunch hour to go to Mass.

Children gave up candy, putting anything they received aside for their Easter basket. They also gave up going to the movies and offered the money saved to the missions.

Everybody did some kind of penance for Lent. It was not even rude to ask friends and neighbors what penance they were doing.

It is true, Catholics had a clear law of fast and abstinence, and penance had a sense of obligation about it. But that did not prevent it from being voluntary.

Penance was an obligation we freely chose to fulfill.

What happened to penance? What happened to fasting, voluntary mortification and giving up things for Lent?

Some would say, "Look, this is a new world. Get with it. Penance! Fasting! That's from the age of radio. This is the age of television."

This is indeed a new world. But radio did not die with the television's invention.

True, in those old days of radio doing penance was often connected with a fairly negative image of God as a severe judge who had to be appeased. The Second Vatican Council emphasized a more positive, and truer, image of God as one who is compassionate and does not need to be appeased.

But penance is not for God's benefit. It is for ours. If we abandon it, we overlook something important.

It is time to take a second look at penance.

■ ■ ■

First, a few things that penance is not.

I recently overheard someone say, "Thank God it's Lent. I'm fasting. I really need to lose weight!"

I looked and must say it was true, the person did need to lose weight. But that was a reason for dieting, not fasting.

There are those who abstain from red meat during Lent to lower their cholesterol count. Some stop smoking to get over a bad cough. Those are good health measures, but they are not penance.

Penance is a religious practice.

Webster's defines "penance" as "an act of self-abasement, mortification or devotion performed to show sorrow for sin."

The definition conjures up images of sackcloth and ashes reminiscent of ancient Nineveh, a city so large that "it took three days to go through it." In a scen worthy of Hollywood, the people o Nineveh "proclaimed a fast, and all c them, great and small, put on sackcloth" in response to Jonah's call fo penance.

A good way to overcome the old-fashioned feeling that surrounds penance i to turn to the New Testament and se how penance is presented there. First we discover its underlying purpose which is repentance.

The Gospels summarize Jesus' ministry as a call to repent and believe i the Gospel. For Jesus, repentance wa not just an outward act of penance, bu an inner attitude. The Greek word for was "metanoia," and it meant a complete change of heart from a life of sin t a life with God.

"Metanoia" means conversion.

Without a change of heart and conversion, doing penance becomes littl more than dieting or doing somethin good for our health. But when there a change of heart, penance becomes religious act that is very beneficial.

Jesus referred to doing penance i the Sermon on the Mount. He talke about almsgiving, prayer and fastin and indicated what had to be avoide when people give alms, pray and fast. is easy to do these simply for outwar show.

In that case, Jesus says, the outwar show is the only reward we get. Instea giving alms, praying and fasting shoul be done discreetly and modestly something between us and God, ou Father. The reward then comes fro God; the reward, like divine life, measureless.

■ ■ ■

By doing penance, we remind ou selves of our resolve to undergo change of heart, something which is a ongoing process. We also learn abo our needs and our responsibilities Christians.

- By fasting, we experience hunge

We become aware of all those oth things for which we hunger. In the pr cess our artificial needs, those things v do not really need, are sorted out fro our genuine needs, our need for Go life, good human relationships and community.

- By giving alms, we reach out to ot ers and become aware of their needs

Our fasting reminds us of the hu ger of those who are hungry witho fasting. Giving alms reminds us of t poverty of those who have nothing give.

- And prayer, of course, reveals to our need for God.

All in all, penance is a purifying e perience.

Penance makes us whole!

(Father LaVerdiere is a Scriptu scholar and senior editor of Emmanu magazine.)

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FAITH IN THE MARKETPLACE

What do you consider a good approach — a valuable practice — in doing penance today?

"The focus should be on healing.... The key is to try to do something that will heal the attitude underlying the sin. If the sin is theft, for example, try to do something that will help you understand the communal repercussions of that sin, how it affects the whole community." — Angela Kauffman, Orlando, Fla.

"Works of mercy. If at all possible, the work should have something to do with what you are confessing. For example, if you are struggling with your temper, work with angry people in some way — say at a soup kitchen where you might deal with some people angry because they are homeless — and see what it does to their lives." — Pat Coyle, Steubenville, Ohio

"Prepare a dinner and take it to someone in need. Make cookies for someone who really needs it rather than someone who can take care of themselves and return the favor to you." — Martha McNeil, N. Little Rock, Ark.

"Making a real effort to control anger against other people. I try to take a step back and see where they are coming from before I snap back at them." — Jerry Traubert, Warwood, W.Va.

"Charitable work. It is helpful if you can tie the charitable work in with whatever you are expressing sorrow to God for." — Michele Flaherty, Merion, Pa.

An upcoming edition asks: As you survey the international order at this moment —Africa, Latin America, Asia, Eastern and Western Europe — what is your greatest prayer? If you would like to respond for possible publication, write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

OOD FOR THOUGHT

Perhaps the word "penance" conjures up notions of punishment in your ind. Do you think of penance mainly as a penalty that deters people from ome offending action?

If so, the idea that penance could be interesting, involving — even exciting – may sound strange. Yet penance is a positive force. It can open one's eyes new possibilities in life.

Is it penance to spend time reading and reflecting on ways to renew your arriage, to meditate on some way to foster a more hopeful attitude within ourself, to focus attention on what is good about those who are part of your fe? It can be.

But such penances do not focus solely on wrong behavior. There is an nportant place for that focus. After all, sin is what one hopes to turn away from penance.

Doing penance helps turn us away from an addiction to old ways of doing ings that diminishes us and leads to unhappiness, turmoil.

But what does one hope to turn toward? Penance also is about that.

So penance has a positive side. Penance is not only a deterrent. It is a timulus, contributing to the creation of a better life.

David Gibson, Editor, Faith Alive!

Penance: More than an act

By Father John J. Castelot
Catholic News Service

he people of the Bible were con- us of being God's partners in a cov- nt. This was basically a relationship a God who loved them and who had en to free them from slavery. They intimately tied to God.

ut human nature being what it is, ongoing relationship can get taken granted. People grow nonchalant, less, and can find themselves disre- ling and actually offending the other ty.

Vhen people realize what they have e, they could kick themselves. But e that is difficult, people look for r ways to express their chagrin and orse.

his happened often to God's people, ividually and as a community. They ke the covenant and sought ways to air the breach.

hey "did penance" in a variety of s.

he annual day of national penance Yom Kippur, the Day of Atone- t, the only day the high priest could er the Holy of Holies, symbol of God's sence among the people. This in- ed an elaborate ritual in which he the whole people confessed their t and symbolically drove their sins o the desert."

very sin is somehow an act of pride- self-indulgence. To counter this, ple humbled themselves. Wearing lattering and uncomfortable cloth- , like scratchy sackcloth, and smear- themselves with dirty, sooty ashes a form of public humiliation.

t acknowledged that they had put in place of God and had hurt other ple in the process.

ating is necessary, but can degen- e into self-indulgence. A natural to counter such selfishness was to . Not surprisingly, fasting was one of the three main acts of religion, along with prayer and almsgiving.

The latter was a way to restore the balance disrupted by callous disregard of other people's needs.

However, even these acts of penance could become mere acts, devoid of any corresponding inner conversion.

One time, after the people fell on hard times, they decided to undertake a national fast. But they seem to have thought that by fasting they could twist God's arm. When they got no relief they complained: "Why do we fast, and you do not see it?" (Isaiah 58:3).

The Lord answered that their fasting was a gimmick, not a sincere expression of remorse and inner conversion. "Is this the manner of fasting I wish, of keeping a day of penance: that a man should bow his head like a reed, and lie in sackcloth and ashes?... This, rather, is the fasting that I wish ... sharing your bread with the hungry" (58:5-7).

Still, a sincere spirit of penance was quite common. We hear it in cries that ring out in so many psalms: "O Lord, reprove me not in your anger, nor chastise me in your wrath"(Psalm 6:1).

The people cried out with deep confidence that God was loving and kind. The Lord, we hear them say, is merciful, gracious, "slow to anger and rich in kindness and fidelity" (Exodus 34:6).

(Father Castelot is a Scripture scholar, author and lecturer.)

Tom's gallows

By Jane Wolford Hughes
Catholic News Service

On Tom's 40th birthday, his bowling team surprised him with a party. Usually a moderate drinker, Tom was exhilarated by the show of camaraderie and lost track of how much alcohol he had imbibed.

On his trip home, he drove off the road. He was ticketed and had to appear in court.

The judge lectured Tom about drinking and driving. But because of Tom's good record he did not lose his license. He was sentenced to fulfill 100 hours of community service. He was given a list of agencies he might serve.

Tom was embarrassed by his stupid disregard of his own and others' safety and sickened by what might have happened.

He prayed for guidance. The words of St. Paul kept re-echoing in his mind: "Do not conform yourself to this age but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect." (Romans 12:1-2)

Tom decided to choose a form of service that would be difficult for him, one that offered him possibilities for transformation, in keeping with Paul's thinking.

The first time Tom arrived at the door of the nursing home for poor elderly people, he was filled with nameless dread. He entered like a man facing the gallows.

"The first time Tom arrived at the door of the nursing home for poor elderly people, he was filled with nameless dread. He entered like a man facing the gallows."

Sister Marie, a Little Sister of the Poor, greeted Tom. Since the home was pathetically understaffed, she had no time for orientation, but briskly outlined Tom's duties.

He was to take wheelchair patients to the dining room, help feed those unable to feed themselves and then return them to their rooms. With a map in hand, the patients' names and room numbers, he was on his own to begin his reparation.

That night Tom reported to his wife Kim, "The facility was clean but I caught my breath at the odors of illness, age and poverty. I wondered if the odors would penetrate my clothes like the smell of smoke.

"Then I said to myself, 'Don't be petty, this isn't supposed to be a picnic, so get on with it.'"

He continued, "My first patient, Steve, was strapped to his wheelchair. He had a partly finished solitaire game on a plywood square on his lap. I introduced myself, and Kim, a weird thing happened. I knew why God had called me to do this.

"When Steve looked up at me, my own fear lunged at me. I saw myself! Some day this could be me!"

In his 100 hours of service, Tom heard many stories of broken lives, surrendered hopes. He was filled with sympathy. Now when he entered the home it was not in dread.

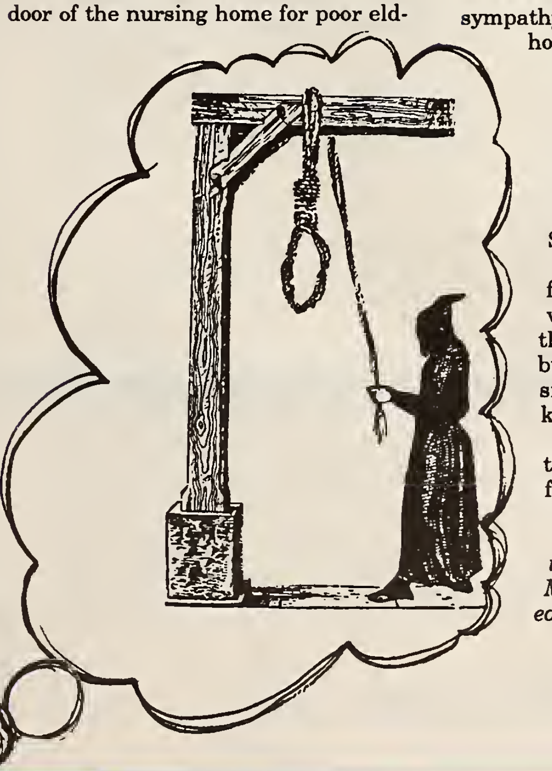
He had named his fear! And the Lord had washed it away.

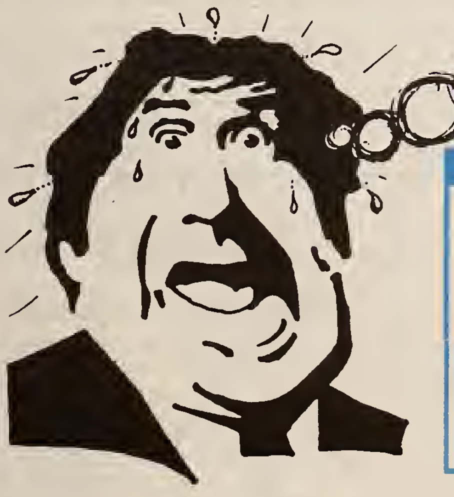
Tom continued to serve, to play rummy with Steve and bring fresh flowers to "his ladies." Kim and their three children often joined Tom to help Sister Marie.

They came to see things differently than they thought they would. They didn't look upon this service as a punishment but an act of atonement for the sins of society which had broken the poor souls in this home.

And looking into the faces of those they served, Tom and his family were transformed.

(Ms. Hughes is a free-lance writer in Farmington Hills, Mich., and an adult religious educator.)





FURTHER NOURISHMENT

Making Life Choices, How Personal Decisions Shape Our World, by Sister Margaret Betz, CSJ, illustrates how decisions based in love transform people. The author analyzes important ingredients of sound decision making. An "examen of consciousness" is proposed to help readers recognize God's call within their life's experiences and to distinguish God's voice from conflicting voices as decisions are made. In a culture characterized by individualism, consumerism and violence, those who seek transformation "have to risk letting go of this familiar way of living in order to ... become all that we can be," says the author. (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1992. Paperback, $7.95.)

People In The News

Cardinal Calls Overemphasis On 'Historic Jesus' Dangerous

ROME (CNS) — An overemphasis on the "historic Jesus'' at the expense of His divinity is spreading among religious educators, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. This is dangerous because it removes the contemporary relevance of His divine teachings and makes Jesus "belong to the past as all other main figures of history, big and small,'' he said. Cardinal Ratzinger spoke March 24 at the Jesuit-run Gregorian University in Rome. His topic was exegesis, the biblical study that examines the meaning of scriptural passages based on the original language and the historical and cultural context in which the text was written.

Salvadoran Archbishop Remembered On 12th Anniversary Of Murder

SAN SALVADOR (CNS)—Thousands of Salvadorans came to the capital March 24 to commemorate the 12th anniversary of Archbishop Oscar Romero's death. Principal thoroughfares were cordoned off, creating a major traffic jam, to allow marchers easy access to the downtown cathedral where the archbishop is buried. "A martyr's blood was sacrificed to make way for peace in El Salvador,'' one placard read. Archbishop Romero was shot in the heart on March 24, 1980, while celebrating Mass at the Divina Providencia Hospital chapel.

Mother Teresa Stars In Italian TV 'Video Prayer'

ROME (CNS) — Mother Teresa of Calcutta is the star of a new TV show — a two-minute prayer slot following the evening news on Italy's Socialist-dominated RAI-2 station. The "video prayer,'' airing daily for four weeks beginning March 23, has already prompted a verbal skirmish among Italian TV and cultural leaders. Some called the idea long overdue, while others condemned the move as a "cynical attempt'' to cash in on the nun's popularity. Mother Teresa's role in the project is somewhat less than meets the eye and ear. The texts of the prayers were written by an editor who spoke at length with Mother Teresa two years ago. They are read by an Italian woman whose voice was chosen to match that of the 81-year-old nun, whose image is featured prominently.

New Hispanic Bishop Ordained As San Bernadino Auxiliary

SAN BERNARDINO, Calif. (CNS) — Gerald R. Barnes became the 21st Hispanic bishop in the United States March 18 as he was ordained an auxiliary bishop of San Bernardino. Bishop Phillip F. Straling of San Bernardino, Archbishop Patrick F. Flores of San Antonio and Auxiliary Bishop Curtis J. Guillory of Galveston-Houston ordained the new bishop at St. Christopher Church in Moreno Valley, Calif. The ordination was witnessed by Cardinal Roger M. Mahony of Los Angeles and by 22 bishops from California, Texas and other parts of the United States.

Dominican Head Tell Father Fox To Return; He Asks For Meeting

ROME (CNS) — The Dominican headquarters in Rome said it will dismiss Father Matthew Fox from the order unless the controversial theologian returns soon to community life in the Chicago province. In a response Father Fox said, "I remain committed to my work here in Oakland (Calif.) in creation spirituality.'' He added that he has "requested a personal meeting with the master general'' to resolve his situation. The Dominican master general, Father Damian Byrne, told *Catholic News Service* March 23 that he had not yet received Father Fox's request for a meeting.

New Bishops In Texas, Nebraska; Bishop Flavin Retires

WASHINGTON (CNS) — Pope John Paul II has named Auxiliary Bishop Edmond Carmody of San Antonio to head the Diocese of Tyler,Texas, and Msgr. Fabian W. Bruskewitz, a pastor in the Archdiocese of Milwaukee, to head the Diocese of Lincoln, Neb. At the same time, the pope accepted the resignation of Bishop Glennon P. Flavin of Lincoln. Bishop Flavin, 76, has headed the Lincoln Diocese for 25 years. Normal retirement age for bishops is 75. In Texas, Bishop Carmody succeeds Bishop Charles E. Herzig, who died last September. Bishop Herzig was the first bishop of the Tyler Diocese, which was created in 1987.

Florida Bishop Asks Catholics To 'Stand Up' On Abortion

VENICE, Fla. (CNS) — Bishop John J. Nevins of Venice has asked Catholics of his southwestern Florida diocese to "stand up and be counted'' on abortion, which he called "a fundamental question about human life.'' In a 7,000-word pastoral letter, titled "Reverence for God and the Human Person,'' Bishop Nevins said abortion is a "special concern'' in the church's efforts to promote a consistent ethic of life because it involves the right to life itself. The letter was dated March 25, the feast of the Annunciation and the 13th anniversary of his ordination as bishop.

Green Bay Man Says Mary Told Him To Build Prayer Complex

GREEN BAY, Wis. (CNS) — The Diocese of Green Bay and the Diocese of Duluth, Minn., are investigating a Green Bay man's claim that the Virgin Mary has told him to build a religious complex. Steve Marino recently quit his sales job to work full time on the religious complex he said Mary told him to build in the Duluth Diocese. A year ago, Marino started a popular Family Prayer Night that meets weekly at St. Agnes Parish in Green Bay. The evening includes either a Mass or Communion service, recitation of the rosary and adoration of the Blessed Sacrament. Hundreds of participants come from around the diocese and elsewhere.

Scripture

Readings For The Week Of April 5 - April 11

Sunday: Isaiah 43:16-21; Philippians 3:8-14; John 8:1-11.

Monday: Daniel 13:1-9, 15-17, 19-30, 33-62; John 8:12-20.

Tuesday: Numbers 21:4-9; John 8:21-30.

Wednesday: Daniel 3:14-20, 91-92, 95; John 8:31-42.

Thursday: Genesis 17:3-9; John 8:51-59.

Friday: Jeremiah 20:10-13; John John 10:31-42.

Saturday: Ezra 37:21-28; John 11:45-57.

Pope John Paul II hears Lenten confessions at a church in Rome. The pope says confess should express church teachings, not personal opinions. (CNS photo from *L'Osservat Romano)*

Pope Says Confession Not Plac For Priest's Personal Opinions

VATICAN CITY (CNS) — Confession is a place for priests to express Church teachings, not their personal opinions, Pope John Paul II said.

The pope warned that confessors who use the sacrament to promote ideas contrary to Church doctrine are "betraying souls" and exposing Catholics to spiritual danger. He made the comments to members of the Vatican's Aposto Penitentiary, an office that deals w penance and indulgences.

The pope said that in confessi the priest acts in the name of Christ, w "judges according to the truth and appearances."

"It inevitably follows that the pri in the ministry of penance, must enun ate not his private opinions but the d trine of Christ and the Church," he sa

For a confessor to express perso opinions "contrary to the Church's s emn or ordinary magisterium" betr the souls of the faithful, "exposing th to grave spiritual dangers and forc them to suffer distressing interior t ment," he said. Such an action a contradicts the very nucleus of a pries ministry, the pope added.

While making the warning, the pc said he was certain that "very ma priests, faithful to their ministry, ca out the divine mission of the Church the confessional."

U.S. Cardinal William W. Bau head of the Apostolic Penitentiary, s in a talk to the pope that the Chu wants to demonstrate concern and ins tence on the truth in the sacrament penance.

Attending the audience were o cials and staff members of the office, well as priests and seminarians in Ro for a formation course on the conscien

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d The Winners Are...

:y Sister Paulette Williams (second from right), principal of Charlotte Catholic High ol, and Joe Tronco (r), a member of the board of the CCHS Foundation, congratulate ziska and James Loftin of Davidson, winners of the grand prize of a 1992 Pontiac at oundation's annual Grand Prix gala. The winners donated the car with the proceeds to lit between the foundation and St. Peter Church in Charlotte. The Loftins, parents of CCHS graduates, have attended every Grand Prix gala since the first in 1981. Other winners during the evening were Karl and Renate Weining, Dr. and Mrs. William Rice, and Lynn Holmes, Ray and Patricia Blanton, Tom Herlocker, Herb and Louise Bowers David and Ginny Favreau. About 450 people attended the party which raised about 00 which will be used to fund educational and cultural programs at Charlotte Catholic School.

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rett (From Page 3)

ight to end abortion. She appealed hristians to become involved, and their Christian principles out of the and into the streets and the voting hs.

The industry, she told listeners, has ilt-in coverup. During the last 18 ths of her involvement in the abor- business, one out of every 500 nts who had abortions in her clinics rienced major complications, in- ing death, hysterectomy, colostomy o perforation of the uterus resulting wel injury, perforation of the uterus, ary tract repair due to perforation of terus and injury to the urinary tract.

None of these complicatons were rted to the Center for Disease Con- or to the National Abortion Federa- said Everett. "We were very care- get a woman who was going to die of our clinic, so we could say that she had not died there."

On a busy day at the clinics, Everett said it was impossible to properly clean, sterilize and cool the instruments for each abortion. So, instruments were "flashed." They were placed in an autoclave, sterilized at high temperatures for seven minutes rather than 20 minutes as they were supposed to be, and sometimes cooled in a refrigerator.

During her visit to St. Gabriel, Everett shared her message with about 50 teens who meet Sunday evenings for the parish's Life Teen program. "When a teenager came to our clinic asking for help with contraception, we gave her a low-dose birth control pill. It had to be taken at almost the same time every day in order to be effective, and no teenager is going to be that accurate." Eventually, the teenager would get pregnant and come in for an abortion, said Everett.

The battle to end abortions has just started, said Everett. If Roe v. Wade (the 1973 Supreme Court ruling legalizing abortion) is overturned as some legal experts are predicting, the matter will then be taken on by each state, she said.

"We have the opportunity to protect, not restrict, the women and babies of our nation. Abortion is not a sin aimed at just killing the baby, but it is tearing down God's institution of the family. We are fighting not only for the unborn, but also for ourselves. We have to learn to love and respect life again, and to see God as the author of all life."

Pat Geisler is communications coordinator for St. Gabriel Parish in Charlotte.

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sitions Available: Assistant principal, guidance counselor & instructors in mputer science, Latin, Spanish, chemistry and physics. Aquinas is a diocesan gh school (9-12). Submit resume and salary requirements to Father John tzpatrick, Principal, Aquinas High School, 1920 Highland Avenue, Augusta, A 30904-5305.

Dale Francis, Catholic Journalist With North Carolina Ties, Dies

HUNTINGTON, Ind. (CNS) — Dale Francis, a prominent Catholic journalist remembered for his compassion and his activism, died March 24 at Parkview Memorial Hospital in Fort Wayne, Ind., after a brief illness. He was 75.

He had suffered a heart attack March 17 and was hospitalized in critical condition.

A funeral Mass was celebrated March 26 at St. Mary's Church in Huntington. Celebrants were Father Paul McCarthy and Father Owen Campion, associate publisher of *Our Sunday Visitor*.

Francis' career in the Catholic press spanned more than 40 years, including stints as editor of *Our Sunday Visitor* and the *National Catholic Register* and as founding publisher of *Twin Circle*, all Catholic weeklies.

He was the first lay editor of the *Catholic Standard*, newspaper of the Archdiocese of Washington, and was founding editor of the *North Carolina Catholic* in the Diocese of Raleigh which then covered virtually all of North Carolina; the *Lone Star Catholic* in Austin, Texas; and the *Operation Understanding* edition of *Our Sunday Visitor*, which circulated among Protestant clergy in the 1960s.

Msgr. Frederick A. Koch, now associate rector of Sacred Heart Cathedral in Raleigh, succeeded Francis as editor of the *North Carolina Catholic* in 1947. Msgr. Koch said of his predecessor: "He was a Catholic journalist of sterling qualities, soft-spoken, given to careful thought before speaking . He was fond of Catholic literary figures like Hilaire Belloc, and G. K. Chesterton and sometimes printed their essays in the North Carolina."

Francis himself in an article for the 45th anniversary of the *North Carolina Catholic* described the paper's earliest days; "It was an impossible idea that a diocese of 12,000 Catholics, scattered 48,843 square miles, the smallest percentage of Catholics in the nation, should have its own newspaper ... but Bishop Vincent S. Waters was a young man ... his zeal and optimism was contagious."

"I don't think I will ever know a greater man of faith," said Robert P. Lockwood, president of *Our Sunday Visitor*. "Dale lived his Catholicism every second of the day with every action he took, every word he said or wrote. He centered his life on a deep love for the church and its people."

DALE FRANCIS

Auxiliary Bishop Edward J. O'Donnell of St. Louis, former editor of the *St. Louis Review* and a longtime friend of Francis, told *Our Sunday Visitor*: "James Thurber always read carefully the death notices of members of his club. Invariably, he would remark, 'Always the wrong person.' So many of us feel that way upon hearing of the death of Dale Francis, a remarkable contributor to the community to the church and to the Catholic press."

A native of Newark, Ohio, Francis began working for the Troy, Ohio, daily newspaper at 14 and worked in the sports departments of papers in Dayton and Lima, Ohio. He graduated from Bluffton College, a Mennonite school in Ohio and later pursued graduate studies at the University of Notre Dame.

After serving as pastor of First Methodist Church in Fort Recovery, Ohio, for five years, Francis served in the Army Air Corps during World War II.

During the war he converted to Catholicism. Upon his return, Francis lived in North Carolina, where he established the *North Carolina Catholic* in 1946. He was director of publications at Notre Dame in 1949-51 and founded the University of Notre Dame Press.

He returned to North Carolina, where he was executive director of the state's Catholic Laymen's Association and established and operated the Catholic Bookstore and Information Center in Charlotte. While there, he started an early type of dial-a-prayer phone line, with hundreds of calls to hear recorded inspirational messages.

Francis also served as director of the Bureau of Information for the National Catholic Welfare Conference, predecessor to the National Conference of Catholic Bishops and U.S. Catholic

See **Francis**, Page 13

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Judíos, Samaritanos y Arabes se mezclan en las calles antiguas y en los mercados de Jerusalén. foto por P. SILL RUEDA

"Cómo tu siendo Judío me pides de beber a mí, mujer Samaritana? Porque no se tratan Judíos y Samaritanos. Nuestros padres adoraron en este monte y vosotros decís que es Jerusalén el sitio donde hay que adorar. Jesús le dijo: Créeme mujer, que es llegada la hora en que ni en este monte ni en Jerusalén adoraréis al Padre" (Jn. 4:9-21)

5 de Abril — Quinto Domingo de Cuaresma

(Tomado del Misal Romano)

El pasado no ha de actuar en nosotros como rémora que impida la marcha. desanimarnos por un pasado defectuoso, ni adormilarnos con un pasa engañosamente perfecto. Debemos olvidarnos, como dice San Pablo, "de lo queda atrás, lanzándonos hacia lo que está por delante".

Asi también exhorta el Profeta Isaias en el destierro a los desanimados: recordéis lo antiguo, las culpas que acarrearon el desastre. Cambiad la dirección vuestra mirada. No notáis ya en vuestro interior que Dios hace brotar algo nue llenándoos de esperanza?"

Con el perdón total de su pasado, Cristo infunde a la adúltera ánimo y confia para levantarse y caminar hacia adelante.

Noticias Locales

Participantes en la escuela intensive de Cursillo, antes del II Cursillo hispano de la dióc de Charlotte.

Cursillo de Cristiandad

Gran oportunidad en la vida de los Cristianos para conocer mejor a Cristo, a su Iglesia y conocerse así mismo. Antes del II Cursillo Hispano que se celebró recientemente en Maggie Valley, se llevó a cabo la Escuela Intensiva en la Parroquia de la Consolación, con un gran número de participantes.

Padres y Maestros ayudando en la educación de sus hijos.

La educación de sus hijos es muy importante, desde pequeños hasta adultos. Y de eso es lo que quiere tratar con Uds. padres de familia el Sr. Bedoya. Desde los 2 a 3 años hasta los 18 los niños estan desarrollando su inteligencia y conocimientos que tendrán co adultos. Si realmente está interesad la educación de sus hijos, consulte al Carlos Bedoya para una visita en casa, llamándolo al número 399 39

Cursillo de Mujeres

Del 9 al 12 de Abril del presente se llevará a cabo los Cursillos Cristiandad para mujeres en la dióc de Charlotte y se realizarán tambiér las montañas de Maggie Vall Esperamos el entusiasmo de todas que van a participar y servir en el. Y las demás personas hispanas, esperar sus oraciones para el buen éxito mismo.

Tierra Santa
El Conflicto entre Judíos y Samaritanos

Por PADRE SILL RUEDA

Los problemas políticos y religiosos entre Judíos y Samaritanos antes y en la época de Cristo, no son cortos ni fáciles de resolver y hoy a pesar de los muchos años que han corrido de los acontecimientos históricos, sigue vivo y latente en muchos de esos pueblos el espiritu de rivalidad, sumado a otros problemas locales.

Todo comenzó en la época del Rey David, cuando este quizo unificar las tribus nómadas dispersas por toda la región y creó una capital para centralizar allí todo el poder político, religioso y social de los territorios a su cargo. Jerusalén fue esa capital, llena de leyes y de impuestos que favorecían más a los Judíos habitantes del sur que a los Samaritanos del norte.

A la muerte del Rey David, le sucedió su hijo el Rey Salomón quien continuó con las mismas políticas de su padre. Este construyó en el palacio real un nuevo santuario, el magnífico templo, todo un aparato estatal y religioso al estilo de la burocracia Egipcia. Las tribus del sur se favorecieron rapidamente de toda esta política, en cambio las tribus del norte, no, porque se sentían subyugadas por todo lo que les había impuesto el Rey David.

El Rey Salomón conocedor del malestar de los Samaritanos y para evitar disturbios en su reino y también para ganarse la confianza de todos ellos, mandó construir por otras ciudades, santuarios populares y reactivó el Sacerdocio y las festividades religiosas locales; asi los Samaritanos no tenían que bajar a Jerusalén para sus actos religiosos o a pagar tributos. Con esto se ratificó la separación oficial de los estados Judíos y Samaritanos.

Los Samarios por la localización geográfica de su territorio, no vivieron en paz. Fueron presa de las barbaries de otros vecinos y sufrieron derrotas y deportaciones fuera de su país, como fue a Asiria cuando el Rey de esos territorios trajo gente de Babilonia y de otras comarcas y los estableció con sus costumbres y cultos en la zona de ellos. Estos al emigrar por la fuerza a otros pueblos fueron aprendiendo otros modos de vida y creencias diferentes a las que conocían de su Judaismo.

A los años cuando los Samaritanos regresaron a sus tierras se pusieron más furiosos contra los Judíos, porque por ellos habían perdido y sufrido tanto. Los Judíos por su parte los despreciaban porque los consideraban impuros para sus ritos y celebraciones ya que estaban contaminados con otras creencias religiosas. Por su parte los Samaritanos rechazan todo lo Judío y se quedan unicamente con el Pentatéuco y eso que un poco arreglado a sus necesidades. Escogen al monte Garizim como lugar sagrado para sus cultos y adoraciones.

Los Judíos por otra parte capitaneados por los Macabeos, se proponen acabar con ese templo que se convierte en rival para ellos. Es así como lo destruyen por orden del Rey Hircano en el año 128 ac.

Los Samaritanos se defienden formando guerrillas y asaltando los caminos, por eso el lugar donde ellos habitaban se convierte en una de las zonas más peligrosas de la región, incluso para los peregrinos que viajaban por aquel lugar hacia Jerusalén.

Sobre este camino de Jericó a Jerusalén es donde se desarrolla la parábola del "buen samaritano" y sobre este mismo terreno y bajo esta admosfera de guerras y luchas, Jesús se encuentra con la mujer Samaritana en el pozo Jacob, cuando todo para ellos est prohibido.

Es allí donde nace el recuento esta historia conflictiva entre Judí Samaritanos. Sicar el pequeño pue donde Cristo se encuentra con la m se halla entre el monte Garizim Ebal. Y cuando estas luchas y ataq entre unos y otros está en su apog Jesús contaba apenas como unos años y nadie creia pensar que El iba a el Maestro y Profeta que les enseñarí amor y el perdón a todos ellos. Je con su ejemplo les mostró a los Judí Samaritanos como podían vivir uni y cual era lo más importante. enseñanzas de Jesús siguen vigen Hoy también se puede hacer un esfue entre unos y otros para busca reconciliación y la paz entre todos.

Crosswinds

rosswinds is a series of articles by members of Catholic Social Ser- about their experiences. In order otect client confidentiality, the staff bers are not identified.

This is not a typical "agency" story. t is a true story about one of our and a message she wanted to share. Ve were a newly married couple one of us in college, so money was e. But with my job as a beginning l worker, we were able to make meet. As I answered the phone one y Friday afternoon, I heard the of a young mother asking for help. The family had been evicted, the had just been released from the ital and, in those days, there were mily shelters. I spent the afternoon ig agencies, churches and individu- ill of whom were glad to tell me to call or who I could speak with on day. But no immediate answer sur- !.

was told they would help, if the ly had never received assistance e (but they had) and were not intact hey were). Also, they would help if amily lived in their area or met any dozen other criteria. Nothing was ing out. Meanwhile, the snow con- d to fall as the family waited in a e booth for my response.

Throwing caution and established l work policy to the winds, I called usband. And we brought the family ur cramped apartment. They stayed t four weeks, while appropriate rs were filed and contacts were allowing them to travel to another vhere relatives gave their assurance iployment opportunities and a new beginning.

Browsing in a clothing store the night before their scheduled departure, my husband and I spied a warm blue wool snowsuit in just the right size for the baby. The price was $24.99. We consulted our checking account balance and saw the grand total of $32.50. Should we?

We debated a moment, took the plunge and saw our little family off in comfort the next day. Feeling satisfied we had done the right thing, we congratulated ourselves on our Christian charity.

The next week, however, reality set in. The telephone bill arrived with a charge of $135, which was a fortune to us. The calls had been made by our little family while we were at school or work during the day.

After making arrangements with the phone company to pay $5 a week, we drove home in humiliation and silence. What did we expect? Or, we should have known better, we said, berating our naivete. (Some months later, we wearily made the final payment to the phone company.)

Never again, we assured each other. Let someone else get cheated. As we neared our warm apartment, I turned to my husband and asked, "What if when we get home, we had another family sitting on the step? We sure wouldn't be that dumb again, would we?"

He paused before responding. With words that reminded me why I married him, he said, "Yes, honey, we'd do the same dumb thing again. That's the risk you take when you care for another as you would care for yourself."

Rock Hill Parish Recovering From Arsonist's Handiwork

By JOANN KEANE
Associate Editor

ROCK HILL, S.C. — Fire that extensively damaged the auditorium of St. Anne Catholic School in Rock Hill on March 21 has been ruled as arson. A 13-year-old St. Anne School graduate was charged on March 27 with setting a devastating fire and vandalism to classrooms.

The juvenile faces charges of second-degree burglary, second-degree arson, grand larceny and malicious damage to property.

An arson investigator believes the youth broke a transom window to gain entry. A rock was used to break a glass window in the kitchen door. The kitchen was ransacked, food from freezers was spewed throughout the kitchen. The fire was set in a small, wooden stairwell leading to the stage of the auditorium.

Classroom television sets and other audio-visual equipment were shattered, and videocassette recorders stolen.

Oratorian Father William Pentis, pastor of St. Anne Parish, said a neighbor spotted the fire and called the fire department. He is grateful for the call, as the quick spreading fire could have engulfed far more, causing greater damage. Police estimate damage to the school at $30,000, and another $10,000 to classroom and teaching equipment. "If it had gone another half hour, we would have nothing now," said Father Pentis.

The fire burned so hot that it melted most everything in its wake. "A plastic chair melted," says Father Pentis, beguiled by the intensity of the fire.

"The smoke got in everything," says Father Pentis. However, the quick reflexes of fire crews, and later, parish volunteers, had the building operational with only one day closed for classes.

Father Pentis says he was in the building, conducting a meeting the morning of the fire. His group concluded, and the arsonist entered minutes after their departure.

The school's auditorium was also used as the parish church, while construction continues on a new church slated for completion this summer. Masses were quickly diverted to Rock Hill's other Catholic church, St. Mary, and the Oratory, a religious retreat house operated by the Oratorian Fathers who offered that location as a temporary home for weekend Liturgies.

It won't be long, however, until Mass is celebrated in a refurbished audi-

See **Arson**, Page 16

Francis (From Page 11)

Conference, for about a year before moving to Cuba in 1956.

As a lay missionary there, he was director of Defense of the Faith for Bishop Alberto Martin Villaverde in the Diocese of Mantanza. He established a school for the children of campesinos in Cuba with the financial help of readers of his weekly column in *Our Sunday Visitor*.

He went on to establish the *Lone Star Catholic* in 1957, returned to the *Troy Daily News* as editor in 1962 and in 1966 became executive editor of *Our Sunday Visitor*.

Francis was named publisher of *Twin Circle* at its founding in 1967 and in 1970 became editor/publisher of the *National Catholic Register*. He returned to *Our Sunday Visitor* in 1974 as executive editor. He was first lay editor of the *Catholic Standard*, holding the position from 1978 to 1982 when he resigned to spend more time writing books and pursuing other activities.

At the time of his death, Francis was administrator of the Our Sunday Visitor Institute, the charitable arm of the publishing company.

From 1952 through the late 1970s, Francis was a featured columnist for *Our Sunday Visitor* and his syndicated column "To Talk of Many Things," ran in diocesan newspapers around the country.

The recipient of the first St. Francis de Sales award from the Catholic Press Association in 1959, Francis in 1989 was given the University of Dayton's Daniel J. Kane Communications Award. Both prizes are given for outstanding contributions to religious communications.

"Dale Francis' contributions to Catholic journalism were many, but his greatest gift was understanding," said Owen McGovern, executive director of the Catholic Press Association. "He had the uncanny ability to offer opinion in his writing while at the same time demonstrating a clear understanding of opposing points of view. He always managed to give those who disagreed with his articles something to think about."

Francis was the author of three books, "*Kneeling in the Bean Patch*," "*A Catholic Prayerbook*," and "*Caring is Living*."

Survivors include his wife, Margaret, of Huntington; daughters Marianne Fridell of Hot Springs, S.D., and Rita DeKlyen of Carmel Ind.; and sisters Betty Kingman of Troy and Margaret Dilworth of Kettering, Ohio.

DESCUBRE La Fe

19. ¿QUÉ ES EL SACRAMENTO DE LA UNCIÓN DE LOS ENFERMOS?

Durante su vida en la tierra, Jesús dió especial atención a la anación. Su mision divina era sanación espiritual, pero Él también nostró un amor especial y cuidado por los enfermos, a veces estaurándoles la salud del cuerpo.

Jesús amorosamente le dió a la Iglesia un sacramento especial amado la Unción de los Enfermos. En la Epístola de Santiago, la agrada Escritura declara: "El que esté enfermo que llame a los resbíteros de la Iglesia para que rueguen por él, ungiéndolo con iceite en nombre del Señor. La oración hecha con fe salvará al nfermo; el Señor lo levantará y, si ha cometido pecados, le serán erdonados." (Santiago 5:14-15) Por medio de la imposición de las nanos, la unción y la oración del sacerdote, Jesús viene al enfermo, e da fortaleza espiritual, resignación y amor purificado. A veces sta sanación interior restaura la salud del cuerpo.

Mediante el sacramento, la Iglesia está también presente en la ersona enferma. La Iglesia ora para que la persona pueda regresar su lugar en el culto o en el ministerio de la comunidad.

Si la enfermedad causa la muerte, la Unción de los Enfermos yuda a las personas en la etapa final de su jornada al cielo.

Como todos los sacramentos, la Unción de los Enfermos nos eneficia sólo si nos acercamos a el con fe. Nunca debemos lemorar, cuando se presenta la ocasión de una enfermedad, la úsqueda del consuelo y la presencia de Jesús, el Divino Sanador.

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Directors: Rev. Joseph Folzenlogen, SJ, and Team.
May 7-13 Donation: $175

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God speaks to us through all creation and, within the colors of life, God reveals His presence. We will enter more deeply into the meaning and the theology of the colors of life.
Director: Rev. Allen Dec, OFMCap
July 6-9 Donation: $85

Living Waters Catholic Reflection Center
1420 Soco Road
Maggie Valley, NC 28751 **(704) 926-3833**

Diocesan News Briefs

Prayer and Reflection

HOT SPRINGS — The Jesuit House of Prayer is sponsoring a Holy Week Retreat, "Do This in Memory of Me," April 16-19.

For more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743, or call (704) 622-7366.

Yard Sale

GREENSBORO — An annual Knights of Columbus yard sale to benefit Right to Life is April 11 at St. Pius the Tenth School.

The Calix Society

CHARLOTTE — The Calix Society is meeting April 12 for 4 p.m. Mass at St. Vincent de Paul, followed by a covered dish dinner and Scriptural meditations.

The society is made of members of Alcoholics Anonymous and other 12-step programs interested in deepening their recovery by exploring Catholic traditions. Meetings are every second Sunday at St. Vincent de Paul.

For more information, call Doug at (704) 342-0615.

Mission Forum

CULLMAN, ALA. — The Catholic Committee of the South in collaboration with the Glenmary Home Missioners is sponsoring a Mission Forum May 19-21 at the Benedictine Conference Center in Cullman, Ala. The theme of the conference is "Remembering our Past/Learning for the Future."

The conference will draw upon the learning of the Glenmary Missioners from their first 50 years. The focus will be on home missions and making future missions more effective.

All are invited. The cost is $75. For more information, contact Benedictine Sister Evelyn Dettling, Catholic Committee of the South, P.O. Box 576, Neon, Ky. 41840.

Devotion Pilgrimage

BELMONT — The first Saturday devotion pilgrimage to the Grotto at Belmont Abbey is Saturday, April 4. The rosary is at 9:30 a.m., confession at 10:45 a.m. and Mass at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Volunteers Needed

WINSTON-SALEM — Birthright, an emergency pregnancy service dedicated to helping girls find alternatives to abortion, is sponsoring a training session Saturday, April 4 at Reynolds Presbyterian Church from 9 a.m.- 5 p.m. For more information or to register, call Cathie at (919) 723-2204 or (919) 591-4378.

The 11th Step

HOT SPRINGS — The Jesuit House of Prayer is sponsoring an Alcoholics Anonymous retreat based on the 11th step of the 12-step AA program; "to seek God through regular prayer, asking to know God's will for you and asking too for the strength to carry out God's plan."

The May 1-3 retreat can accommodate 15 men and women. For more information or to register, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743, or call (704) 622-7366.

Diocesan Pilgrimage

WASHINGTON — The fifth diocesan pilgrimage to the Basilica and National Shrine of the Immaculate Conception in Washington D.C., is scheduled for June 29. Charted buses will leave at various times and locations Sunday, June 28, and return Wednesay, July 1 and at least one bus will return July 2. Pilgrimage director is Msgr. William Wellein.

If full payment for transportation and hotel is received by May 15, a 5 percent discount will be given. Bus fare is $65 and hotel rooms range for a three-night stay from $70 for a room for four to $189 for a single room for three nights.

For more information, call St. Mary Parish in Shelby at (704) 484-3241.

Middle School Fling

GASTONIA — The Office of Youth Ministry is presenting "Middle School Fling: Finding a Piece of the Puzzle," a day of games, food, sports, prayer and workshops at St. Michael Church Saturday, May 9 from 9 a.m.- 4 p.m. Cost is $13 for youths and $7 for adults.

For more information, contact the Office of Youth Ministry at (704) 331-1723, or your parish youth minister.

School Applications

WINSTON-SALEM — Bishop McGuinness High School is accepting applications for the 1992-1993 school year. For information, call the admissions office at (919) 725-4247.

Stations of the Cross

HICKORY — The Brother Francis Fraternity of Secular Franciscans is conducting outdoor Stations of the Cross at the Catholic Conference Center each Sunday during Lent at 3:30 p.m. For more information, call Capuchin Father John Aurilia, (704) 327-7441.

A.A. Members

MAGGIE VALLEY — A spiritual retreat for Alcoholic Anonymous members is April 26-28 at Living Waters Reflection Center in Maggie Valley. All A.A. members, men and women, are invited to attend. Cost is $70 and includes room and board.

For more information, Call Danny K. at (704) 689-9867 from 5 p.m.- 7 p.m., or Mary D. at (704) 891-2531 from 8 p.m.- 10 p.m.

A Parish Mission

ASHEVILLE — St. Joan of Arc is sponsoring a parish mission April 4-8. "Be With Me, Lord" will be presented by Father John Hoover, administrator of Our Lady of the Mountains in Highlands and St. Jude in Sapphire Valley and director of Elijah's Cave Retreat House in Highland.

For more information, call Father Morris Boyd, (704) 252-3151.

Polish Confession

CHARLOTTE — St. Ann Parish will have Polish language confessions Saturday, April 18 at 2 p.m. and a Polish Mass Easter Sunday, April 19 on 2 p.m. For more information, call Krystyna Szkolnicka, (704) 529-5206, or Dan Sztyber, (704) 541-3655.

Interdiocesan Dialogue

MURPHY — St. William Church is sponsoring "Once Upon a Time," a presentation to demonstrate effective storytelling aids for religious education April 25 from 10 a.m.-3 p.m. Bring a bag lunch; beverages will be provided.

Men's Retreat

LINVILLE — St. Luciens' Men's Cursillo Group is sponsoring an overnight men's retreat for spiritual renewal at St. Bernadette Church April 10-11. For more information, call Greg DiBacco (704) 765-1031.

Pro-life Billboard Campaign

GREENSBORO — Pro-life Action League of Greensboro is sponsoring a billboard campaign for Mother's Day. For a $5 donation, a name (if desired) will appear on or about April 20 on six billboards in the Greensboro area. The words "thank you mother for giving me life" along with a picture of an 8-week baby in the womb will appear on the billboards.

Holy Week Retreat

HICKORY — The Catholic Conference Center is sponsoring the third annual retreat during Holy Week for laity and religious. The retreat begins Holy Thursday, April 16, with an 8 p.m. liturgy and ends Easter Sunday, April 19 at noon.

For more information, call Alice Cote, CCC sales director, (704) 327-7441.

Spiritual Growth Retreat

KING — Good Shepherd Church is planning "Spiritual Growth," a one-day retreat Saturday, April 11 from 9:30 a.m. to 6:30 p.m. The retreat will be presented in three segments designed so each can be attended individually or in succession to help those who cannot come for the entire day.

For more information, contact Sandy McHugh at (919) 351-2991.

Crisis Pregnancy

HICKORY — The 1992 Hickory Crisis Pregnancy Center's "Walk for Life" is Sunday, April 5. The center is dedicated to providing a full range of free services, as well as alternatives to abortion. For more information, call Dick McDonald, (704) 328-3605.

Upcoming Diocesan Events

April 4 Lay Ministry Training
"Liturgy and Sacraments"
Living Waters, Maggie Valley
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

April 5 Bible Quiz Bowl
Our Lady of the Highways
9:15 am - 10:45 am
Kathy Laskas (919) 882-0760

April 7 Career Fair, CCHS
11:00 am; Lynn Holmes
(704) 525-7289

April 9 - 11 Spring Musical
Bishop McGuinness 8:00 pm
Sr. Irma Gazzillo, SSJ
(919) 725-4247

April 9 - 11 Women's Cursillo
Living Waters, Maggie Valley
Thurs. 7 pm - Sun. 5 pm

April 11 Lay Ministry Training
"Social Ministry"
Catholic Conference Center
10:00 am - 4:00 pm
Sr. Timothy Warren, RSM
(704) 334-1805

April 11 Lay Ministry Training
"Christian Morality"
Our Lady of Grace
10:00 am - 4:00 pm
Sr. Timothy Warren, RSM
(704) 334-1805

House Of Mercy

BELMONT — The Hous
Mercy, a home for AIDS patients,
need of paper products, toiletries,
ens, cash for Christmas and birt
gifts, a 13-inch color TV with re
control, small tape recorders, notebo
markers and poster boards for signs
banners, and two-liter bottles of
pop. For information, contact M
Sister Mary Wright at (704) 825-4

Unemployment

GREENSBORO — St. Pius
Tenth Parish is forming a support
networking group for people who
lost their jobs. To indicate interest,
tact Loren Morse at (919) 282-046
Bob Allmendinger, (919) 288-429

Irish Children's Summer Progr

GREENSBORO — Host fam
are needed for the Piedmont
Children's Summer program.

The program brings Catholic
Protestant boys and girls ages 9-11
Northern Ireland for six weeks to a
environment and creates opportun
for friendships crossing sectarian l

One parent must be in the h
during the six week period from Ju
through July 31. For more informa
call Barbara Carter (919) 299-568
Barbara Sullivan (919) 282-0543.

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black and white, also are welc
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World and National Briefs

OP Sets Platform Hearings n Abortion, Other Topics

WASHINGTON (CNS) — The publican National Committee has nounced plans to hold regional hear- gs this spring on a wide variety of pics, including abortion. The hearings re to prepare the platform to be con- lered by delegates to the Republican tional Convention Aug. 17-20 in uston. Groups called Republicans for oice and the National Republican alition for Choice have been pressing a change in the pro-life stance of the rrent Republican platform. Each of four hearings was to be devoted to a ecific set of topics, with abortion com- g up at a May 26 hearing in Salt Lake ty dedicated to health care, family, ucation, crime and justice concerns.

litical Responsibility A o-way Street, Panelists Say

WASHINGTON (CNS) — Voters ist demand higher standards of their cted representatives, but those lead- are obliged to insist their constitu- s show some responsibility as well, nelists at a Georgetown University um said. "We need a balance of re- nsibilities with the rights we take for nted," said William A. Galston, a fessor at the Institute for Philosophy l Public Policy at the University of ryland and one-time issues director former Vice President Walter ndale's campaign. He was joined by uit Father John P. Langan, senior low at Georgetown's Woodstock eological Center, and Rep. David E. ce, D-N.C., in a March 24 forum on values underlying political issues of presidential election.

ucational Voucher Plans vanced In Ohio, California

CINCINNATI (CNS) — Some 00 students at Ohio public schools may be given vouchers to attend Catholic or other non-public schools under an experimental program now being considered by the Ohio Legislature. But the plan has gotten mixed reaction from Catholic educators. And the Ohio Catholic Conference, which represents the state's Catholic bishops on public policy matters, has not taken a formal stand on the bill. Meanwhile in California, supporters of a plan that would let parents choose any qualified public or private school for their child's education are gathering signatures to place the question before state voters in November.

Controversy Arises Over Plans To Buy $430,000 Home

HARTFORD, Conn. (CNS) — In Catholic churches across the Hartford Archdiocese, Sunday Mass homilies March 15 focused on a house — the $430,000 residence Archbishop Daniel A. Cronin plans to buy in West Hartford. Two weeks earlier the *Hartford Courant* daily newspaper had reported the planned purchase. Archdiocesan officials urged priests and deacons to lay out the facts at weekend Masses to avoid a backlash that could undermine this year's $4 million archdiocesan appeal. "Misperceptions could prove to be a negative factor surrounding Appeal '92," wrote Father Douglas P. Clancy, director of the appeal. The archbishop's prospective home, a two-story frame house in a residential neighborhood, has seven bedrooms, two fireplaces and an in-ground swimming pool.

USCC Produces Video On Women's Roles

WASHINGTON (CNS)—The U.S. Catholic bishops' Committee on Women in Society and in the Church has produced a videotape on women and the roles of work, intergenerational guidance and prayer in their lives. The 38-minute video is divided into three separate sections, each designed as a "springboard for discussion," said Sister Gretchen Dysart, vice president of Journey Communications, which made the video. Dolores Leckey, executive director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth and executive producer of the video, said one aim of the video is to "get people talking about critical issues in a Christian context."

New Church To Cater To Catholics On Las Vegas Strip

LAS VEGAS (CNS) — So many Catholics are coming to spend some time — and maybe a little money — in Las Vegas that the 1,000-seat cathedral at the northern end of the fabled Strip is too small to handle them all. So construction of a 2,000-seat shrine is due for completion in early 1993 at the southern end of the Strip. Las Vegas gets 22 million visitors a year, said Father Jim Bevan, who will be rector of the Shrine of the Most Holy Redeemer. And 20 to 25 percent of those visitors are Catholic, he said. Even with 10 weekend Masses at Guardian Angels' Cathedral, "they literally cannot get in," Father Bevan told *Catholic News Service* in a March 20 telephone interview.

Women Quietly Breaking Into Ranks Of Honorary Knighthood

VATICAN CITY (CNS) — A quiet revolution has been taking place within the ranks of the pontifical equestrian orders — the honorary knighthoods conferred by popes in recognition of service to the church and society. Five knights named by Pope John Paul II in 1991 are women, a rare but not unprecedented break with the tradition of chivalric orders and their reputation in folklore for jousting tournaments and daring rescues of damsels in distress. Notice of the honors conferred on five Swedish women last August was published recently in the "Acta Apostolicae Sedis," the official periodical of Vatican laws and decisions.

Woman, Allegedly Forced To Resign For Marrying, Sues Vatican Bank

VATICAN CITY (CNS) — A woman employee of the Vatican bank, saying she was forced by company policy to resign when she married, is suing to get her job back. A Vatican spokesman said March 23 that the case was under review, that forced resignation for reasons of marriage is not a current bank policy, and promised that if the claim is true, such dismissals "will not happen again." Stefania Graziosi, a 28-year-old clerk, said she was terminated on her wedding day after working for almost a decade at the bank, known formally as the Institute for the Works of Religion. She said she knew about the policy when she joined the bank, but had hoped it would change.

Repatriated Salvadorans To Receive Help From Church

SAN SALVADOR (CNS) — Salvadorans who have recently returned to their country will receive church help, said Archbishop Arturo Rivera Damas of San Salvador. "Aid and assistance from the Church will be channeled to repatriated communities through the social secretariat," the archbishop said. Late March 20 almost 600 Salvadorans crossed the Honduran border into El Salvador after 12 years away from home. In 1980, thousands of Salvadorans fled from terror, violence and widespread human rights violations generated by the civil war.

Cardinal Says He Does Not Support Protests Of 'Foreign Fanatics'

ROME (CNS) — Italian Cardinal Giacomo Biffi of Bologna said he could not support the activities of "foreign fanatics" who blocked a corridor in an Italian clinic where abortions are performed. Ten members of Rescue Outreach — six from the United States, two from England and two from Scotland — entered restricted areas of the Maternita day clinic in Bologna March 17 and sat down in a corridor outside an operating room where, Italian newspapers reported, a woman was already anesthetized in preparation for an abortion. Several Italian abortion-rights groups and politicians accused Cardinal Biffi of supporting the abortion protest.

DISCOVER the faith

19. WHAT IS THE SACRAMENT OF THE ANOINTING OF THE SICK?

Jesus, during His life on earth, gave special attention to healing. His divine mission was spiritual healing, but He also showed special love and care for the ailing, often restoring their bodies to health.

Jesus lovingly gave the Church a special sacrament called the Anointing of the Sick. In the Epistle of James, Sacred Scripture state, "Is there anyone sick among you? He should ask for the presbyters of the Church. They in turn are to pray over him, anointing him with oil in the Name of the Lord. This prayer uttered in faith will reclaim the one who s ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his." (James 5:14-15) Through the laying on of hands, anointing and prayer by the priest, Jesus comes to the sick person. He gives spiritual strength, resignation and purifying love. Sometimes this inner healing will restore health to the body.

Through the sacrament, the Church is also present to the sick person. The Church prays that the person will be restored to his or her rightful place in the worshipping and ministering community.

If the sickness results in death, the Anointing of the Sick helps the persons on the final stage of their journeys to heaven.

Like all sacraments, the Anointing of the Sick benefits us only if we approach it in faith. We should never delay reaching out on the occasion of sickness to seek the consolation and presence of Jesus the Divine Healer.

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A once-in-a-lifetime chance!

Jim Furman, youth minister at St. Pius Tenth in Greensboro, presents a $687 check to Msgr. John J. McSweeney at the Diocesan Youth Conference. The money, raised by Greensboro and Winston-Salem Vicariate teens will go to Catholic Relief Services.

Photo by JOANN KEANE

Youth Group Raises Money To Help CRS Fight Hunger

GREENSBORO — Forty youth members from Winston Salem and Greensboro vicariates gave up food for a day. For 24-hours, the teens offered up their intentions in lieu of food for a greater good; raising monies to combat hunger.

But, it was more than good intentions and increased awareness. As part of their hunger retreat, the youths brought donations that would go to local food efforts, and for global food needs. During the 24-hour retreat, they had nothing to eat, although they were allowed occasional orange juice and water.

They attended prayer services, and were enlightened by speakers from Urban Ministries and The Franciscan Center.

In all, $950 was raised. Three quarters of the money, $687, was designated for Catholic Relief Services, and the remaining $263 stayed in their local community, assigned to the Greensboro Urban Ministry, Urban Ministry of High Point and Our Daily Bread in Asheboro.

The joint vicariate groups presented the CRS check to Msgr. John J. McSweeney, chancellor and vicar general in curia of the diocese during the recent Diocesan Youth Conference. During the impromptu presentation, Msgr. McSweeney thanked the teens for realizing the greater needs of suffering people throughout the world, and for their dutiful resolution to help the global Church.

Participating in the Hunger Retreat were teens from: Holy Family in Clemmons, Our Lady of the Highways in Thomasville, Immaculate Heart of Mary in High Point, St. Joseph in Asheboro and St. Paul the Apostle and St. Pius Tenth in Greensboro.

Gastonia Teen Named Winner Of Annual Bishop Begley Award

CLOVER, S.C. — Recognition awards were presented to outstanding teens during the recent Diocesan Youth Conference.

The Bishop Michael J. Begley award was bestowed upon Christine LaFrancis of St. Michael Parish in Gastonia. This top acknowledgment is awarded to a high school senior in good standing in the community and school, who is an active member of his or her parish. The recipient must exemplify good moral values, Christian service and Catholic leadership, to a degree worthy of diocesan recognition.

Cross and Eagle awards were presented to Sarah Fryer of St. John Neumann Parish in Charlotte, and Peter Krzwicki of St. Barnabas in Arden.

Christian Service awards were presented to Tedd Walsh of Our Lady of Grace in Greensboro, Peter Dickson of St. Phillip in Statesville, Elizabeth Houser of St. Dorothy in Lincolnton, Kim Jezorck of St. Pius Tenth in Greensboro and Joey Libro of Holy Family in Clemmons.

Mothers To Join Super Cities Walk...

Members of the Christian Mothers' Group at St. Gabriel in Charlotte prepare for the April 4 Super Cities Walk to raise money to fight multiple sclerosis.

Books In Review

Bridging Historical And Personal Events

MEMORIAL BRIDGE
By James Carroll
Boston, Mass. Houghton Mifflin
495 pages. $22.95

By JAMES P. KEANE

James Carroll, speaking at Belmont Abbey College recently, allowed that "I work sometimes in a relationship of tension and creativity with history. I love to take large public events and imagine what a personal experience of the event might have been."

Carroll has implemented this predilection for interweaving historical events in the lives of fictional characters throughout his work, in novels such as *Mortal Friends* (1978) and *Prince of Peace* (1984). Most recently, he imagines the myriad ways in which the Great Depression, World War Two, the Cold War and the Viet Nam War affect, even precipitate, the course of his characters' existence.

Throughout *Memorial Bridge* (1991), Carroll chronicles how the lives of Sean and Cass Dillon and their son Richard are driven by the seminal events occupying the attention of American society. The novel opens on a scene of a Depression-era Chicago Stockyards, where the outcome of that calamity could be seen in the commonplace desperation of too many men: "Outside the stockyards Chicago was an employment desert, and on the far side of Halsted Street where the taverns and boarding-houses stood, desperate men gather daily by the hundreds in the hope that the Swift or Armour agents would pick them as replacements for the knife wielder who'd sliced his finger off or the vat tender who'd fallen into his steaming kettle ..."

In the midst of this scene of desperation, a man is murdered and Sean Dillon, a three-dollar-a-day steamfitter's helper and night-school law student, out of a sense of justice and a desire to assis victim's niece, Cassie Ryan, takes himself the responsibility of expo the killer.

Carroll portrays Sean Dillon courageous and idealistic man th into critical roles in momentous ev first as the law school student stockyardman, then as an FBI ag and finally as an Air Force gen Carroll does not shy away from exp ing historical events in unfolding story of the Dillons, and at times t weighty occurrences threaten to c whelm the characters. But the nov continuously revived by the rela ships among Sean, Cass and Ric Dillon, and their ultimate triumph their own failings, as well as the fail of the society.

Carroll is most effective wher picting the convictions of his cha ters, and their commitment to each o as in this reference to Cass: "Her i rity, for her own part, consisted no the firm knowledge that her love Sean, as for her child by him, w given, not dependent finally on thing he did to earn it."

Memorial Bridge is first of compelling story; a tale which uti historical situations and inciden engage the reader in the lives o central characters. But at the heart c novel is Carroll's depiction of t characters' inner lives; of the strugg overcome their failings and to mai their integrity in the face of our soci wrenching conflicts, and of their a lute commitment to supporting other in doing the right thing.

The novelist accomplishes deftly, in a manner which does not the Dillons as pseudo-intellectua pseudo-saints, but rather as fairly nary, thinking people capable of h self-examination.

James P. Keane is a member Vincent de Paul Parish in Charlo

Youth (From Page 1)

young person in this room right now that is not feeling something right now."

Wrapping up Saturday, the teens again kicked back with yet another concert, this time, Anna Scally donning her countdown style, playing disc jockey for an evening dance that lasted until the wee hours.

Tom Zanzig, author and editor of religious education and youth ministry publications for St. Mary's Press in Winona, Minn., delivered the closing keynote address on Sunday morning. Zanzig addressed the question posed by conference attendees, "How can I keep growing in what I started here?" Zanzig offered clear and practical guidelines for maintaining and growing in an ever-changing relationship with God.

"We have to learn to accept our uniqueness with its promise and pain," said Zanzig. "Accept the fact that we are unique people." Because of the uniqueness, Zanzig said "You have something to offer the world that nobody else can offer." He pointed out that the teens have the responsibility to share their unique gifts with others. If we don't, he said, the world will never get to know that piece of God that is unique to each individual.

The pain, he says, is defined by individuality. "Because there is never anyone just like you, nobody can understand you, except the One who made you."

No speaker strayed too far fro conference theme. Even during the cl Liturgy, Msgr. John J. McSweeney, cellor and vicar general in curia o diocese, kept the theme alive, impre the importance of the beautiful puz life.

"My challenge for you today, is to ambassador for Christ," said M McSweeney, in his homily to the teen pointed out that in their ongoing dev ment in life that they must truly reali Lord's forgiveness.

He emphasized the importance o Catholic identity as key to their per growth, and challenged them to reco their own unique gifts, and to be members of their local parishes, as w maintaining their Catholic identity in local communities.

The Office of Youth Ministry is f by the Diocesan Support Appeal.

Arson (From Page 13)

torium. Father Pentis says the ki has already been cleaned and repa and the auditorium, which suffere greatest damage, is being gutted redone promptly. He estimates th work will be completed in about a m

The 41-year old school serve proximately 200 students in g PreK-6.

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 31 • April 10, 1992

Prepare Ye The Way...

ve-year-old Elizabeth Osborn helps her grandmother, Elizabeth Haubenreiser, sort through the frican Palm crosses that will be distributed at St. Patrick Cathedral in Charlotte on Palm Sunday. ie crosses are handmade in several villages in the Diocese of Masasi in Tanzania.

Photo by JOANN KEANE

Anti-Catholic Bias Alleged On Part Of Protestant Preschool Director

By JOANN KEANE
Associate Editor

CHARLOTTE — Phones were ringing, and conversations buzzed following a news report of alleged religious discrimination at a Charlotte non-denominational Church.

The Charlotte Observer first reported that Central Piedmont Community College was ending its teaching relationship with Calvary Church, following a church daycare official's refusal to allow a Catholic teacher to work with their staff.

The controversy began as Calvary's school director, Pat Collins, stated her preference for a "Christian Protestant" to fulfill the third-party training of her teachers.

The discriminatory remark spurred angry reaction in the Catholic community. Rev. Ross Rhoads, pastor of Calvary, said he would like to mend the rift. But the rift needs a lot of work.

One Catholic parent says he's going to take his child out of Calvary's day school program. Another said churches need to work together instead of fueling bigotry.

The story prompted a flurry of listener reaction to a radio talk show host who brought up the story as well as several irate letters to *The Charlotte Observer*.

Kathleen Ring, a member of St. Gabriel Parish in Charlotte, said she was denied the ability to perform her duties as an instructor for CPCC's early childhood development based on her religious affiliation.

Rhoads says Calvary Church does not discriminate in its hiring practices and has several Catholics on staff. "What hurts me in my heart is this is not a discrimination issue," he says.

Collins could not be reached for comment.

Ring, an instructor for CPCC's early childhood education program and an employee of the community college, had been assigned to Calvary, but had not yet begun formal instruction. When Collins discovered Ring was a Catholic, she refused Ring's expertise, based on Catholicism.

Ring says a chance meeting with Collins at a local high school basketball game seated her next to the Calvary school director. "We pursued conversation, and (Collins) acted excited about the CPCC program for her teachers." During the conversation, Ring mentioned her Catholicism.

"When I called to make arrangements with Calvary, my phone calls were not returned. At that point, I knew something was wrong, that I was not wanted," said Ring.

When Ring finally made phone contact, Collins told her she wanted a "Christian Protestant."

Ring's emotions ran the gamut as Collins' statement came over the phone line. Ring said "Collins admitted a mistake was made; that (Collins) should have gone to a Christian college, not a public institution, to obtain training instructors."

"It's a grave injustice to me and the Catholic community. Calvary Church out and out discriminated towards me," said Ring.

Local talk show host, Henry Boggan posed the question to his listeners, "Calvary Church has asked Central Piedmont Community College to replace an early childhood instructor the school was supplying as a teacher at the non-denominational (facility) because she was Catholic. Do you want to comment?"

Boggan's question was one of four topics propounded as he set the callers' minds in motion. "I would guess half or more were talking about that subject either directly or indirectly," said Boggan.

About half way through his morning show, Boggan was able to reach Rhoads for on-air comments.

Rhoads was quick to say that neither he nor his congregation are anti-Catholic and that it was not a discrimination issue.

In light of the Calvary situation, some parents are questioning their decision to send children to Calvary preschool. One couple, who wish to remain anonymous, is distressed over their choice of schools since reading of Ring's situation.

It's a difficult situation they face; they've been pleased with the care their child has received at the AA-rated day school. But, in their minds, they cannot reconcile the injustice.

"It's a matter of principle," said the preschooler's father. "Our perception of Calvary preschool was that as non-denominational, there would be no discrimination of Christian faith. That's the surprise, to find discrimination in how you practice Christianity."

Father Ed Sheridan, pastor of St. Gabriel in Charlotte, said it is the responsibility of parents to be aware of all the events involving their children's education, no matter which school they choose. In the Sunday bulletin, he reminds parents of their duty as primary educators of children to fully understand the teaching methods and curriculums offered by schools.

\bortionist Sues Pro-Life Activists -or Picketing Greensboro Home

By CAROL HAZARD
Associate Editor

GREENSBORO — Three years ago, ill and Linda Winfield's life centered on imbing the ladders of the world and playg tennis at the local country club.

Today, it evolves around taking an tive stand against abortion and fighting a gal battle for their efforts.

Despite an unusual injunction barring em from peaceful picketing on the street a physician who performs abortions, the atholic couple say they will continue to be itnesses for the hundreds of unborn chilen killed each week in the Greensboro ea.

The preliminary injunction, which was sued Feb. 20, is the first such legal action ken in North Carolina and one of only a ndful of similar, yet unresolved cases tionwide.

In granting the injunction, Guilford ounty Superior Court Judge Thomas Ross id he felt "the privacy of one's own home protected from this kind of targeted picking."

The injunction bans the Winfields and her pro-life activists from marching within 0 feet of the street of Dr. Richard Kaplan, obstetrician and gynecologist who perrms abortions at a Greensboro clinic.

Kaplan has sued the Winfields for rrassment, private nuisance, public nuince, intentional infliction of emotional stress, invasion of privacy, interference ith civil rights, and extortion and rackeering. He has asked for unspecified monary compensation for damages, punitive mages, triple damages and attorney fees well as a permanent injunction against the o-lifers.

The case involves First Amendment sues of free speech, and consequently, has e potential for being heard in the U.S. ipreme Court, say attorneys for the infields.

"The injunction says that peaceful, lawful, non-violent picketing on a public street can be prohibited," says attorney Art Donaldson. "In that respect, it is a candidate for U.S. Supreme Court review."

The Winfields are outraged by the charges, especially extortion and racketeering, since they did not break any laws and were escorted to and from picketing sites by police.

"If he (Kaplan) says we are guilty for praying and carrying signs, then what is he guilty of?" asks Bill Winfield. "The irony is that we're being hauled to court and made to look like the person who has done wrong."

Kaplan may not be breaking man's laws in killing unborn babies; but he is breaking God's laws and "he will be judged," says Bill Winfield. "What's more important? To keep him from feeling uncomfortable in his home or keep him from killing babies."

By leveling the racketeering charge, Kaplan is putting the Winfields on the same preposterous level as convicted Mafia leader John Gotti, Winfield says.

The charge is absurd, says Walter Weber of Free Speech Advocates, a national pro-life legal project. "To apply damages and injunctions againt the Winfields cuts into First Amendment rights and legitimate forms of protest," he says.

Kaplan's attorney says he does not want to litigate the case in the newspaper. "This case is about impermissible intrusion into Kaplan's private home life," says Alan Duncan of Smith, Helms, Mulliss and Moore. Kaplan could not be reached for comment.

The lawsuit was filed after the Winfields and several other pro-lifers picketed for 45 minutes a day for three consecutive days

See **Sue**, Page 11

Texas Bishops Join Anti-Gun Campaign

SAN ANTONIO (CNS) — San Antonio's Catholic bishops have joined religious leaders of other denominations in urging that illegal handguns be turned in to the city.

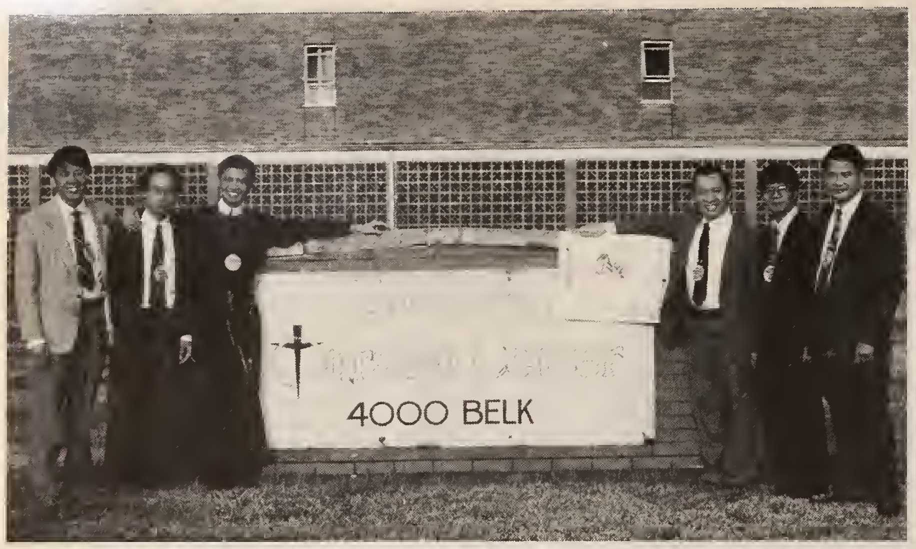
The religious leaders said handguns should be turned in during the week before Mother's Day, May 10. They said Mother's Day will be a special day of prayer for the family and for an end to violence in our society.

The actions came at the request of San Antonio Mayor Nelson Wolff after a three-week campaign by the city to get people to turn in illegal weapons brought in only 20 guns.

Bishop Edmond Carmody, the former San Antonio auxiliary who was recently named bishop of Tyler, Texas, said something has to be done to make parents aware of what their children are doing.

"Parents must take this deadly temptation away from their children," he said.

See **Guns**, Page 13



Members of the Vietnamese Catholic community recently traveled to the St. Paul Cursillo Center in Houston to train for leadership roles in the first Vietnamese language Cursillo to be held in the Diocese of Charlotte. Participating in the training were (l-r) Ky Tron Do, Tuoi Hieu Nguyen, Redemptorist Father Vang Cong Tran, Long Xuan Nguyen, Tinh Nguyen and Trieu Le.

Leaders Trained For Diocese's First Vietnamese Cursillo

By CARL ROSS

CHARLOTTE — Five Vietnamese men gather regularly in a home in northeast Mecklenburg County to share their faith experiences. Through prayer and study, they seek ways of bringing more of their countrymen to Christ through the Cursillo movement.

Earlier this year, they journeyed 2,000 miles nonstop for 20 or so hours to Houston for their first Cursillo weekend. Joining about 50 Vietnamese from throughout the Lone Star state, they closed off the outside world for three days, praying, eating, sleeping, studying and sharing a new faith experience.

They plan to bring the Cursillo faith experience to Vietnamese in the Diocese of Charlotte this June.

The travelers were Tinh Nguyen and Trieu Le, parishioners of St. Thomas Aquinas; Tuoi Nguyen of St. John Neumann, and Long Nguyen and Ky Do of Our Lady of the Assumption. All, except for Do, work at IBM.

None had heard about the Cursillo before invitations were extended to them. "We could only sense that it had to be something good," said Long Nguyen. "We all wanted to dig deeper, to grow in our spiritual lives."

Trieu Le said he saw the Cursillo as a way of getting Vietnamese Catholics more involved in the Church. "They come every month to Mass, but they stay passive," he said.

Tinh Nguyen was encouraged by his wife "to answer the call of the Lord" and make the trip. "From now on, everything I do I do not only for me or because I like it, but because I recognize the loving of God," he said.

On the trip to Houston, everyone shared the driving and took turns catching cat naps. On the way back from Houston, the men were so enthusiastic, they spent the entire trip talking, not pausing even for sleep.

They stopped only for gas and for Mass celebrated by Redemptorist Father Vang Cong Tran in a rest area off the interstate somewhere in Mississippi.

Father Tran is parochial vicar of St. James parish in Concord and St. Joseph Mission in Kannapolis and pastor of the Vietnamese community for the diocese. In addition to saying a monthly Mass in Vietnamese in Charlotte, he travels once a month to High Point to say Mass for the Vietnamese in the Triad area.

The trip was made so the Diocese of Charlotte can have "trained workers with spirit" to help present Vietnamese Cursillo weekends, said Father Tran.

Four or five Vietnamese women from the diocese will receive Cursillo training in Charlottesville, Va., for a women's spiritual renewal weekend, also scheduled in June. Like the men, the women will be assisted by an experienced Vietnamese Cursillo team from California that will lead the first weekends in the Diocese of Charlotte.

It is hoped that about 50 people will attend each weekend, said Father Tran. Vietnamese from neighboring Charleston and Raleigh dioceses are invited to join their Catholic brothers and sisters from the Diocese of Charlotte.

The men's weekend is June 4-7. The women's weekend is June 11-14.

For more information, call Tuoi Nguyen at (704) 568-3776, evening or weekends.

Carl Ross is a member of St. James Parish in Concord.

Nursing Home Honors Employees

HIGH POINT — Geraldine Hart, a licensed practical nurse, is the first recipient of a new employee recognition program started at Maryfield Nursing Home.

Hart, who has 25 years of experience at Maryfield, was named Employee of the Month in March. She is a member of First United Baptist Church in High Point.

The program is designed to recognize non-salaried employees who have demonstrated responsible job performance, dependability, excellent attendance and a good attitude, said Poor Servants Sister Lucy Hennessy, nursing home administrator.

Another award was presented to Elizabeth Gloster, a rehabilitation assistant at Maryfield and a member of the staff for 13 years. Gloster won the Service in the Spirit of Love Award for demonstrating kindness and love in her service to the home's residents. Gloster is a parishioner at Our Lady of Grace in Greensboro and a member of the Sedgefield Garden Club.

Maryfield Nursing Home was founded in 1947 by five Poor Servants of the Mother of God congregation from England. Licensed by the state of North Carolina, Maryfield is a non-profit, 115-bed skilled and intermediate care nursing home. It is located on 60 acres of land within the High Point city limits.

Belmont Abbey College Trustees Elect Efird, LaPointe As New Leaders Of Board

BELMONT — The Belmont Abbey College Board of Trustees selected a new chairman and vice chairman of the board. Tom Efird of Gastonia and Frank LaPointe of Charlotte were elected chairman and vice chairman respectively.

Efird, the president of Standard Distributing Inc., replaces Charles L. Grace of Charlotte as chairman after eight years of service. Grace will continue to serve the college as a trustee.

Efird is the past president of the East Gastonia Rotary Club and the Gaston County Chamber of Commer A graduate of the University of No Carolina at Chapel Hill, he is als former trustee of Gaston College.

LaPointe, president of LaPoi Corp. of Charlotte, is active in civic a professional organzations including t Charlotte Chamber of Commerce, Ch lotte Uptown Development Corp., t N.C. Automobile Dealers Associati and the Charlotte Rotary Club. A patr of the arts, he received an honor degree from Belmont Abbey in 198

Crosswinds

Crosswinds is a series of articles written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Of the many hats I have worn at the Refugee Office, my favorite has been tutoring English as a second language. It has been a most rewarding experience.

Many moons ago, when I started as a volunteer for the Refugee Office, I was asked to tutor a Cambodian family that had recently arrived in Charlotte from a refugee camp in Thailand. I became their "Teacher," a title that follows me to this day, and their friend. Their English was practically non-existent, so we used lots of pictures, body language and broad smiles. It was a lot of fun.

After a few months, scheduling the lessons for the whole family became more difficult, due to varying job shifts. However, the head of the family continued his lessons, so I focused on him.

Once he tried to tell me about his harrowing flight from Cambodia with his family. Words did not come easily — too little English, too many deep emotions — to properly express the experience.

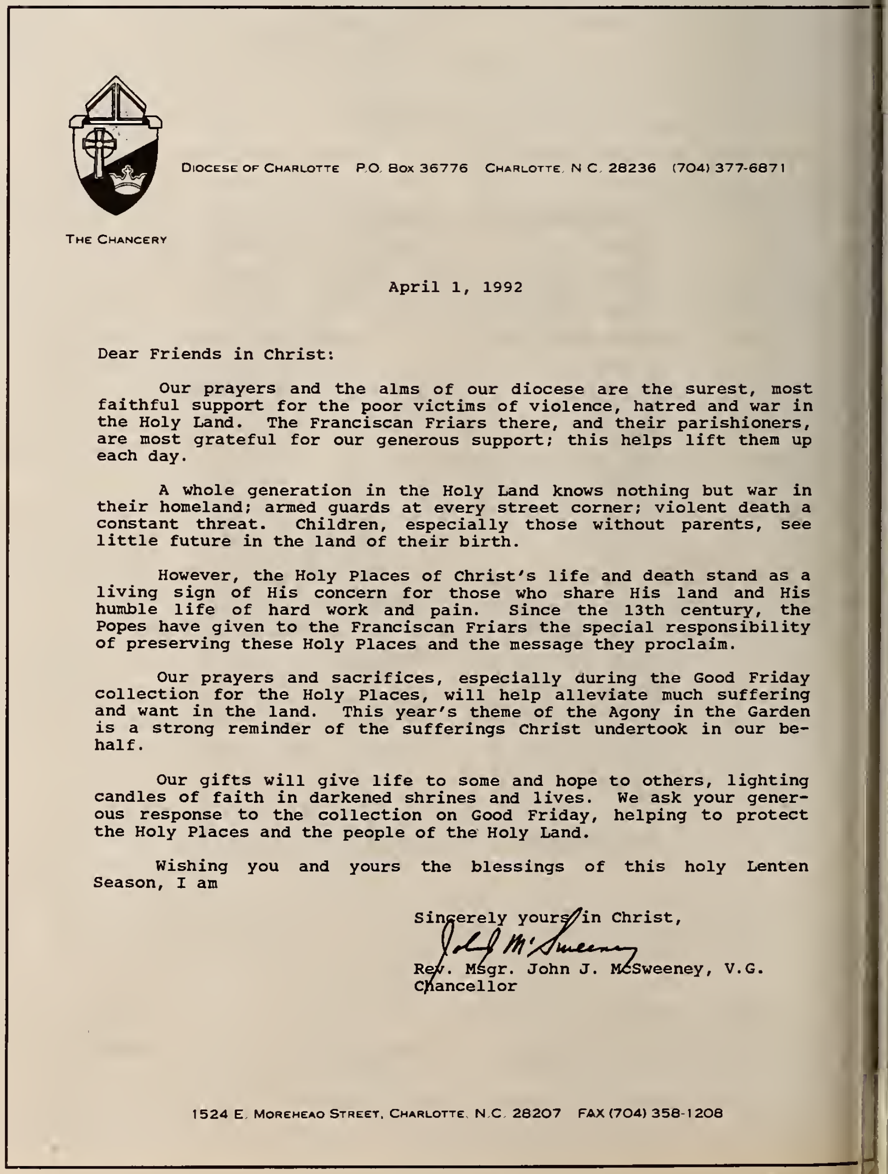
One day, as usual, I went to their home for the regular lesson and fou to my surprise, that they had moved was so disappointed. Why had they told me? Months passed.

Out of the blue one happy day, "student" friend called. They had mov to a better apartment, but further aw Would "Teacher" teach him aga Would I also teach him how to read a write English? He did not want me to to the trouble of traveling all the way his house. Could he instead come to house for the lessons? I was delight

It was the start of a beautiful frie ship between his family and mine. have shared many happy times — bir days, anniversaries, Thanksgivi Christmas, New Years (ours and thei the buying of their first house, a new — as well as sad occasions, includ sickness, a hospital stay, car accide death in the family.

We shared the pride of accompli ment the day he was sworn in as American Citizen. It was a joyous c ebration. And now, after many years yearning, he is planning to visit country to survey it with a committee fellow countrymen under the security his American citizenship.

I am looking forward to many m years of shared friendship.



DIOCESE OF CHARLOTTE P.O. BOX 36776 CHARLOTTE, N.C. 28236 (704) 377-6871

THE CHANCERY

April 1, 1992

Dear Friends in Christ:

Our prayers and the alms of our diocese are the surest, most faithful support for the poor victims of violence, hatred and war in the Holy Land. The Franciscan Friars there, and their parishioners, are most grateful for our generous support; this helps lift them up each day.

A whole generation in the Holy Land knows nothing but war in their homeland; armed guards at every street corner; violent death a constant threat. Children, especially those without parents, see little future in the land of their birth.

However, the Holy Places of Christ's life and death stand as a living sign of His concern for those who share His land and His humble life of hard work and pain. Since the 13th century, the Popes have given to the Franciscan Friars the special responsibility of preserving these Holy Places and the message they proclaim.

Our prayers and sacrifices, especially during the Good Friday collection for the Holy Places, will help alleviate much suffering and want in the land. This year's theme of the Agony in the Garden is a strong reminder of the sufferings Christ undertook in our behalf.

Our gifts will give life to some and hope to others, lighting candles of faith in darkened shrines and lives. We ask your generous response to the collection on Good Friday, helping to protect the Holy Places and the people of the Holy Land.

Wishing you and yours the blessings of this holy Lenten Season, I am

Sincerely yours in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

5 Women's Groups Form New Coalition To Oppose Abortion

WASHINGTON (CNS) — A new alition of 15 women's groups an- unced it would become a pro-life ice that "could not be ignored" by the edia.

The National Women's Coalition r Life, at an April 3 press conference, aimed 1.5 million women in its mem- r organizations.

"We are all committed to societal ange which supports the critical role motherhood and reflects the dignity the life of every child," said Irene teves, national director of the Profes- onal Women's Network, a coalition ember.

"We are single. We are married. We women with and without children. e are birth mothers and mothers of opted children. We are at-home par- ts, working women and heads of useholds," Esteves said.

"We are women who have had abor- ns, and even women who have been ed, or who were conceived in rape."

The announcement of the coalition's rmation came two days before an April march to support abortion rights, ich, by some estimates, attracted 0,000 women.

Because past media portrayals have med the abortion issue as "religious atics vs. very reasonable women," teves said, the decision was made in uary to "form a coalition of women's oups that could not be ignored."

The coalition takes in a broad politi- l spectrum.

Frederica Mathewes-Green of Femi- sts for Life said, "When I heard I uld be sharing a platform with Beverly Haye (of Concerned Women for nerica), I thought we should sing the ng, 'You say tomato, I say to-mah- '"

To end abortion, though, is the "reason to be here," said Dr. E.J. Thompson, president of the International Black Women's Network.

She likened abortion to slavery. After the Supreme Court's Dred Scott decision, anti-slavery groups of all stripes came together to press for slavery's end. "As Americans we have no right to make anyone to be a slave," she said.

"We'll certainly be lobbying," Esteves said, and "educating with the voice of women on this issue."

Asked if the group would conduct a media campaign, Esteves said the coalition would "speak out before the American public and the legislature," but did not have the money to mount an extensive campaign.

"We feel we do not have to buy votes or buy this issue," she said.

Helen Alvare, director of information for the U.S. bishops' pro-life office, said Esteves was referring to a $5 million campaign last year by Planned Parenthood of America on the issue of federally funded abortion counseling.

Alvare added that Planned Parenthood and the National Abortion Rights Action League, sponsors of the April 5 march, planned to spend $5 million in the 1992 elections.

The coalition said it took no position on Operation Rescue, which planned to blockade Washington-area abortion clinics the weekend of the march.

Operation Rescue is not in the coalition because "they are not a national women's organization," Esteves said, adding that coalition members would not participate in the blockades.

"They (Operation Rescue) have their methods. We are not here to accept or deny what they are doing," she said.

After the press conference, Jessica Crossed of Feminists for Life's Washington-area chapter said Operation Rescue founder Randall Terry had not been invited to speak at a planned April 4 vigil sponsored by her group.

"We need a new spokesperson for the press," Crossed said, "because we don't agree with all the things he's said in the past."

Catholic organizations in the coalition include:

— National Council of Catholic Women.

— Women Affirming Life, which calls itself "the voice of Catholic women in supporting women and the dignity of life and motherhood."

— Women for Faith and Family, "which, consistent with the teaching of the Catholic Church, affirms the intrinsic sacredness of all human life," according to an announcement at the press conference.

— Women for Women, which calls itself "a Marian organization which assists women in the transitions between the workplace and the home."

Other coalition members include: American Victims of Abortion; Capitol Hill Women for Life; Fortress; Life After Assault League; National Association of Pro-Life Nurses; Victims of Choice; Women Affirming Life and Women Exploited by Abortion.

Pro-Life Corner

"Human life is a continuum, before and after birth, so that denegrating life at one stage of development does it a disservice at all other stages. By offering abortion as a simple solution to a broad range of pregnancy-related problems, our society has ignored the reality of unborn life and evaded or trivialized the real problems of women already born." (*Respect Life Manual*, 1989). Join us in respecting all life. Diocesan Respect Life Office (704) 331-1720.

Church Groups Unite To Support Pennsylvania Abortion Law

WASHINGTON (CNS) — In an unusual joint action, major Catholic, Baptist and Evangelical organizations have urged the Supreme Court to uphold Pennsylvania abortion restrictions.

The U.S. Catholic Conference was joined in a friend-of-the- court brief by the Christian Life Commission of the 15.2-million- member Southern Baptist Convention and the National Association of Evangelicals, which represents 45,000 churches in 75 denominations, with a constituency of about 15 million people.

The churches argued that the result of the 1973 Roe vs. Wade decision that legalized abortion has been to isolate pregnant women from aid and support and "to expose them to victimization by an abortion industry that masquerades as operating in their best interests, while in fact it seeks to avoid legitimate state regulation aimed at protecting health and safety."

The Bush administration and a second coalition of religious groups also filed briefs in Planned Parenthood of Southeastern Pennsylvania vs. Casey.

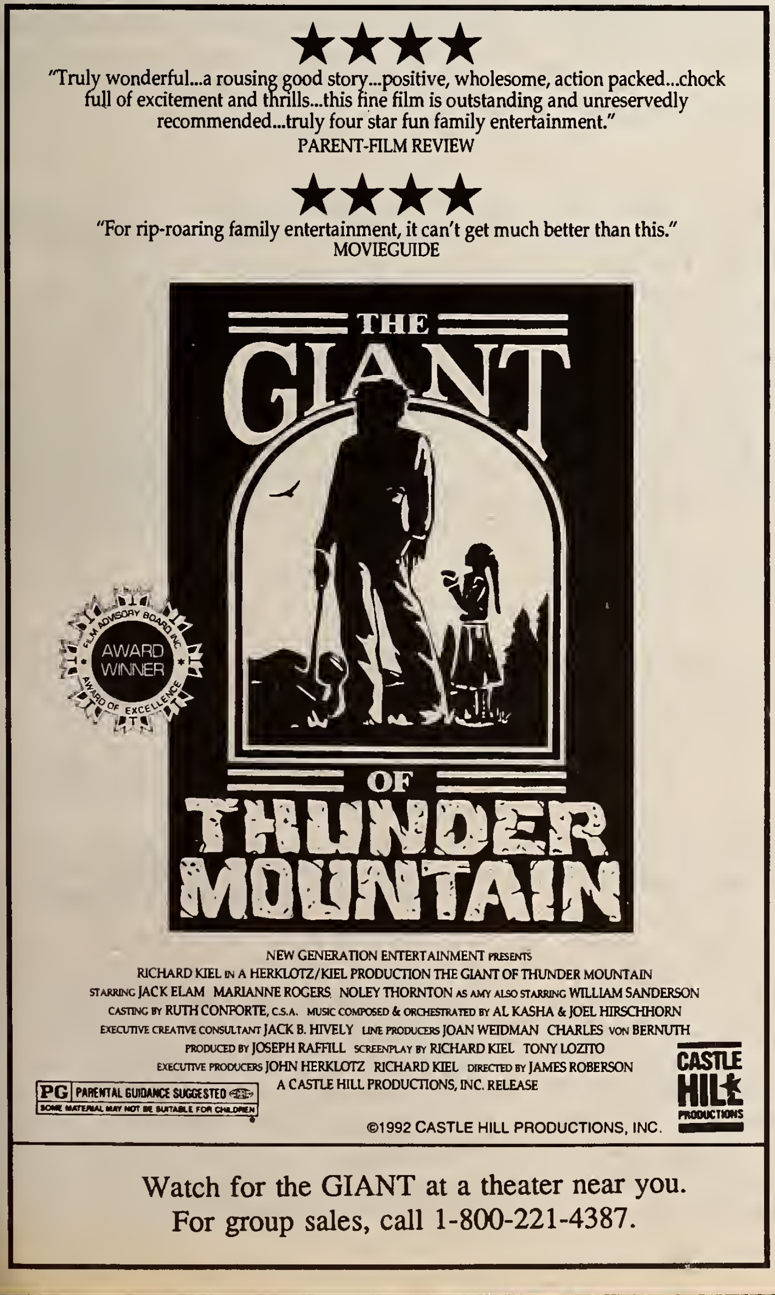
Pennsylvania last year adopted a law requiring a woman who wants an abortion to obtain medical information about the procedure and to wait 24 hours. The law also requires married women who seek abortions to notify their husbands and minors to get permission from their parents or a judge. The court will hear oral arguments in the case April 22.

In the USCC brief, attorneys argued that expectations raised by the Roe decision that "certain perceived medical, social or psychological 'detriments' to pregnant women might be alleviated by abortion ... were unfounded. Unsafe abortion, maternal and infant mortality, family instability, teenage pregnancy and similar difficulties continue unabated."

The unusual coalition of Catholic and Protestant denominations that rarely find themselves on common theological ground urged the court to first reconsider Roe vs. Wade, noting that federal jurisdiction over abortion was never before clear. They also said the court's application of privacy principals to abortion was fundamentally flawed.

"When a bare majority of this court used 'autonomy' to describe a woman's decision to abort her child, the very principle of liberty under the 14th Amendment was infected with an amorphous concept that threatens the right to privacy itself," said the USCC brief. "A completely autonomous person becomes a law unto herself; privacy is 'reduced to its extreme' and the shared commitment to values necessary to the preservation

See **Court**, Page 13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MOVIEGUIDE

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Editorial

Candidates

With the North Carolina primary elections only a few weeks away and political campaigns heating up, we feel it is incumbent upon us to state this newspaper's policy regarding political candidates.

First of all, *The Catholic News & Herald* does NOT accept political advertising. We feel that accepting such advertising can open up a can of worms with which we would rather not deal. If a candidate supports or opposes some but not all of the teachings of the Church on a given subject, where do you draw the line with regard to his or her advertising?

We also do NOT endorse candidates for public office. That is in keeping with the diocesan policy regarding endorsements and the guidelines of the United States Catholic Conference. Any type of partisan political activity could greatly endanger the tax exempt status of the Church. There is no lack of organizations looking for an opportunity to challenge that exemption.

We have been approached about carrying stories about Catholics running for office. After serious consultations among ourselves and with the appropriate diocesan officials, we have come to the conclusion that such stories could be construed as endorsements of the candidates in question. We will NOT carry any stories.

Collections

There are two important collections coming up during Holy Week and Easter Week.

The national collection for the Holy Land will be taken up on Good Friday and the diocesan collection for our seminarians and for the continuing education of diocesan priests will be taken on Easter Sunday.

We call to your attention Msgr. McSweeney's letters about those collections in this issue of *The Catholic News & Herald*. Those letters explain better than we can the importance of the collections. We wish to add only one thing. Be generous.

THE CATHOLIC NEWS & HERALD

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said Catholics who have divorced and remarried need the church's spiritual advice and its "affectionate concern."

At the same time, the pope said, such pastoral care cannot go outside the norms established by Church law. The Church holds that those in irregular second marriages remain part of the Church but cannot participate in the sacraments.

The pontiff made the remarks in an address to a group of French bishops March 28. As in many Western countries, divorce among Catholics is considered a major pastoral problem in France.

"Men and women who live in situations considered irregular from the religious point of view need the spiritual assistance and the full help of the Church's affectionate concern," the pope said.

"I encourage pastors to welcome people living in such situations, and to remain attentive to their needs so that they can live their life in baptism," he said. T pope has previously said divorced and remarried Cath lics should not be made to feel separated from t church.

The pope encouraged the bishops to contin improving preparation courses for marriage. Marriag he said, presupposes a spirit of giving and sacrifice, well as the ability to welcome, and at times forgive, t marriage partner.

He said France, like other Western societies, su fers from a predominant moral relativism, in whi individualism prevails. Many people today mistaken believe that "what is legal is in itself moral," he sa

This has important repercussions in the field health care, the pope added. He said researchers shou continually evaluate their actions according to mo criteria. Civil authorities must protect all those especially the weakest — who may face "eventu excesses of science and technology," he said.

The pope spoke particularly of the handicappe To refuse them life, he said, is to practice a "shame eugenics." Whatever the prognosis for the handicappe he said, doctors can never justify "radical therapeu choices" made according to an arbitrary or subjecti definition of the quality of life.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 1.

Dear brothers and sisters,

Continuing our catechesis on the Church as a priestly people, we now turn to the sacrament of confirmation. In confirmation, "the faithful are bound more completely to the Church and endowed by the Holy Spirit with a special strength. Hence they are more strictly obliged to defend and spread the faith by word and deed as true witnesses of Christ'' (*Lumen Gentium*, 11).

The New Testament refers to the existence in the early Church of a sacramental act, distinct from baptism, which confers the gift of the Holy Spirit through the "imposition of hands'' (cf. Acts 8:6-17). In the sacrament of confirmation, the gift of the Spirit received in baptism is brought to perfection, and the soul is marked with a special "character.'' This character helps the confirmed to exercise the universal priesthood by authentic Christian living. It also strengthens them to profess their faith in Christ with fervor and perseverance.

Jesus Himself spoke of the need for firmness in professing the faith when He told his disciples: "Wh ever is ashamed of me and of my words, of him will t Son of Man be ashamed when he comes in his glor (Lk 9:26). A long-standing tradition in Catholic the ogy has emphasized that the sacrament of confirmati confers a special strength by which the confirmed enabled to become "soldiers of Christ.''

Young people in particular need to be well p pared to understand the spiritual gifts which confirm tion gives and the obligations it imposes. I encoura young Christians, sustained by the grace of this sac ment, to respond ever more fully to God's call holiness and to be faithful witnesses of Christ bef the world.

I wish to greet those taking part in the 80th cou of the NATO Defense College. Dear friends: May y studies make you increasingly aware of the urgent ne for solidarity and generous cooperation between t peoples of all nations for the sake of peace in the wor My warm welcome also goes to the participants in t "Siloam'' program of Dominican spirituality. Upon the English-speaking pilgrims and visitors, especia those from Ireland, the Philippines and the Unit States of America, I cordially invoke God's abund blessings

VATICAN CITY (CNS) — Pope John Paul II said French lay Catholics need stronger links to the sacraments in order to leave a Christian mark on society.

The pope, addressing a group of French bishops April 4, said church programs must contest the "weakness of the religious culture" in France.

Among other things, that means instructing the faithful in "sacramental practice and the liturgical cycle, as well as in private prayer," he said.

"Only Christians who live an impassioned communion in the Church can be convincing witnesses" in secular society, he said.

The pope said the French bishops were on the right track in giving fresh emphasis to popular piety, p grimages and large religious assemblies that dem strate the unity of local dioceses.

He said French society risks placing "specifica Christian" choices on the margins, which "provok privatization of religious convictions." He criticize tendency toward accepting an individual "autonomy judgment" on the content of faith and the rule of li

"One is often confronted today with a real spirit desert, or with a religious individualism that is w open to the seduction of sects or practical materi ism," he said.

Letters To The Editor

DSA article misleading

To the Editor:

The March 27 edition contained a misleading article about the DSA. It stated that there is still a gap between our goal and what has been collected. It went on to say that until that goal is reached, the diocese cannot assume with confidence that the 23 funded ministries will be able to operate on their given budgets. The presumption is that they will have to scale back already-strained budgets. Surely our parishes are well aware that it is not the diocese that will have to scale back ministries and budgets. The diocese is assured of making its goal. It is at the parish level where there is concern. If a parish doesn't make the goal, the difference comes out of parish funds. It is at the parish l evel that "already strained budgets" often further strained.

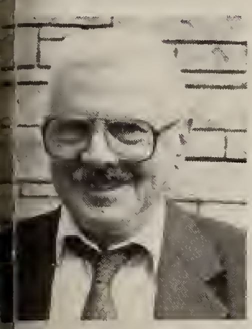
Sincerely,
Father Joseph Zuschmidt, OSFS
Pastor; Immaculate Heart of Mary
High Point

Letters Policy: *We welcome letters on curr issues. Letters must be signed originals of 250 wo or less and must include the address and dayti telephone number of the writer. Letters are subjec editing for brevity, style and taste and must not cont personal attacks on any person. Opinions expresse letters or in guest columns do not necessarily refl the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Beginning with this issue of *The Catholic News & Herald*, we are adding a new ture — a pro-life message which will appear on a weekly basis. It will be a brief)tation or other message on an aspect of the Church's respect life position. For moment, we will be calling it "Pro-Life Corner," but we are open to suggestions for a permanent name — perhaps something with a little more punch. If you have any ideas, please share them with us. An artist is at work on a distinctive logo for this feature and we hope it will be ready for next week's edition.



The reason for the new feature is simple. Bishop Donoghue desires the Diocese of Charlotte to become known as a pro-life diocese and to become a leader in the movement.

The new feature will primarily focus on the evil of abortion, but it also will touch from time to time upon other segments of the Church's respect life teachings.

There is in this issue a story relating to another aspect hose teachings. A new organization of Catholics opposed to capital punishment been formed to seek abolition of the death penalty in the United States. The story ludes an address to which interested readers can write for more information about holics Against Capital Punishment. I've never made any secret of my opposition he death penalty. I feel that taking a human life is murder, whether it's done by abortionist in a "clinic" or by the state at Central Prison in Raleigh.

I know that, even among Catholics, the subject of capital punishment is troversial. However, I feel that spending a lifetime behind bars is more ishment than a quick death — even when that death is delayed for several years appeals. By the way, recent studies show that the cost of fighting those ealsmakes capital punishment more expensive than keeping someone in prison life. I will admit that we do need legislation that will make a life sentence mean that with no hope of parole.

Okay. So I was wrong about the NCAA basketball finals. Duke apparently is a er team than I thought it was and Indiana was not quite as good. I congratulate e Krzyzewski and his Blue Devils.

At least, I was half right. The winner of the Duke-Indiana semi-final game did it all.

hy No Funeral Masses During Triduum?

By FATHER JOHN DIETZEN

Q. A close friend of mine died last Holy Week. Instead of the regular eral, the priest had a prayer service and Scripture reading on Holy ırsday. He said we could not have a funeral Mass on that day. Is that a rule he Church or was it just in that parish? What is the reason for such a rule? ıssachusetts)

A. The priest was correct. No funeral Mass is permitted on Holy Thursday or ing the Easter Triduum (Holy Thursday evening through the Easter Vigil liturgy) n the Sundays of Advent and Lent and the Easter season, or on any holy day of gation (General Instruction of the Roman Missal, N. 336. Order of Christian ıerals, N. 178).

While there would be no funeral Mass on these days, the body may be brought hurch for a funeral liturgy. In fact, the Church provides such a liturgy in its official ritual.

This probably is what occurred with your friend. The ritual in such instances is basically the Liturgy of the Word as it is celebrated at a funeral Mass, including Scripture readings, homily, prayers and blessings. Only the Liturgy of the Eucharist is excluded.

The reason for this practice is simply the special liturgical character of each of these days. The unique focus on the mysteries of the death and resurrection of our Lord during the final days of Holy Week is considered so predominant in our Catholic life that it should not be interrupted by any other eucharistic celebration.

On Holy Thursday no other parish Eucharist is ordily permitted, for example, outside the evening Mass of the Lord's Supper. Only ase of special necessity may another Mass be celebrated that day for people who in no way able to take part in the evening Mass.

As I have explained previously, we are just beginning to come to a fuller ization of the uniquely sacred character of these days celebrating the death and ırrection of our Lord and uniting us as his disciples to those saving words.

Somewhat similar reasons explain why funeral Masses are not permitted on the r days indicated.

Q. When a Catholic adult dies suddenly or is found dead, how long after h a person "dies'' can a priest give conditional absolution and anointing of sick? (Ohio)

A. These sacraments can be given conditionally as long as there is any doubt ıtsoever about the individual's death.

We don't need to become too technical about it, but the beginning of rigor mortis odily decomposition is generally considered a safe rule of thumb.

(A free brochure outlining Catholic prayers, beliefs and practice is available by ding a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, N. Main St., Bloomington, IL 61701. Questions for this column should be sent ather Dietzen at the same address.)

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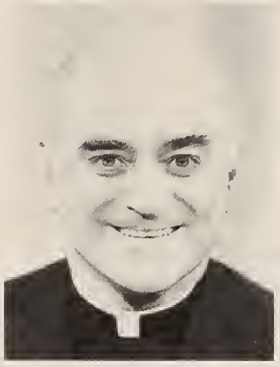
Light One Candle

By FATHER JOHN CATOIR

The liturgy sets the tone for our Lenten reflections. In the preface of the Mass for Ash Wednesday, we find these words: "Each year You give us the joyful season when we prepare to celebrate the Paschal mystery with mind and heart renewed ... As we recall the great events that gave us new life in Christ, You bring the image of Your son to perfection in us."

The purpose of Lent is joy. We want to become more fully like the risen Lord. We look forward to Easter the way we look forward to spring. Easter is the symbol of our glorious future.



In her small paperback entitled, *Choosing Joy For Lent* (Ligouri Publications, Liguori, Mo.), author Marilyn Norquist Gustin sets out to show that joy is the appropriate theme of Lent. Her table of contents makes the connection between joy and the familiar Lenten themes. Here are some of the chapter headings: Attachment Hampers Joy, Surrender Opens the Heart, Finding Delight Everywhere, The Wonder of Contemplation, Freedom for Joy, Joy for Lent, Joy Forever. She encourages us to practice discipline to be free of sadness and more open to joy.

Lent is a time to emphasize conversion and change. We focus on the discipline needed to cooperate with the transformational work of the Holy Spirit. In the process, it is our task to embrace life cheerfully. By accepting the guidance of the Holy Spirit and by cooperating with His grace, we advance our own transformation in Christ.

I came across another interesting Lenten book on joy entitled, *The Reversible Dream.* It was privately published by its author and illustrator, Elizabeth Augenblick (Box 141, Lahaska, Penn. 18931). The book is based on the reversal of the Stations of the Cross. The idea for this came from a Brazilian priest named Father Francisco Arraes who claimed he was inspired to write the sequel to the 14 Stations of the Cross. He wanted to go beyond the suffering and death of Christ, adding the themes of the Resurrection and the Ascension.

His concept was to augment the 14 Stations of Sorrow with 14 Stations of Joy so as to be more in keeping with Easter and the liturgical year. He believed that these scenes of Christ's triumph would bring a joyful and comforting dimension to the devotion of Catholics.

The striking art work of Elizabeth Augenblick depicts the Resurrection and the various appearances of Jesus: To name a few, He appeared to Mary Magdalene, the 12 Apostles, St. Thomas and the disciples on the road to Emmaus. Also among the joyful stations we find the Ascension, Pentecost, the conversion of St. Paul and Judgment Day. All 14 Stations convey the mood of celebration, and at each station, there is a brief prayer.

Here is the one for the Resurrection: "In rising You changed the world. Life triumphs over death. You live in us. We live in You, forever. Hear our praise and alleluias."

As we approach Holy Week, remember to cultivate a spirit of gratitude and joy.

(For a free copy of the Christopher News Note,. "Gratitude," send a stampled, self-addressed envelope toThe Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

I'd Rather Be Smoking

By CAROL HAZARD

Associate Editor

I wish I could say I gave up cigarettes for Lent. But my decision to quit was not a gesture of noble self-denial. Rather, I quit Ash Wednesday because I was ready to.

I had tried before and wasn't successful, and drove not only myself crazy but also my colleague, Joann Keane.

Joann had to listen to me rail against George Bush for going to Japan about the dismal U.S. car market. Hey, I would buy American if I could afford it! And I was going to chew out R.J. Reynolds for not coming out with an organically grown cigarette. Then, we wouldn't be killing ourselves with chemicals, just tobacco. Right? (I've since heard, organic cigarettes are sold in health food stores and they're big in Hollywood!)

Seriously, speaking about killing. Truth is, it kills me not to smoke. But it was killing me to smoke. Only difference is one's figurative and one's literal.

I'd rather be smoking. Maybe I can make my fortune with a bumper sticker that says just that.

I quit not because I have any great will power. I mean I'm the type of person who eats half the box of popcorn before the movie even starts.

Rather, I quit because I knew it was damaging my health, and I was tired of being a closet smoker and covering up the reek.

I told my sister-in-law, Anne, who quit smoking a year or so ago that I wasn't giving up something; I was gaining something. "Yeah," she said, "weight." That wasn't what I had in mind, I told her.

Anne is married to John, who taught me how to smoke when we were teenagers. "If you're going to smoke, little sister, you gotta do it right," he instructed me. "You gotta take it deep in your lungs, hold it and blow it out slowly. For heavens sake, don't cough."

I inhaled. Barely suppressing a cough, I felt light headed. But I did it. And I did it again and again and again ...

Twenty some years later, I was still doing it. My brother, the rascal, decided to quit. "Oh no," I said, "that means I gotta quit some day." Two years passed before I realized "some day" doesn't work.

The one thought that has carried me through (and I'm not out of the woods yet) is this: There will come a day when I'll realize at the end of the day that I hadn't thought about cigarettes.

Now, that will be a miracle. I sincerely believe — now, this is going to be hard for you non-smokers to understand — that it is possible to live without cigarettes.

See **Smoking,** Page 11

How Does Canon Law Affect Us?

The Papacy

By MERCY SISTER JEANNE MARGARET McNALLY

We started Book II of the Code of Cannon Law, "The People of God," by speaking of the membership in the Church and the rights of all Christians. We now move on to the hierarchial structures of the Church beginning with the pope.

The title, "pope" actually means the Bishop of Rome as head of the Catholic Church. The canonical title for the pope is the "Roman or the Supreme Pontiff," and his authority is called the papal primacy. The papal power or authority that comes with the pope's office always exists within the office; there is no power in the Church above this power; it is a full power and not divided among others; it is not subject to any mediation; it is unlimited; and it is distinct from civil jurisdiction. The pope can never be forced to act. In the exercise of power, the pope does, however have limitations from Scriptures, doctrine, the sacraments, the constitution of the Church, etc.

Who can be a pope? Any bishop or if at the time of his election he is not already a bishop he must be consecrated a bishop before his acceptance of the election has full effect. Can the pope resign? Yes, if he decides to resign, a pope need only act freely (no force) and make his decision known. No one needs to accept this resignation. It becomes effective when me makes the decision known. Did a pope ever resign? Yes, but it is rare. The fact is that the law provides the possibility of papal resignation. Further, a pope who resigns is eligible for reelection. What happens when the pope dies or is impeded by illness, age, or some other reason? When the pope dies the see is vacant; it is impeded when the pope is hindered from exercising his office. Special, detailed laws govern the election of a pope when the see is vacant. The law states that governance of the Church is in the hands of the cardinals during a vacancy of the Apostolic See (canon 335). The impeded see is not expressly addressed.

The pope is not accountable to any human authority: "The First See is to be judged by no one" (canon 1404). On the other hand, only the pope has the right to judge heads of states, cardinals, legates of the Apostolic See, and in certain cases, bishops.

Over the centuries, the powers of the pope have expanded. The canons of the Code of Canon Law state that the prerogatives of the pope are:

— Possesses infallible teaching authority, is the supreme pastor and teacher of all the faithful (canon 749);

— Supervises the sacred Liturgy (canon 838), defines what is valid and licit in sacramental celebrations (c. 841);

— Is the supreme judge for the whole Catholic world (c. 1442), any case may be appealed to him at any time (c. 1417.1);

— Is the supreme administrator and steward of all the Church's temporal goods (c. 1273);

— Has the right to send legates to particular Churches and to sovereign nations (c. 362);

— Receives the obedience of all clerics (c. 273) and religious (c. 590.2);

— Convokes and controls ecumenical councils (c. 338);

— Reviews the decrees of particular councils and episcopal conferences before they can be promulgated (cc. 446, 455);

— Appoints or confirms all bishops (c. 377.1);

— Receives a report on the state of each diocese from the bishop every five years (c. 399.1);

— Can limit the authority of bishops by reserving certain matters to himself (c. 381.1);

— Reserves to himself dispensations from clerical celibacy (c. 291), from non-consummated marriages (c. 1142), for irregularities for sacred orders (c. 1047), and certain marriage impediments (c. 1078);

— Establishes feast days or days of penance for the whole Church (c. 1244);

— Approves religious communities (c. 589) and any changes in their constitutions (c. 587.2); confirms the dismissal of their members (c. 700), can exempt religious institutes from the authority of local bishops (c. 591). (List taken from Corriden, in Introduction to Canon Law.)

Does this mean that the Supreme Pontiff operates alone? No. He is in a relationship of equality and communion with the College of Bishops. As canon 330 states: "Just as, by the Lord's decision, St. Peter and the other apostles constitute one college, so in a similar way the Roman Pontiff, successor of peter, and the bishops, successors of the Apostles, are joined together." And again, in canon 333.2 "The Roman Pontiff, in fulfilling the office of the supreme pastor of the Church is always united in communion with the other bishops and with the universal Church; however, he has the right, according to the needs of the Church, to determine the manner, either personal or collegial, of exercising this function. " The bishops, as a college of bishops, exercise supreme power in the Church in several ways.

Cardinals assist the pope in various offices. Papal legates represent the pope in countries, e.g., the Apostolic Pro-nuncio in the U.S. with an embassy in Washington, D.C. All of these persons are representatives of the Roman Pontiff for the purpose of strengthening the bonds of unity and as his personal representative, the successor of Peter and the Vicar of Christ. Ubi Petrus, ibi ecclesia, ubi ecclesia, ibi Christus (Where Peter is, there is the Church; and where the Church is, there is Christ.)

This will be continued in the next of the series.

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and a judge in the Tribunal of the Diocese of Charlotte.

This newspaper is printed on recycled newsprint and is recyclable.

Stewardship Not Just A Gimmick

This is another in a series on stewardship by Jim Kelley, director of the Dioces Office of Development.

By JIM KELLEY

Question: Is stewardship of treasure only a gimmick for raising more mon for the Church?

Answer: No, not even close! First, stewardship is based on the spirit principles of the Old Testament and the New Testament. The Bible has dozens references to stewardship. Beginning in the Old Testament, the creation account the book of Genesis says; "God created man in His ima in the divine image He created him; male and female created them. God blessed them, saying; "Be fertile a multiply; fill the earth and subdue it. Have dominion o the fish of the sea, the birds of the air, and all living thi that move on the earth." God also said: "See, I give y every seed-bearing plant all over the earth and every t that has seed bearing fruit on it to be your food." The bo of Genesis goes on further to state; "The Lord God to man and settled him in the garden, to cultivate and care it."

This story clearly states our responsibility to care the gifts that we have been given from God. The Gene story relates specifically to those material possessions t God gave to man at the beginning of time, and God's command applies to the ma gifts that we possess today as modern day Christians.

In the New Testament, Jesus specifically talks about stewardship in a numbe His parables. In the parable of the Good Samaritan, Jesus teaches about importance of caring for our brothers and sisters, regardless of the cost. In t parable, a man who has been robbed, beaten and left for dead in the road was pas by both a priest and a Levite man, yet when a man from Samaria came by, immediately took steps to care for the man. Jesus used this story to demonstrate importance of caring for one another. We are called to respond to those in need our own communities just as Jesus taught to His followers 2000 years ago.

In the Scriptures, God makes it very clear how He wants His followers to l out their Christian life; by becoming involved with others and sharing what t have, not only material goods, which today constitute treasure, but time and spe talents as well. So, stewardship is based on God's Word, not on fundraising to m the needs of the Church.

Second, stewardship is based on the individual's need to give, not on Church's need to receive. Stewardship is based on the premise that all that we h and all that we are comes from God, and as a way to thank God for all of His blessin we return a portion of the time, talent and treasure allotted to us. Society would h us believe that all we have, we have earned by our own efforts. Individual initiat and determination do play a large role in human life, but we all work with materi given to us by birth and circumstance. Without those gifts, which come from G our lives could be radically different. Therefore, when it comes to counting blessings, we need to remember the source, and give back to God accordingly.

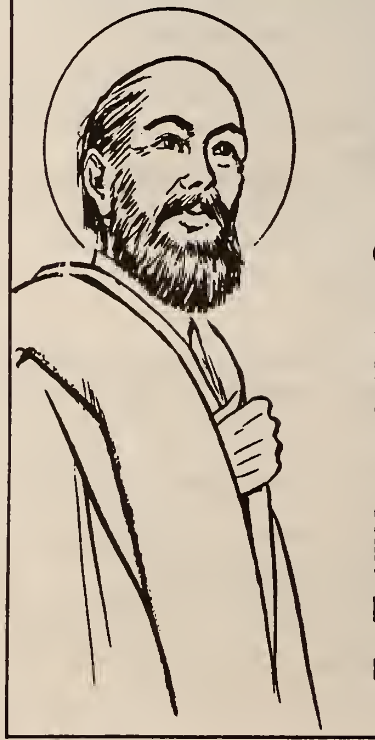
So, a person's decision to give of their time, talent and treasure is based on t own need to give. For example, in the area of treasure, a person would give the sa amount of money whether their parish was $200,000 in debt or had $200,000 sa in the bank because he or she give in gratitude to God.

Third, giving of time, talent and treasure is not limited to the Church. So people will give some of their time and talent as volunteers to community agenc in addition to volunteering in their parish. Some will give money to ot community organizations in addition to supporting their parish.

As you can see, stewardship is certainly not a fundraising gimmick but a wa life based on spiritual principles.

the Saints by Luke

ST. HERMENEGILD



HERMENEGILD WAS THE SON OF LEOVIGILD, THE VISIGOTHIC KING OF SPAIN. HE WAS RAISED AN ARIAN BUT WAS CONVERTED TO ORTHODOXY BY HIS CATHOLIC WIFE, INDEGUNDI DAUGHTER OF KING SIGEBERT OF AUSTRASIA.

WHEN LEOVIGILD DISINHERIT HIM HIM BECAUSE OF HIS CONVERSION, HERMENEGILD LE A REVOLT AGAINST HIS FATHER. UNABLE TO SECURE AID FROM THE EASTERN EMPEROR OR TH ROMANS, HE WAS DEFEATED B HIS FATHER AT SEVILLE BUT WA RECONCILED WITH HIM FOR A SHORT TIME.

LATER, IN 585, LEOVIGILD DEMANDED THAT HERMENEGILD RETURN TO ARIANISM, AND WHEN HE REFUSED, LEOVIGILD HAD HIM AXED TO DEATH.

ST. HERMENEGILD'S FEAST DAY IS APRIL 13.

© 1992 CNS Graphic

Movie
Reviews

NEW YORK (CNS) — The follow- g are capsule reviews of movies re- ntly reviewed by the U.S. Catholic onference Office for Film and Broad- sting.

asic Instinct" (Tri-Star)

Violent and sordid potboiler has a ubled homicide detective (Michael uglas) willingly ensnared in an affair ith a bisexual murder suspect (Sharon one) who throws suspicion on his lice psychiatrist girlfriend (Jeanne ipplehorn). As directed by Paul rhoeven, this cat-and-mouse thriller an empty exercise in audience shock lue, stressing graphic scenes of rough x and bloody carnage. Exploitative x of sex and violence, much nudity, isly killings and frequent rough lan- age. **The U.S. Catholic Conference ssification is O — morally offen- e. The Motion Picture Association America rating is R — restricted.**

he Giant Of Thunder Mountain" astle Hill)

When a little girl (winningly played Noley Thornton) befriends a lonely, ersized woodsman (Richard Kiel) liv- on a nearby mountain, the villagers termine to drive him away but have a ange of heart when he saves them m a gang of cutthroats. Written by il and directed by James Roberson, story of a child's ability to see the odness in a man foolishly misjudged her elders is ultimately heartwarming and certainly eyefilling in its turn-of-the-century Western setting but suffers from a lumpy plot with too much violent action. Initial scenes of parents being killed by a grizzly bear, life-threatening situations involving children as well as adults and frightening scenes of vigilante justice. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Shadows and Fog" (Orion)

Drafted by vigilantes to hunt for a strangler on the loose in a 1920s European town, a mousey clerk (Woody Allen) wanders the streets one foggy night afraid of his own shadow until he befriends a jilted circus performer (Mia Farrow) whose spunk inspires him. Using atmospheric black-and-white photography reminiscent of German silent movies, writer-director Allen creates a spooky story of chance meetings that hits as often as it misses during its forays into wry humor and philosophical musings. Some stylized violence and sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"American Dream" (Prestige)

Gritty documentary chronicles the bitter and divisive 1985-86 strike by Austin, Minn., meatpackers against wage and benefit concessions demanded by Hormel management. Writer-director Barbara Kopple vigorously explores the human cost of corporate profits as workers, families and the entire community experience the financial and emotional strains of the long dispute. Occasional rough language and shots of meathouse slaughter. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Howards End" (Sony Pictures Classics)

Exquisitely done drama based on E.M. Forster's novel about an aristocratic widower (Anthony Hopkins) in turn-of-the-century England who cheats a young woman (Emma Thompson) out of property left her by his wife (Vanessa Redgrave) but then falls in love with her, much to the dismay of her egalitarian younger sister (Helena Bonham Carter). Enhanced by the ensemble cast's splendid performances, the sensitive collaboration of director James Ivory, producer Ismail Merchant and screenwriter Ruth Prawer Jhabvala does justice to Forster's ironic and witty story of class distinctions and their sometimes tragic outcomes. Discreet sexual innuendo and fleeting violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

Science Fair Winner...

PROBLEM
HYPOTHESIS
BACKGROUND
PROCEDURE
BEAM AND BRIDGE DESIGN
A 2 YEAR STUDY
TOOLS
MATERIALS
VARIABLES
CONTROLS
OBSERVATIONS
RESULTS

Jared Nottingham, an eighth grader at St. Patrick's School in Charlotte, won first place honors in the junior division of the Mecklenburg County Science and Engineering Fair.He went on to win first place in his category in the Southwest Regional Fair and will compete April 24 in the State Science and Engineering Fair at North Carolina A&T State University in Greensboro. His project is a two-year study of bridge and beam design and how to make the best use of materials in structures by selecting designs that can carry the most load.

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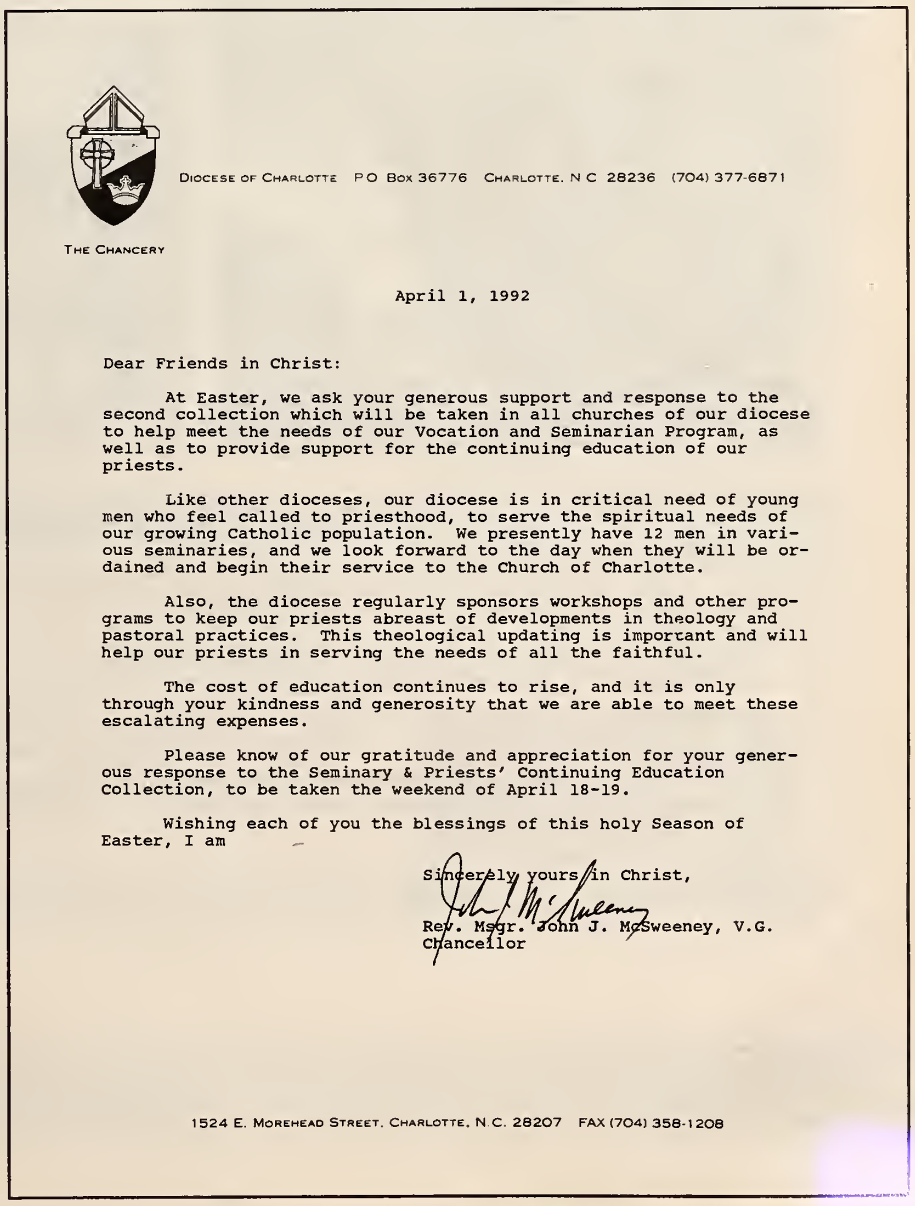


DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE, N C 28236 (704) 377-6871

THE CHANCERY

April 1, 1992

Dear Friends in Christ:

At Easter, we ask your generous support and response to the second collection which will be taken in all churches of our diocese to help meet the needs of our Vocation and Seminarian Program, as well as to provide support for the continuing education of our priests.

Like other dioceses, our diocese is in critical need of young men who feel called to priesthood, to serve the spiritual needs of our growing Catholic population. We presently have 12 men in various seminaries, and we look forward to the day when they will be ordained and begin their service to the Church of Charlotte.

Also, the diocese regularly sponsors workshops and other programs to keep our priests abreast of developments in theology and pastoral practices. This theological updating is important and will help our priests in serving the needs of all the faithful.

The cost of education continues to rise, and it is only through your kindness and generosity that we are able to meet these escalating expenses.

Please know of our gratitude and appreciation for your generous response to the Seminary & Priests' Continuing Education Collection, to be taken the weekend of April 18-19.

Wishing each of you the blessings of this holy Season of Easter, I am

Sincerely yours in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

FAITH alive!

Young adults:

The 1992 pilgrimage to Dayton

By Dolores Leckey
Catholic News Service

A young woman I have known a long time confided to me recently that she longed for some contact with the mystical strain in religion. She was considering Zen.

As we talked it became clear that she wanted a point of stillness, a place of contemplation where God would seem more present. She didn't think — or know — that the direct experience of God was available in the Christian tradition.

This young woman is not unlike young people everywhere who like the young St. Augustine are restless for God. Sometimes they cannot even name the one they long for, but they can name that which stirs their hearts and prods their search.

John Haught, a Georgetown University theologian who teaches undergraduates, says in a book called *What Is God?* that young people, educated in the scientific method, use terms like *freedom, truth, depth* or *trust* to describe their deepest values. Haught thinks these qualities provide hints about the nature of God; young people can be helped to make the connections between these values and the God who is hidden.

It is important to realize, I think, that often young people use non-religious language to describe profound religious realities. Their search for meaning must be honored.

The ecumenical community of Taize honors this search. The brothers of Taize see it as their role to listen with care and compassion to young people groping for words to express their hopes and fears.

Listening is the first step in reconciliation.

A half century ago a young man from Switzerland, who was to become Brother Roger, began the Taize community. He had no idea then that young people from all nations and races would regularly come in great numbers to the monastic community, looking for Christ even if they did not know the name.

For years I had heard about Taize, located in France near the ruins of the ancient Benedictine monastery of Cluny. I was familiar with Taize music and chants. I knew that a small group of brothers (the groups are called fraternities) lives in New York City. Years ago I had read *Struggle and Contemplation*, by Brother Roger, a journal kept in the months of preparation for a council of youth.

But not until the responsibilities of my work expanded to include youth and young adult ministry did I come to know firsthand the spirit of Taize.

Last summer I journeyed to the tiny village in the Burgundy hills where three times a day white-robed brothers from different nations and different religious denomination gather in the Church of Reconciliatio for prayer. They are surrounded b young people, who kneel or sit befor several icons that grace the churc illuminated by candlelight. (At othe times of day, the white robes give way t blue jeans!)

When I was there, Brother Roger s with children of the village, one of who — a boy of 9 — was the cantor. Th melodies of the famous Taize music ro in praise to God. Scripture was rea followed by silence so that the word God could enter the deepest recesses the heart.

The silence was deep and respectfu At evening prayer, Catholic priests ro from the community at the appoint moment, recognizable by their stole Young people slowly rose, one at a tim to seek the sacrament of reconciliatio

Brothers, too, stood at the edges the community, available to those not the Catholic community who wished share something of the heart — a bu den, perhaps, or a newly kindled desi for God.

Two years before I had begun a co versation with the brothers based New York about working together some project for young adults. The brot ers spoke to me of the Pilgrimage Trust on Earth, a version of the regul summer weeks in Taize, weeklong occ sions of prayer and community. Indi Hungary, Poland, Paris, England: A had hosted these meetings.

The U.S. bishops' Committee on tl Laity subsequently decided to invi the brothers of Taize to organize a sim lar meeting in the United States.

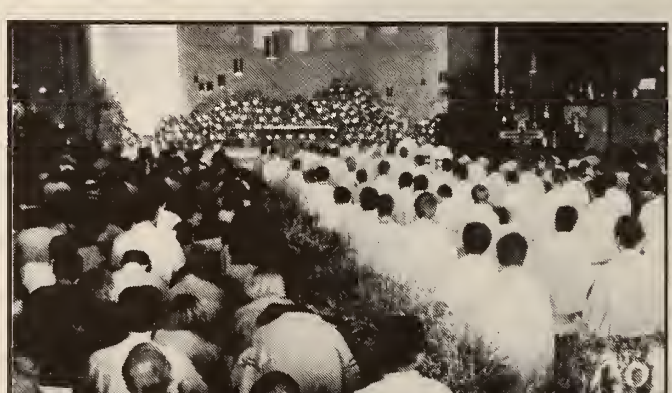
Thus it is that from May 21-25 th year, young adults from across Ameri (ages 17-30), and groups of young peop from Eastern Europe, Canada a Mexico, will meet with Brother Rog and others from Taize at the Universi of Dayton in Dayton, Ohio. They w pray, sing, listen to God's word a learn something about basic Christi communities.

To prepare for this pilgrimage Dayton, Taize brothers visited comm nities and churches throughout t United States, consulting young peop and finding a hunger among them f something to hope in. In the Taize tr dition, the prayer and music in Dayt will be prepared with great care, r membering how powerfully mus works to bring people together.

I pray my young friend who longs f the mystical will be among those tra eling to Dayton. For the Taize brothe have discovered how to create a mee ing ground for the young, a place whe their questions are taken very se ously, a place where young seekers co nect with others who "speak their la guage," companions who listen as th give voice to their deepest longings.

Dolores Leckey is director of the S retariat for Family, Laity, Women a Youth at the National Conference Catholic Bishops.

"I pray my young friend who longs for the mystical will be among those traveling to Dayton. For the Taize brothers have discovered how to create a meeting ground for the young, a place where ... young seekers connect with ... companions who listen as they give voice to their deepest longings."



CNS photos left-right, intercultural meeting, preyer in the Church of Reconciliation, Taize, France. Courtesy of the Brothers of Taize.

FAITH IN THE MARKETPLACE

What do you feel you really don't understand well about what God is like?

"How an all-good, omnipotent God can allow so much suffering. I know some suffering can be the result of the free actions of other people. But what about things like an infant dying in its sleep with no apparent explanation?" — Laura Robinson, Owensboro, Ky.

"God's unconditional love. I believe in it. I understand it a little. But I don't think I've ever really experienced it. I would like to understand more." — Ann Cass, McAllen, Texas

"His mercy. It's hard to accept his mercy toward all people. It's hard to understand on a human level how God be merciful to the Adolph Hitlers of this world." — Marcie Zimmerman, Cattonsville, Md.

"How does God reconcile his justice with also being all loving?... Sometimes it seems like good people have a lot of bad things happen to them while bad people seem to get all the breaks." — Don Briggeman, Fort Wayne, Ind.

An upcoming edition asks: What makes a parish a welcoming place? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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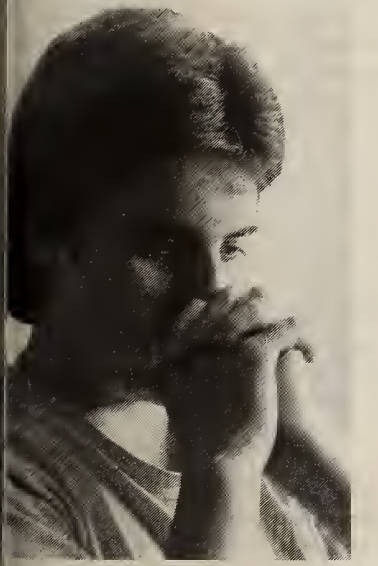
Taize's route for the young: meeting the unknown God

By Brother John of Taize
Catholic News Service

ung adults can be frustrated by a vhose ways remain mysterious and sometimes seems to respond only silence.

is is particularly true when they earching for meaning in life, for thing worthy of their long-term iitment.

any young people are fascinated by lea of a faith commitment but find d to come to the point of actually ng this into practice. There seem to ny alternatives, and young people ittle support in society.



CNS photos from the Crosiers by Gene Plaisted

Our ecumenical Taize community, based in France but working on the various other continents as well, meets, prays and searches with young adults who come from almost every country. Despite cultural differences, one senses a deep similarity among them.

"Along with a sense of frustration at not knowing God's will for them clearly, young people have another concern. They often feel boxed in by a God who is too predictable, who is, in short, more dead than alive."

My experience is that along with a sense of frustration at not knowing God's will for them clearly, young people have another concern. They often feel boxed in by a God who is too predictable, who is, in short, more dead than alive.

When they discover that faith is neither aimless wandering nor following a set of arbitrary laws and routines, but rather an adventure in the company of a loving God, young people are captivated.

In Taize we try to share our own conviction that God is neither a remote "supreme being," a depersonalized force, a pedantic schoolteacher nor a dictator. God is a pilgrim calling human beings to set out on a journey toward greater life and who promises to remain beside them on their pilgrimage.

This conviction led Brother Roger, founder of the Taize community, to launch a "pilgrimage of trust on earth" with young adults from all over the world.

By means of this pilgrimage, we attempt together to root our lives more deeply in a relationship with the "pilgrim God" through prayer and reflection on Scripture, and to discover the consequences of this in daily life and in our relationships.

We have discovered that by listening to one another, and by turning together to God, we find new ways forward.

This is what we will attempt to do at the University of Dayton in Dayton, Ohio, when we gather there with young adults from throughout North America and the world this May.

The important thing is not having all our questions answered in advance, but discovering who God is — someone who deeply cares for us and in whom we can place our trust — and taking the risk of trusting.

Then frustration at not yet having all the answers turns into a fascinating adventure, a kind of treasure hunt where we continually find new clues and move forward one step at a time.

This only works if we are convinced that the master of the game is working with us, not against us. Through Christ's incarnation, we learn that God's divinity is not opposed to our humanity: Paradoxically, it makes us more human.

But we discover this together. God's secret was revealed in the course of centuries to a people. As part of God's people we receive the confidence to live as pilgrims.

Then we know we are not alone on the road. The unknown God takes on visible form in the faces of our sisters and brothers.

(Brother John is a member of the international and ecumenical Taize community. He is based in New York City.)

FURTHER NOURISHMENT

For additional information on the May 21-25, 1992, young adults' Pilgrimage of Trust on Earth, to be led by the brothers of Taize at the University of Dayton in Dayton, Ohio, write: Secretariat for Family, Laity, Women and Youth, 3211 Fourth St. N.E., Washington, D.C. 20017. Or call: 202-541-3040. The Taize community explains that "the idea of a Pilgrimage of Trust on Earth grew out of the Taize community's desire to avoid a movement centered around itself and instead to encourage young people everywhere to contribute to a coming springtime of the church."

Knowing God on God's own terms

By Father John J. Castelot
Catholic News Service

nce Moses made a request of God: asked to know God's name. The est reflected an ancient idea among itic people: To know a god's name to know the god itself and, in a e, to be able to use the god for one's purposes.

gainst this background God's an- to Moses was significant: "I am am."

om one point of view, this was suring. It meant that the God who was sending Moses to free his people from slavery not only existed, but existed powerfully. And God took an active interest in the descendants of Abraham, Isaac and Jacob.

But from another point of view, God's answer was a warning. The name can also be translated as "I am who I am," mysterious and really unnamable, untamable.

God can be known, yes. But God cannot be comprehended, domesticated, controlled. Neither can God be "used" to promote people's selfish interests.

God is ultimately a mystery, "the" mystery.

The people gradually became so conscious of this sacred "otherness" that they hesitated even to pronounce the sacred name, Yahweh. When a synagogue reader came to this name in the readings, he was cautioned to substitute another name, Adonai, Lord.

This was a healthy corrective for a common human tendency. Someone once said that, created in God's own image, we have been returning the favor ever since by creating God in our own image. It is as if to suggest that God somehow must behave the way we behave.

But this kind of thinking is arrogant — and dangerous. If God disappoints us, doesn't measure up to our standard, we get upset.

A most revealing passage in the Bible is found in the book of Hosea. The prophet boldly, but effectively, pictures God wrestling with conflicting emotions.

Israel has been maddeningly unfaithful, and God decides to abandon them to their fate. Then, in the next breath, God relents. Around and around the struggle goes.

Finally God decides not to punish them, and the reason given is profound, for all its apparent simplicity: "For I am God and not man" (Hosea 11:9).

Based on the way many people respond to ingratitude and infidelity, one might have thought God would lash out at the ingrates. But no: "I am God and not man."

The God revealed by Jesus in Luke's Gospel is faithful, but also a God of surprises, reliable but at the same time unpredictable.

True to his word, God sent a Messiah. But a carpenter? A condemned "criminal"?

An ancient Greek philosopher wrote that anyone who would find truth must expect the unexpected. Similarly, one who would find God must be always open to the unexpected, the mysterious.

Mysteries annoy people, especially people who think they have solved all the mysteries of the universe. After all, we have conquered space!

The fact is God ultimately is a mystery. It is by embracing "the" mystery of faith that we embrace God on God's own terms.

(Father Castelot is a Scripture scholar, author and lecturer.)

OD FOR THOUGHT

For all that we know of God, there is an awful lot we don't know.

Why, for example, does a God powerful enough to solve our problems allow us face so many struggles?

We know that God's guidance is invaluable. What we can't fully grasp is how d's guidance interacts with our mandate to exercise freedom by making cisions, or why it can be so difficult to know what God wants at a given moment.

We can't pin God down. We can't gain control over God through a total grasp of w divinity works. Perhaps this isn't surprising, since we can't fully know any rson.

Anything we know about God is just a beginning. We know God is a God of love. t we are left to explore the meaning of that love over a lifetime.

t is the same when we speak of God's presence, faithfulness or mercy. Whatever know of God's presence is just the beginning of what that presence means.

f God can't be completely known, a relationship — a conversation — with God netheless can begin. Little by little, the knowledge of God that really matters folds in this context. But the unfolding never ends.

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

Hartford Archbishop Decides Against Buying $430,000 House

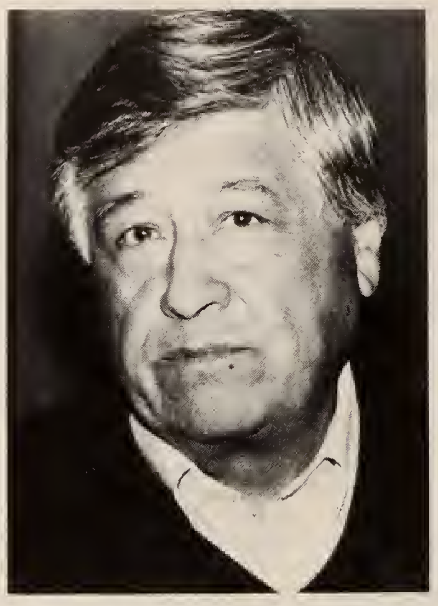
HARTFORD, Conn. (CNS) — Archbishop Daniel A. Cronin of Hartford has decided against buying a $430,000 home after news of the proposed purchase drew criticism. In a statement issued March 27, Archbishop Cronin called it "regrettable'' that a controversy surrounding the archbishop's choice of prospective home had proved "a distraction'' that kept "many of us from addressing the serious issues facing the people of our archdiocese.'' The archbishop said that despite the fact that many people "believe that this purchase is still fitting,'' he had decided it wasn't an appropriate time to buy the house.

Loyola Marymount Settles Suit Over Death Of Basketball Star

LOS ANGELES (CNS) — Loyola Marymount University agreed to pay $545,000 to the family of Hank Gathers, who died while playing for the school in a 1990 basketball game. Gathers' mother, Lucille, had sued the Jesuit-run school later in 1990 for $32.5 million, claiming wrongful death. Gathers was taking medication for a heart condition following a collapse in a 1988 basketball game. He reportedly had asked to reduce the medication, claiming it affected his play. University attorney Wayne Boehle said the settlement was "an economic decision made by the university's insurance companies.'' The $545,000 equaled the estimated cost and expense of defending the suit.

Pesticides Harm 'All People Who Eat,' Warns Farmworker Advocate

DENVER (CNS) — Farmworker advocate Cesar Chavez warns that pesticides sprayed on grapes endanger the health of not only farmworkers but of "all people who eat.'' Chavez, a Catholic, is the president of the United Farm Workers union and has dedicated 44 years to improving the quality of life for farmworkers in the United States. He was in Denver March 13 to speak at the U.S. Department of Labor's Third Annual Conference on Literacy. While there he announced the start of the consumer education phase of the farmworker union's California table grape boycott. The boycott's aim is to force grape growers to cease use of organophosphates — a group of pesticides suspected of causing cancer.



Farmworker advocate Cesar Chavez says pesticides harm all who eat. (CNS photo by James Baca, *Denver Catholic Register*)

Religious Leaders Meet With California Governor On Welfare Cuts

SACRAMENTO, Calif. (CNS) — A dozen Catholic, Protestant, Orthodox and Jewish leaders said after meeting for two hours with California Gov. Pete Wilson that they still disagreed with his proposed welfare cuts. "We don't pretend to be economists or sociologists — that's not our line,'' said Catholic Archbishop John R. Quinn of San Francisco at a press conference following the March 25 meeting with Wilson. "Our first concern is to raise the (people's) consciousness of the moral dimensions of the problem,'' he added. "What does this cut do for people and what does it do to people?''

Cardinal Hickey Recounts Greatest Joys On His 25th Anniversary

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington said his greatest joys as a bishop come in ordaining priests and deacons and seeing the Catholic Church serve the poor, educate the young and protect the unborn. The cardinal, 71, made the comments at a Mass March 25 marking the 25th anniversary of his episcopal ordination. Ninety-three bishops, including four cardinals, gathered in the Crypt Church at the National Shrine of the Immaculate Conception for a Mass of Thanksgiving. "My heart is so full of joy,'' said Cardinal Hickey, reflecting on episcopal assignments that have led him from Saginaw, Mich., to the North American College in Rome, to Cleveland and finally to Washington.

Oscar winner Mercedes Ruehl starred in Catholic high school productions. (CNS photo from Reuters)

Call Home To Mom And Dad Follows Mercedes Ruehl Oscar Win

BETHESDA, Md. (CNS) — Moments after Mercedes Ruehl won an Oscar for her supporting role in "The Fisher King,'' she slipped away from the glitter to call where it all began home with Mom and Dad. "She m aged to get through on a phone from ladies' room,'' said her moth Mercedes, March 31, the morning a the star received the golden statuett the Academy Awards. It was daughter's second call home that nig said Mrs. Ruehl, who lives with husband, in Bethesda, Md., not far fr Silver Spring, where they raised th daughter and her brother, Peter, no journalist in Australia. Before the c emony, the star told her mother, "' don't get it, I don't get it — but I w it,''' Mrs. Ruehl said. "I told her j face it with dignity.''

✠ Scripture

Readings For The Week Of April 12 - April 18

Palm Sunday: Isaiah 50:4-7; Philippians 2:6-11; Luke 22:14-23:56.

Monday: Isaiah 42:1-7; John 12:1-11.

Tuesday: Isaiah 49:1-6; John 13:21-33, 36-38.

Wednesday: Isaiah 50:4-9; Matthew 26:14-25.

Holy Thursday: Isaiah 61:1-3, 6, 8-9Revelations 1:5-8; Luke 4:16-21.
Mass of the Lord's Supper: Exodus 12:1-8, 11-14; 1 Corinthians 11:23-26; John 13:1-5.

Good Friday: Isaiah 52:13-53:12; Hebrews 4:14-16, 5:7-9; John 18:1-19:42.

Holy Saturday Easter Vigil: Nine readings are assigned although the number may be reduced. 3 Old Testament readings should precede Epistle (Romans 6:3-11) and Gospel (Mark 16:1-8); at least 2 must be read and Exodus 14:15-15:1 must always be read.

Several From Diocese To Attend Seventh Black Catholic Congres

NEW ORLEANS — An estimated 3,000 delegates from Catholic churches in African-American communities throughout the country are expected to attend the Seventh National Black Catholic Congress in New Orleans July 9 - 19.

Ten delegates and five observers from the Diocese of Charlotte will attend. The observers will participate in discussions but will not vote.

Bishop John F. Donoghue will attend as a guest as will Father Cecil Tice, pastor of Our Lady of Consolation in Charlotte; Handmaids Sister Marie Drew, pastoral asociate at ur Lady of Consolation; and Deacons Curtiss Todd of Our Lady of Consolation and Paul Watson of St. Helen in Spencer Mountain.

Building upon the accomplishment of previous congresses, participants will focus on the following areas of concern by the African-American Catholic community: The Internal Structure of African-American Family Life; The A can-American Male, and The Effect Racism on the African-American F ily.

Action statements will be de oped to guide dioceses and parishe addressing the needs of the Afric American family.

The convention is sponsored by African Bishops in the United Sta the National Black Catholic Cle Caucus, the National Black Sist Conference, the National Associat of Black Catholic Administrators the Knights and Ladies Auxiliary Peter Claver.

Hungary Studies Abortion Restrictior

BUDAPEST, Hungary (CNS) Members of Hungary's ruling coalit are pressing for tighter abortion la Although the three-party coalition not announced a unified position abortion, many legislators are saic favor more restrictive legislation. Al tions are regulated in Hungary und temporary 1988 government dec accompanied by Ministry of Health structions. They permit terminatin pregnancy under circumstances that clude "social and health consideratio Last December, the Constitutional bunal confirmed that the decree wo lapse at the end of this year, making n legislation necessary.

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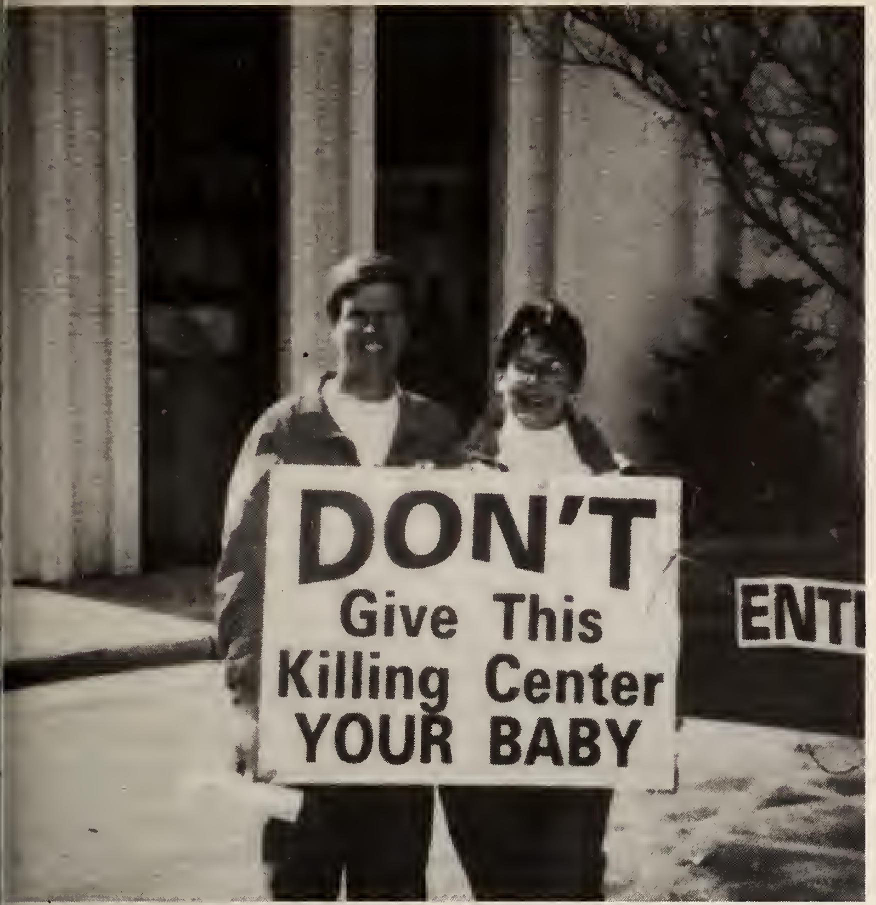

-life activists Bill and Linda Winfield of Greensboro, shown here picketing at an rtion center, are being sued by a Greensboro abortionist for picketing on the street re he lives..

e (From Page 1)

r Kaplan's home in a high-end residen- neighborhood in Greensboro.

The Winfields, who rent a home in a lest middle class section in Greensboro, trying to raise $12,000 in attorney's fees ombat the charges. They are depending n donations as well as proceeds from a l sale at St. Benedict Church May 2. At t 20 Catholic and Protestant churches participating in the yard sale.

The Winfields helped organize the pro- movement in Greensboro. They started joining two ladies, ages 67 and 80, in yer in front of an abortion center. Today, o 30 people picket each of three centers every Thursday and Saturday in Greensboro and Winston-Salem.

The Winfields distribute pro-life fliers in neighborhoods. They publish a monthly newsletter to promote the cause. And they are organizing a Mother's Day billboard campaign to raise community awareness about the issue. The billboards say, "Thank you, mother, for giving me life." The interdenominational effort is supported by 18 churches.

Despite their dedication, the Winfields say they would rather work in a more popular ministry. Yet, they cannot turn their backs on this one for they have called by the Lord to do this work, they say.

"If someone had told me three years ago that we'd be doing this, I would have thought they were crazy," says Linda Winfield. Both, however, experienced powerful, yet unmistakable conversions, she says.

Linda Winfield recalls attending a March For Life rally in Washington two ago at the suggestion of Oblates of St. Francis de Sales Father John Murphy, pastor of Our Lady of the Highways in Thomasville. While there, it occurred to her that Satan had asked for babies to be "sifted like wheat," she says.

Bill Winfield's conversion was prompted by a question posed by author Father John Powell, who compared abortion to the Holocaust in a speech he made during a visit to Charlotte. "Does anybody hear what I hear, see what I see and is anybody going to do anything about it?" Father Powell asked.

The "anybody" that night was Winfield. "There was no way we could say 'no,'" he says. "As much as it has caused us pain and lost us friends, we will never turn our back on Jesus. We're thankful He has touched us."

This is His battle, says Winfield. "It is not us who are being persecuted. It is Him. He gives us the grace to do it (the work)."

The Winfields liken their ministry to John the Baptist, "a voice in the wilderness," they say.

Linda Winfield, 44, is director of Prolife Action League and works fulltime without pay for the pro-life movement. Bill Winfield, 45, is a salesman for a copier company and would like to work fulltime in the ministry, he says. They have been married 26 years and have four children, ages 11, 22-year-old twins and 24.

Anyone wanting to help the Winfields with attorney fees can send a contribution to Prolife Action League, P.O. Box 38574, Greensboro, N.C. 27438.

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Jesuit Ethicist Says Modern Medicine Makes Dying 'Harder'

DUBUQUE, Iowa (CNS) — Our high-tech medical culture has changed human dying from what it was in our past and made it "humanly harder," with more pain and suffering, according to a Chicago ethicist.

Jesuit Father James F. Bresnahan, co-director of the ethics and human values in medicine program at Northwestern University Medical School in Chicago, gave the keynote talk at a March 26-28 conference at Loras College in Dubuque on "Issues in Death and Dying: Ethical, Legal and Religious Perspectives."

"Frequently we have made human dying humanly harder," he said. "This presents us with moral and legal challenges of utmost urgency to which we have not, as yet, effectively responded.

"We have made our dying involve more pain and suffering than would have been the case if our high-technology medical care had not achieved its unquestionable success in prolonging life and delaying the onset of the terminal phase of illness or injury," Father Bresnahan added.

He said we must respond to this by making hospice-type relief of pain and suffering just as central to modern medicine as we have made the search for cure or delay of dying.

"But, in fact, we do not accept relief of pain and personal response to suffering as central to good doctoring and medical caring," he said. "If we fail in our moral duty to remedy this inadequacy, we will be partially, if not mainly responsible for the eventual decriminalizing of active euthanasia, with all the lamentable consequences that will entail."

Youth Ministry Journey Set

GREENSBORO — The Youth Ministry Office is sponsoring a Journey Weekend April 24-26 for 10th through 12th graders at Our Lady of Grace Church in Greensboro.

The peer ministry weekend includes discussions, prayer experience, meeting new people and making new friends. Journey challenges young people to look at their lives, deepen their relationships with God and live their faith more directly at school and with their families.

For more information, contact Mercy Sister Carolyn Mary Coll, (704) 331-1723.

Smoking (From Page 5)

Otherwise, I'd give into the craving, because this paper tiger has one mighty roar.

Ex-smokers say the craving to have a cigarette lasts two minutes, then it's gone. Only trouble is those two minutes come around during the first couple of days every minute or less. But they assure you the intervals will lengthen to hours, then days. I have yet to make it to the end of the day, but I can go for hours now without thinking about cigarettes.

To help me through the first week, I chomped on Nicorette gum. It took the edge off. But then I decided I was only prolonging the agony, so I quit the gum.

Nicotene is powerful stuff. And here's how I know. My hands and feet felt for days as if they were being pricked with thousands of tiny pins. My skin felt like rubber chicken. I had trouble concentrating.

I couldn't sleep well. I'd wake up about 4 a.m. and my lungs would hurt and I'd say to myself, "Maybe it's too late." I've heard nicotene is an anesthesia of sorts and smokers don't even realize how much their lungs hurt. Mine, fortunately, don't hurt any more. I can breathe deeper. I don't get winded as fast.

A friend recently commented that I looked different, but didn't know why. I knew, though. My complexion is rosier and clearer. My skin feels softer.

For some people, Nicorettes work. For others; the nicotene patch, acupuncture (my brother swears by this method), hypnosis. When I asked Anne what worked for her, she said prayer.

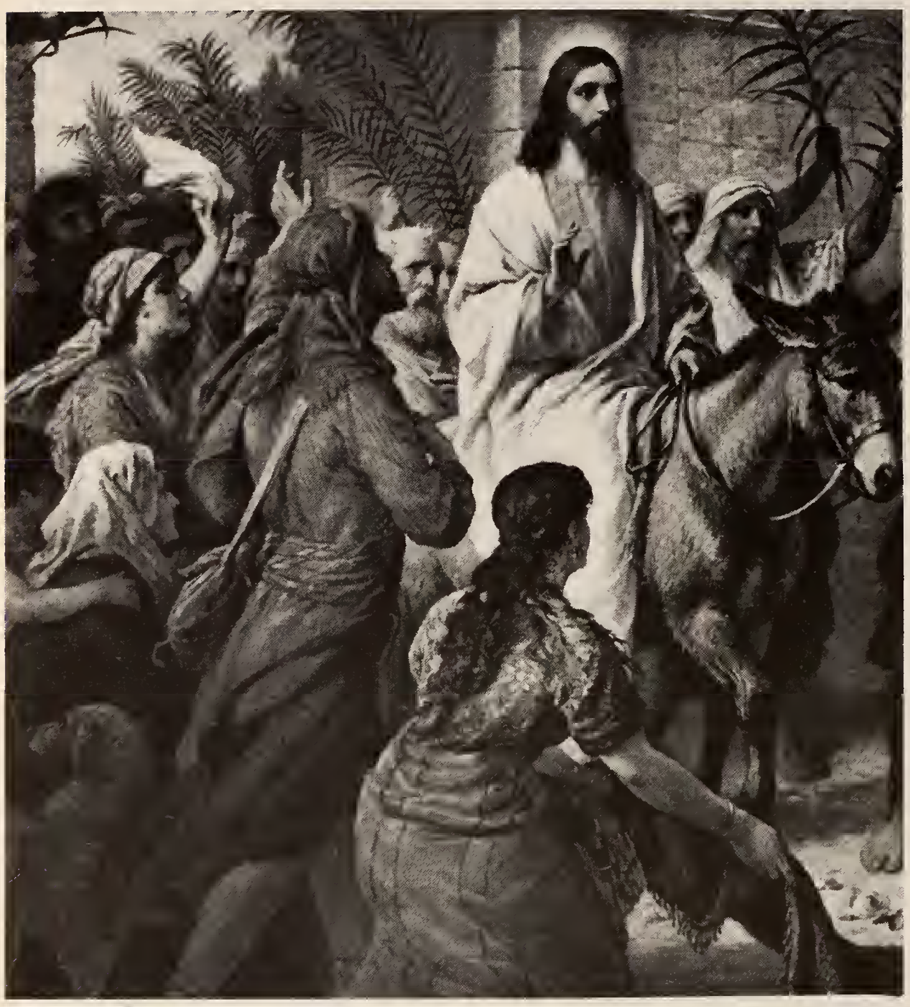
Now, I'd had some pretty serious talks with God before I tried this last time. And believe it or not, I was actually looking forward to quitting. That's remarkable, particularly since I like smoking.

No, I didn't quit for Lent. But once I realized the coincidence, my goal was to keep off cigarettes at least through Easter. I think I'm going to make it and, even better, I think it will stick this time around. Now, if I could just get all those extra pounds unstuck.

EMPLOYMENT OPPORTUNITIES

Position Open: St. Thomas Aquinas in Charlotte is looking for a part-time music director. Prerequisites include: knowledge of Catholic liturgy, must be both an instrumentalist and vocalist. Salaried position. Interested persons should call the parish office at (704) 549-1607 to arrange an interview with the priests of the parish. Further information available upon request.

Comunidad Hispana
Comuniquémonos



La Entrada triunfal en Jerusalén Por BERNHARD PLONKHORST

Fueron los discípulos e hicieron como les había mandado Jesús y trajeron el burrito y pusieron sobre él los mantos y encima de él montó Jesús. Muchos de entre la turba desplegaban sus mantos por el camino, mientras que otros cortaban ramas de árboles, los extendían por la calzada y gritaban diciendo: Hosanna al Hijo de David, bendito el que viene en el nombre del Señor. (Mt. 21, 6-9)

Tierra Santa
!Hosanna al Hijo de David!

Por PADRE SILL RUEDA

Cuando llegaron a Betfagé, junto al Monte de los Olivos, ya próximos a entrar a Jerusalén, Jesús mandó a algunos de sus discípulos a traer un burrito para entrar en la ciudad.

Betfagé estaba situada en la vertiente oriental del Monte de los Olivos, por donde pasaba el antiguo camino de Jericó. (Hoy, unas pocas ruinas recuerdan el lugar.)

Y al entrar Jesús en Jerusalén, todos salieron a su encuentro con ramas de olivos y palmas en sus manos, extendiendo los mantos en el suelo para que pasara El, y gritando !Hosanna en las alturas! !Bendito el que viene en el nombre del Señor! !Hosanna al Hijo de David! Esta entrada triunfal de Jesús a Jerusalén que conmemoramos cada año en la Semana Santa, debió ser conmovedora y alegre. Debió ser llena de entusiasmo y fervor religioso, como todo lo del Mesías; pues muchos de los que seguian a Jesús ya habían visto y oido de sus milagros.

El Señor entraba a la ciudad de Sión como su Rey, montado en un burrito como quien tiene autoridad y como quien está dispuesto a mostrar publicamente lo que es. Al conmemorar nosotros este episodio de la vida de Jesús nos remontamos a la Jerusalén celestial donde para poder entrar tenemos que seguir a Jesús en su pasión y su muerte. Hoy la Jerusalén actual nos da un concepto de universalidad y de paz, aunque la paz este tan maltratada. Esta ciudad que fue el epílogo de la existencia terrena de Cristo y testimoniada en todos los Evangelios, es también uno de los polos donde convergen las tres grandes religiones del mundo, lugar de la Pasión y Crucifixión de Cristo y camino del domingo de ramos. Cristo es realmente el Hijo de David, porque José su padre putativo viene de ese linaje, del linaje del Rey David, el que había restaurado el Reino de Israel y había hecho traer el Arca de la Alianza al Templo.

Con la entrada triunfal de Jesús a Jerusalén podemos decir que comienza su pasión, pero también su gloria. Nosotros debemos de seguirlo a El, en nuestra vida diaria y en nuestos dolores y sufrimientos y repetir con frecuencia !Bendito el que viene en el nombre del Señor! porque sin su ayuda nada podemos hacer. Esta manifestación pública de Cristo tiene que quedar gravada en nuestros corazones y el entusiasmo que ella promueve no debe desfallecer en nosotros a pesar de que también tengamos en nuestras vidas, muchas vias dolorosas.

Qué sentido tiene la Semana Santa?

Por PADRE SILL RUEDA

La Semana Santa es la actualización de la Pasión, Muerte y Resurrección de Cristo en nuestra vida cristiana o mejor dicho en la Iglesia, porque nosotros somos la Iglesia. Este período de tiempo litúrgico que la Iglesia vive con tanto fervor y devoción es el momento más santo de nuestras tradiciones religiosas y es por lo tanto el tiempo propicio para pensar y reflexionar en nuestras actitudes personales y sociales frente al mundo que nos envuelve y frente a las responsabilidades que todos debemos de cumplir como hijos de Dios.

La Pasión del Señor se actualiza cada vez que hay sufrimientos, injusticias y desigualdades sociales en los hombres. Cada vez que el odio ciega los caminos y la violencia hecha raices. Cada vez que el dolor se manifiesta como producto del egoismo de otros y cada vez que con nuestras actitudes negativas nos apartamos de El.

De otra manera sucede lo mis
con la Resurrección de Cristo.
hacemos presente en la medida en q
cada uno de nosotros nos levantemos
nuestras caidas, muramos al pecad
hagamos un esfuerzo por construir
mundo mejor.

Por lo tanto Semana Santa signif
vivencia, actualidad y vida nue
porque mediante la cruz de Cri
podemos llegar también a su glori
Resurrección. Jesús se ha senti
solidario de la suerte de la humanida
es por ello que derrama su sangre p
nuestra redención y nuestro rescate.
través de la Semana Santa podemos
con mayor claridad el amor que D
nos tiene al enviar al mundo a su úni
hijo para que muriendo por nosotros
rescatara del pecado.

CURSILLO HISPANO No. 2
Diocesis de Charlotte, N.C.

II Cursillo de Cristiandad Hispano

Con gran entusiasmo y fervor, se llevó a cabo el II Cursillo de Cristiandad hispano en nuestra diócesis de Charlotte en la casa de Ejercicios Espirituales de Maggie Valley. Contamos para ello con la colaboración de varios de sus miembros activos, como el Dr.Senen Borges que es el coordinador nacional hispano de los C. de C. y vino de Miami, Rafael Morales que vino de Puerto Rico, Jorge Carbajal que vino de New York y los otros auxiliares de Charlotte. El Rector del Cursillo fue Rafael Silva y el Capellán el Padre Sill Rueda. Los nue
Cursillistas fueron 14 siendo la mayo
jóvenes muy activos y dispuestos
trabajar. 11 de ellos de Charlotte, 1
Hickory, 1 de Asheville y 1 de Jeffers
N.C. No fue coincidencia comenzar
Cursillo con la meditación sobre
parábola del Hijo Pródigo y termina
con el Evangelio en la Misa de claus
sobre el mismo pasaje. Esto nos ind
que el Señor ama a los cursillistas y
abraza con su misericordia.

Noticias Locales

Semana Santa en Yadkinville

El Padre Sill Rueda estará del 13 al 19 de abril en la comunidad hispana de Cristo Rey, para celebrar alli la Semana Santa con la ayuda de la Hna Andrea, directora de ese centro y el Padre Joe Mack. Hacemos una invitación a todos los hispanos residentes en esa zona, para que se concentren en el Centro de Cristo Rey todas las noches a partir de las 7.30 pm. para comenzar nuestras celebraciones.

Compañera de cuarto

Renta de cuarto para compartir apartamento. Los interesados llamar a Susana Betancourt al teléfono 532-98
antes de las 2.30 pm.

Cómo prepararse para conseguir trabajo

La Coalición Latinoamericana y
programa hispano de United Way, e
organizando un cursillo para prepa
hispanos a conseguir trabajo. Por
tanto invitan a todos los hispanos a
primera reunión que tendrá lugar
viernes 24 de Abril a las 7 pm. en Uni
Way 301 S. Brevard St. Charlotte. P
más información llamar a los telefon
Coalición Latinoamericana 333-544
United Way 372-9859.

oly Days Of Obligation Cut To For Catholics In Hawaii

HONOLULU (CNS) — Besides days, Hawaiian Catholics will cel- te only Christmas and Immaculate ception as holy days of obligation, op Joseph A. Ferrario of Honolulu announced.

He reported the change in a 4,500- d pastoral letter, published March n his diocesan newspaper, the *Ha- Catholic Herald.*

With the dropping of the legal obli- on for four other feasts, he asked his ple to begin viewing those and the r major feasts of the Church as y days of celebration.''

It is better to gather as the early istians did before Mass obligation existed, out of "a deep conviction no one could be a Christian without brating the Eucharist with the other evers,'' he said.

They did not assemble because of a l obligation, he said, but because "wanted to remember and celebrate ther the mighty deeds of God.''

In the letter Bishop Ferrario also ained some of the history and theol- of holy days in the Church and rted the steps that led up to the new esan policy.

He said the policy was based on can approval of a request he made years ago to let Hawaii follow the tice of dioceses in the South Pacific ds, which are closer neighbors of aii than is the U.S. mainland.

The Catholic Bishops' Conference e Pacific, known as CEPAC, works r a Vatican-approved norm that diocese may select its own holy of obligation provided it retains stmas and at least one of the major ts of Mary.

Since Hawaii is a U.S. state, however, Bishop Ferrario belongs to the National Conference of Catholic Bishops in the United States, not to Pacific conference of bishops.

In early 1990, Bishop Ferrario said, after consultations with his priests' council he asked Vatican permission for his diocese to follow the Pacific conference's rules instead of the rules governing U.S. dioceses.

In June 1990 the Vatican approved the request, provided that there was no objection by the NCCB president, Archbishop Daniel E. Pilarczyk of Cincinnati. In September 1990, Archbishop Pilarczyk approved the request following a meeting of the NCCB Administrative Committee.

Bishop Ferrario said that although all the necessary permissions were then in place, he consulted extensively with his own priests, with fellow bishops, with the NCCB Committee on the Liturgy, and with a number of canon lawyers and liturgists before adopting the new policy.

He stressed that removal of the obligation of Catholics to attend Mass on certain days that used to be days of obligation does not end observance of those feasts in the Diocese of Honolulu, which encompasses all of the Hawaiian Islands.

"I strongly believe that, as church, we should embrace freely and graciously the festal tradition of the church and allow it to continue to form us in the faith and define us as a people,'' he said.

Under the new diocesan policy, he said, of the holy days cited in general church law:

— All Sundays — "the first holy day'' — and Christmas and Immaculate Conception will continue to be holy days of obligation in the Honolulu Diocese.

— Observances of Ascension, Epiphany and Corpus Christi (the Body and Blood of the Lord) will be transferred to Sunday.

— The feasts of Assumption; Mary, Mother of God; St. Joseph; Sts. Peter and Paul; and All Saints "will be celebrated on their traditional days, but with no obligation.''

Four of the 10 days of obligation mentioned in addition to Sundays in general church law have not been days of obligation in the United States for many years.

These are Epiphany and Corpus Christi, which are observed on neighboring Sundays, and St. Joseph and Sts. Peter and Paul, which are observed on their appointed days but without an obligation.

Bishop Ferrario noted that after he received the Vatican permission, the rest of the U.S. bishops again discussed the status of U.S. holy days of obligation at a general meeting in November 1991.

After extensive debate last November, the American bishops agreed that the Mass obligation should be dropped for three days — Assumption, All Saints and Mary, Mother of God — whenever those days fall on a Saturday or a Monday. The required Vatican approval of that request was still pending at the end of March 1992.

DESCUBRE La Fe

20. ¿CUÁL ES LA IMPORTANCIA ESPECIAL DE LA PASCUA DE RESURRECCIÓN EN MI VIDA?

En la Pascua de Resurrección celebramos el centro de nuestra vida como católicos. Celebramos el triunfo de Jesús sobre el pecado y la muerte mediante Su resurrección. Cada domingo celebramos la esurrección a través de todo el año. Cada liturgia, cada sacramento, cada oración, celebra lo que la Pascua de Resurrección hace con toda solemnidad.

La Pascua de Resurrección celebra el acceso de nosotros a la felicidad eterna con Dios en el cielo mediante la muerte y resurrección redentora de Su Hijo Jesucristo.

La Pascua de Resurrección celebra el significado de nuestras vidas como católicos, nuestra unión con Dios. Y celebra lo que hace nuestra vida católica posible--la gracia de Dios. Y lo que tenemos que buscar--la felicidad eterna.

La Pascua de Resurrección es la fiesta más importante del año litúrgico, así como la muerte y resurrección de Jesús son el punto más alto de la historia humana. En la Pascua de Resurrección le damos gracias y alabamos a Dios con más regocijo que nunca debido al sacrificio de Jesucristo. Jesús nos ha hecho hijos de la luz, elevados a una nueva y eterna vida. Él ha abierto las puertas del cielo para recibir a Su pueblo. Su muerte es el rescate de nuestra muerte; Su resurrección es nuestra resurrección a la vida.

Court (From Page 3)

of a free state is impaired. The results are rifts in the jurisprudence and in the fabric of society."

The brief argued that a constitutional right to abortion subjugates other fundamental liberties, specifically the right to life. It also said the state's authority to regulate the abortion industry on the basis of medical safety has been "arbitrarily exempted";and that medical science has reached a point where a fetus should be considered a patient, with legal rights accorded to other patients.

In the Bush administration's brief, Solicitor General Kenneth W. Starr also asked the court to overrule Roe, or at least make it clear that the Constitution does not guarantee a fundamental right to abortion.

"The protection of human life — in or out of the womb — is certainly the most compelling interest that a state can advance," Starr's brief said. By upholding Pennsylvania's law, the court should conclude that "the state's interest in prenatal life is a wholly legitimate and entirely adequate basis for restricting the right to abortion derived in Roe."

The second religious group brief included the Catholic League for Religious and Civil Rights, the Christian Action Council, the American Center for Law and Justice, Catholics United for Life and their counterparts from Orthodox Christian, Episcopalian, Baptist, and Lutheran churches, the United Church of Christ and the Church of the Nazarene.

Their brief asked the court to uphold constitutional rights of "children conceived but not yet born." It argues that history, science, logic, law and justice show the 5th and 15th amendments to the Constitution "apply to all human beings, including unborn children from the moment of conception."

Writing the brief on behalf of Free Speech Advocates, an anti- abortion legal defense project, Walter M. Weber said: "The fundamental, threshold issue in abortion cases is whether society can arbitrarily deny even minimal protection to an entire class of human beings: children living in their mothers' wombs."

College To Host Visits

BELMONT — Belmont Abbey College will host a visitation day for high school juniors and seniors Friday, April 24 beginning at 9 a.m.

"Fabulous Friday" will give visitors an opportunity to learn more about North Carolina's only Catholic college. Visitors will attend classes, tour the campus, including the Abbey Church and St. Leo Hall.

Guns (From Page 1)

"Even if only 100 guns are turned in, that is 100 fewer temptations for people to use.

"A gun — the Saturday Night Special, as it is called — is a deadly temptation to a young person who in a fit of anger takes the gun and shoots someone,'' Bishop Carmody added.

"They would not do this deadly act if they were in control of themselves and if they didn't have a handgun readily available to them. On the day of prayer, all the churches in the archdiocese will preach in support of having handguns turned in to the police.''

Auxiliary Bishop Bernard F. Popp of San Antonio met with clergy of other denominations March 24 to plan the anti-gun campaign. Another meeting was scheduled for April 21.

Bishop Popp said the religious leaders agreed to contact local media, especially the television news, to ask them not to glorify violence. He said that every evening, the first story on the TV news is about violence of some sort, especially involving murder.

Archbishop Patrick F. Flores of San Antonio met earlier in March with Mayor Wolff and the Rev. E.E. Brown, pastor of Grant Memorial African Methodist Episcopal Church.

"We are not going to solve our problems by weapons,'' the archbishop said. "It is not the job of the mayor alone. It is the job of all of us.''

"The Hills are Alive..."
With music, with dogwood, with God. Experience the excitement of springtime opening the mountains, and you, to the gentle touch of God's creative love. For those who can — outdoors by day. For all — sharing around the fireplace at night.
Directors: Rev. Joseph Folzenlogen, SJ, and Team.
May 7-13 Donation: $175

"Colors and the Spiritual Presence"
God speaks to us through all creation and, within the colors of life, God reveals His presence. We will enter more deeply into the meaning and the theology of the colors of life.
Director: Rev. Allen Dec, OFMCap
July 6-9 Donation: $85

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Diocesan News Briefs

Free Throw Champs

HOPE MILLS — Two Winston-Salem youths were named state champions of the 1992 Knights of Columbus International Free Throw Championship hosted March 28 by Good Shepherd Council 8857 of Hope Mills.

David Smith was the 12-year-old boys' champion and Eugenia Asconope was the 14-year-old girls' champion. Each contestant was allowed 25 free throw attempts in the contest. Ties were settled by successful rounds of five free throws per contestant until a winner emerged.

The annual competition is conducted at the local, district and state levels. International championships are determined by state competition scores.

Essay Contest

GREENSBORO — Our Lady of Grace students Andy Kranz, 7th grade, and Gina Bio, 8th grade, are winners of a vocations essay contest, "What Is God Calling Me To Do?" sponsored by the Knights of Columbus Piedmont Council 939.

The winners were awarded $50 U.S. Savings Bonds. A total of 28 essays were submitted.

Pro-life Day

GREENSBORO — North Carolina Right To Life is sponsoring Pro-Life Day '92, a conference for pro-life supporters, at the Ramada Hotel in Greensboro Saturday, May 2 from 9 a.m.- 4 p.m.

The deadline for registration is April 27. Cost is $15 and includes workshops and lunch. To register, send name, address, phone number and payment to the Respect Life Office, 1524 E. Morehead St., Charlotte 28207. Checks should be made payable to N.C. Right to Life.

Divine Feast

KERNERSVILLE — Holy Cross Church in Kernersville is celebrating the "Feast of Divine Mercy" Sunday, April 26. A video about the origins of the feast will be shown at 1:30 p.m. The Chaplet of Divine Mercy will be prayed at 3 p.m.

There will be reflection time to be with Jesus in the Blessed Sacrament. An urn will be placed near the altar for written statements of sin. Confession will be 4:30 p.m.-5:30 p.m., followed by the benediction and burning of the statements of sin.

For more information, call Holy Cross office at (919) 996-5109 or Barbara Barreto at (919) 993-2019.

Older, Wiser and Livelier

CHARLOTTE — St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) are meeting Wednesday, April 15 from 11 a.m.-1 p.m. in the church fellowship hall. Bring a bag lunch. Beverages will be provided.

The meeting is open to anyone 50 and older.

For more information, call Larry Guethlein at (705) 523-3449.

Art Splendors

CHARLOTTE — The Mint Museum of Art is sponsoring a free family day festival Sunday, April 12 from 1 p.m.- 5 p.m. in celebration of the final days of the Splendors of the New World exhibition. The exhibit marks the quincentennial of the founding of the Americas

Tours of the exhibit will be available in English and Spanish. For more information, call the museum at (704) 337-2000.

Peace On Earth

WINSTON-SALEM — Anyone interested in becoming part of a local group for Pax Christi U.S.A. should contact Daughters of Charity Sister Anne Joseph Edelen at Catholic Social Service, (919) 274-5577. Pax Christi is a national Catholic peace movement committed to prayer, study and action on behalf of justice and reconciliation.

St. Vincent de Paul

CHARLOTTE — The St. Vincent de Paul Society needs linens, pots and pans, towels, lamps, pictures and small applicances. To donate items, call the St. Vincent de Paul Church office, (704) 554-7088, Monday through Friday 9 a.m.-3 p.m.

Interpretive Dance

BELMONT — The Sisters of Mercy are presenting "The Passion of Our Lord," an interpretive dance expression directed by Sister Larretta Elizabeth Williams at the Sisters of Mercy Motherhouse Sunday, April 12 at 7:30 p.m.

Religious Vocations

ARDEN — St. Barnabas Youth Group is hosting an evening for Catholic Youth Groups to explore religious vocations Sunday, May 3 from 6 p.m.- 8 p.m.

For information, call Cathie Stout (704) 684-6098.

Order Inquiry Session

CHARLOTTE — The St. Maximilian Kolbe Fraternity is hosting an inquiry session for people interested in the Secular Franciscan Order at St. John Neumann Catholic Church in the council room Sunday, April 12 at 2 p.m.

For more information, call Conventual Franciscan Father Richard Bellow or Jennye Taylor Johnson, SFO, formation director, at St. John Neumann, (704) 536-6520.

Prayer and Reflection

HOT SPRINGS — The Jesuit House of Prayer is sponsoring a Holy Week Retreat, "Do This in Memory of Me," April 16-19. For more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743, or call (704) 622-7366.

The 11th Step

HOT SPRINGS — The Jesuit House of Prayer is sponsoring an Alcoholics Anonymous retreat based on the 11th step of the 12-step AA program; "to seek God through regular prayer, asking to know God's will for you and asking too for the strength to carry out God's plan."

The May 1-3 retreat can accommodate 15 men and women. For more information or to register, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743, or call (704) 622-7366.

Middle School Fling

GASTONIA — The Office of Youth Ministry is presenting "Middle School Fling: Finding a Piece of the Puzzle," a day of games, food, sports, prayer and workshops at St. Michael Church Saturday, May 9 from 9 a.m.- 4 p.m. Cost is $13 for youths and $7 for adults.

For more information, contact the Office of Youth Ministry at (704) 331-1723, or your parish youth minister.

A.A. Members

MAGGIE VALLEY — A spiritual retreat for Alcoholic Anonymous members is April 26-28 at Living Waters Reflection Center in Maggie Valley. All A.A. members, men and women, are invited to attend. Cost is $70 and includes room and board.

For more information, Call Danny K. at (704) 689-9867 from 5 p.m p.m., or Mary D. at (704) 891-2 from 8 p.m.- 10 p.m.

Polish Confession

CHARLOTTE — St. Ann Pa will have Polish language confess Saturday, April 18 at 2 p.m. and a Pc Mass Easter Sunday, April 19 at 2 For more information, call Kryst Szkolnicka, (704) 529-5206, or Sztyber, (704) 541-3655.

Holy Week Retreat

HICKORY — The Catholic C ference Center is sponsoring the t annual retreat during Holy week laity and religious. The retreat be Holy Thursday, April 16, with an 8 Liturgy and ends Easter Sunday, A 19 at noon.

For more information, call A Cote, CCC sales director, (704) 7441.

Spiritual Growth Retreat

KING — Good Shepherd Chur planning "Spiritual Growth," a one- retreat Saturday, April 11 from a.m.-6:30 p.m. The retreat will be sented in three segments designed t attended individually or in success

For more information, contact Sa McHugh at (919) 351-2991.

The Catholic News & Herald comes parish news for the diocesan n briefs. Good photographs, prefer black and white, also are welco Please submit news releases and ph graphs at least 10 days before the sired date of publication.

Upcoming Diocesan Events

April 12 Palm Sunday
Check local parish schedules

April 13 Seder Meal
Our Lady of the Highways
Thomasville, 7:30 pm
Kathy Laskis (919) 882-0760

April 14 Board of Education
CCHS, 8:00 pm
Sister Paulette Williams, RSM
(704) 523-5671

April 17 Good Friday

April 16-18 Holy Week Celebration
And Easter Vigil. Our Lady of
Consolation, Charlotte. TBA
Sister Cecilia Tong, ACJ
(704) 333-5029

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World and National Briefs

tnesses Say Virginia Priest Makes tues Cry At Third Church

OXON HILL, Md. (CNS) — Im- s of Mary at a third church near shington reportedly shed tears when area priest visited there. Witnesses l statues and a stained-glass window t. Columba Catholic Church in Oxon l appeared to drip water from the ners of Mary's eyes as Father James ise toured the church after a family eral. Parishioners at St. Elizabeth n Seton Church in Lake Ridge, Va., ere Father Bruse is associate pastor, at another nearby parish, previously l they saw images of Mary crying r he touched the statues. The inci- t in Maryland occurred after a fu- al Mass for the father-in-law of Fa- Bruse's sister.

wmakers Introduce Resolution Honor Religious Freedom

WASHINGTON (CNS) — For the ond time in less than a year, mem- s of Congress are seeking to desig- Jan. 16 as Religious Freedom Day. Jan. 16, 1786, the Virginia General embly passed "An Act Establishing igious Freedom for Virginia." The written by Thomas Jefferson, has n regarded as having a large influ- e on the U.S. Constitution's Bill of hts. Virginia's congressional del- tion, spearheaded by Rep. Tom ey, R-Va., a Catholic, is backing the lution.

ghts Of Columbus Say They're ferent Than United Way

WASHINGTON (CNS) — The ghts of Columbus is no United Way, the world's largest Catholic frater- society in response to complaints its top official was overpaid. United y as a non-profit charitable organiza- doesn't "have income from running ofit-making business. We do," said ssell Shaw, spokesman for the ghts in Washington. Headquarters in New Haven, Conn. Shaw told *holic News Service* March 30 that ries, such as the $455,500 received in 1991 by Supreme Knight Virgil C. Dechant, chief executive officer of the 110-year-old society, "are not remarkable in the insurance industry in general. They're somewhat modest, I would suspect."

Bishops Urge Less Rigid Church Attitude Toward Homosexuals

CHICAGO (CNS) — Three Catholic bishops speaking at a forum on "lesbian and gay people and Catholicism" said they hoped pastoral leaders will adopt less rigid attitudes toward homosexual men and women. Bishops Kenneth E. Untener of Saginaw, Mich., and William A. Hughes of Covington, Ky., and Auxiliary Bishop Thomas J. Gumbleton of Detroit addressed a March 28 symposium in Chicago organized by New Ways Ministry. The Maryland-based organization seeks understanding and acceptance of gays and lesbians in the Catholic community. All three bishops admitted that speaking to the gathering was difficult, even though their own attitudes had changed in recent years.

Future Of Casa Romero Uncertain; Numbers Of Haven-Seekers Down

WASHINGTON (CNS) — The Diocese of Brownsville, Texas, is re-evaluating its existing efforts to assist migrants and refugees, including Casa Oscar Romero, the diocese's 10-year-old shelter for Central Americans. Brownsville Bishop Enrique San Pedro, interviewed in Washington March 27, said no decision had been made on whether or not to close the shelter, which offers haven to Central Americans passing through the diocese. Bishop San Pedro said, however, that the numbers of Central Americans arriving at Casa Romero had decreased significantly in recent months.

Bishop Questions Validity Of Claimed Marian Messages

DULUTH, Minn. (CNS) — Bishop Roger L. Schwietz of Duluth told priests and other representatives of the Catholic Church not to visit the site where a Wisconsin man claims he was told by the Virgin Mary to construct a shrine. In a March 27 statement, Bishop Schwietz said he seriously doubts the divine origin of messages that Steve Marino of Green Bay, Wis., said he has been receiving from Mary. According to Marino, Mary told him in a series of oral messages to build a 1,000-seat chapel complex in Kettle River, Minn., a farming area west of Duluth, where she said she would appear soon. He has published and distributed 100,000 copies of the alleged messages from Mary in five pamphlets. He has said Mary wants the chapel built there by 1995.

U.S. Treatment of Haitian Boat People Sparks Defense, Criticism

WASHINGTON (CNS) — A U.S. official has denied that the nation discriminates against Haitian boat people by refusing them safe haven, while a refugee advocate has called U.S. response to the Haitian crisis inadequate. Brunson McKinley, deputy assistant secretary at the U.S. State Department, said charges that U.S. policy toward Haitians is discriminatory were inaccurate. He made the comments at a national meeting on migration in Washington. "One of every 10 Haitians lives in the United States," McKinley said. "They are our fifth largest immigration group. They're good citizens. They're good immigrants," he said.

Protest, Reconciliation Mark Anniversary Of Spain Expelling Jews

ROME (CNS) — The 500th anniversary of the Jewish expulsion from Spain was commemorated by a small protest in Rome and a symbolic reconciliation in Madrid. Several days before the anniversary, a Spanish archbishop apologized to 100 rabbis from the Americas. In a Madrid synagogue March 31, Spanish King Juan Carlos told Israeli President Chaim Herzog, "May hatred and intolerance never again provoke expulsion or exile." It was the first state visit to Spain by an Israeli head of state. Several hours earlier in Rome, about 30 young Jews protested the expulsion outside St. Peter's Square. They held up banners and passed out leaflets criticizing forced conversions and repression of minority groups during Spain's efforts in the 16th century to spread Catholicism to its New World colonies.

Priest Says Church Can Influence Social, Political Order

ROME (CNS) — The Catholic Church can positively influence world cultures and the way cultural values are translated into the political and social order, said Father Richard John Neuhaus. In a March 30 lecture at Rome's North American College, a U.S. seminary, the author of "The Catholic Moment" said there are no human guarantees that the Church will have such influence, but without the commitment of all Catholics it has no chance at all. The first ingredient of the Catholic moment, he said, is the Church being the "premier voice, embodiment and exemplar of God's justifying grace in Jesus Christ."

Vatican Doctrinal Head Probing Czechoslovak Clergy Dilemma

VATICAN CITY (CNS) — The Vatican's chief doctrinal official traveled to Czechoslovakia at the end of March to help local bishops solve problems created by the clandestine ordinations of clergy during communist rule, Vatican Radio reported. News reports from Czechoslovakia say among the

See **International,** Page 16

DISCOVER the faith

20. WHAT IS THE SPECIAL IMPORTANCE OF EASTER IN MY LIFE?

At Easter we celebrate what is at the heart of our Catholic lives. Ve celebrate the triumph of Jesus over sin and death by His resurrection. ctually, every Sunday is a little Easter, echoing Easter throughout the ear. Every liturgy, every sacrament, every prayer celebrates what Easter elebrates supremely.

Easter celebrates the opening for us of eternal happiness with God n heaven through the redeeming death and resurrection of His Son Jesus hrist.

Easter celebrates the meaning of our Catholic lives, our union with od. It celebrates what makes our Catholic lives possible--the grace of od. It celebrates what we have to look forward to--eternal happiness.

Easter is the high point of the year, as Jesus' death and resurrection re the high point of human history. At Easter we give thanks and we raise God with greater joy than ever because of the sacrifice of Jesus hrist. Jesus has made us children of the light, rising to new and verlasting life. He has opened the gates of heaven to receive His faithful eople. His death is our ransom from death; His resurrection is our rising o life.

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For more information: Call Bob Healy @ 377-6730 (Daytime) or 545-9609 (Evenings).

The Pit
BMHS

The Villains of Bishop McGuinness High School in Winston-Salem display the collection of trophies they won during the 1991-92 basketball season.

Bishop McGuinness Varsity Boys End Record Basketball Season

WINSTON-SALEM—The Bishop McGuinness varsity boys basketball season ended with appearances in two prestigious post-season tournaments, the Mid-Atlantic Invitational and the Alhambra Catholic Invitational. Bishop McGuinness lost in the championship game of the Mid-Atlantic to powerful Gonzaga and finished sixth in the Alhambra, which included perennial powerhouses DeMatha and St. John's from Washington, D.C., Roman Catholic and Cardinal Dougherty from Philadelphia and Cathedral from Ontario, Canada.

The Villains finished with a record of 30-10, and during the season competed in an amazing seven tournaments. Bishop McGuinness won three of those tournaments, the Greensboro Day Invitational, Krispy Kreme Thanksgiving Shootout, and the PACIS Conference Tournament as well as the PACIS Regular Season Championship. The Villains finished second twice — in the State Tournament and the Mid-Atlantic Invitational — and finished fifth and sixth in the Benedictine Invitational and the Alhambra Invitational, respectively.

They posted a victory against every in-state opponent they played, lost only one conference game during the season, and had strong showings in all three out-of-state events. They won all three games against teams from the Baltimore Catholic League, consistently one of the top conferences on the East Coast.

Not only did the Villains break team records for victories and most tournaments participated in, but they also brought in a slew of individual accolades as well. Leading the charge was senior center Herbie Burns, who owns several school records and a host of trophies and awards. Among Burns' achievements are school records for most points in a single season (857), most career points by a three-year player (1697), and most points in a regulation game (46), as well as being in the top-five in highest season and career rebound average, highest point average season and career, and third on the all-time scoring list. He was named to every all-tournament team this year, PACIS Player of the Year, All-State, and All-Northwest. His selection to the All-Northwest team is a first for a Bishop McGuinness player since 1982. Burns also won six individual awards at the Alhambra: Most Outstanding Player, Most Points, Most Rebounds, Boy Who Wouldn't Quit, All-Tournament, and Sportsmanship.

Senior Chad Kupreanik set the school record for most three-pointers in a game (8) and a season (92). He was named to the All-Conference and All-State teams and received an honorable mention at the All-Northwest. He is second on the school's career three-point list with 112 behind teammate Zach Sharpe. Sharpe, a senior guard, broke the 1,000-point barrier for his career and holds the school record for career three-pointers (122). Sharpe also won the award for most assists at the Alhambra and won the Free Throw Percentage Award at the Mid-Atlantic Invitational. Bryan Ray was second team All-Conference and won the Hustle Award at the Mid Atlantic Invitational.

Please pray for the following deceased priests during the month of April
Msgr. Charles Gable, 1977
Msgr. Thomas P. Griffin, 1931
Reverend James A. Manley, 1940
Reverend Joseph F. Gallager, 1946
Msgr. Cornelius Murphy, 1954
Reverend Herman Bosschermuller, 1966
Reverend James H. Tevlin, 1966
Reverend Howard V. Lane, 1967
Revernd Walter F. Higgins, 1981
Revernd James F. Keenan, 1988
Reverend Michael W. Murphy, 1990

International (From Page 15)

issues facing the hierarchy is the existence of married clandestine priests and bishops. Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, went to the Central European country following a March 1 letter from the Czechoslovakian bishops establishing an April 12 deadline for the clandestinely ordained to register with church officials so that their situation can be normalized, reported Vatican Radio.

Jesuits Preparing For Flood Of Cambodian Returnees

PHNOM PENH, Cambodia (CNS) — Jesuit Refugee Services and other relief organizations are racing to prepare for hundreds of thousands of Cambodian refugees scheduled to return to their country from camps in Thailand. Meeting the goal established by last October's Paris peace accords to repatriate 375,000 refugees from the Thai camps by the end of the year is going to be difficult for the organizations, says Australian Mercy Sister Denise Coghlan, head of the Jesuit Refugee Service team in Cambodia. "Geographically as well as economically Cambodia now is not in a position to receive so many people in so short a time,'' she told *UCA News*, an Asian church new agency based in Thailand. "Therefore integral development programs are urgently needed.''

Pope Makes Appeal For Latin American Street Kids

VATICAN CITY (CNS) — Pope John Paul II appealed for "the commitment of everyone'' to help the millions of children living in the streets of Latin America. The pope, speaking at a Sunday blessing March 29, said the abandoned children should be a focus of church concern during the 500th anniversary of the European discovery and evangelization of the Americas this year. "How can we forget the great number of children abandoned in the streets of the large Latin American cities?'' the pope said. He called for "the commitment of everyone in finding a solution to such a distressing problem.''

Cardinal Says Dialogue Must Address Social, Political Problems

VATICAN CITY (CNS) — Dialogue between Catholics and Muslims must address current political and social problems, said Cardinal Francis Arinze, the Vatican official in charge of interreligious dialogue. "We must seek effective and concrete solutions that can bring justice, love, truth, freedom and development — the cornerstones of true peace,'' the cardinal wrote in a letter to Muslims throughout the world. The letter marks the Festival of Id al-Fitr,
end of Ramadan, the Muslim mont
fasting. Ramadan began March 6,
Id al-Fitr is April 5.

Mexican Diocese Formed As Counter To Protestant Influence

TLAPA, Mexico (CNS) — An
mated 5,000 worshippers came ou
the tropical heat for the inauguratio
Mexico's 78th diocese. The new
cese of Tlapa was established to c
teract the influence of Protestantis
the impoverished and mountain
southwestern Mexico region. Expr
ing concern over the spread of Pr
tant churches in the area, Mexican ch
leaders had petitioned the Vatica
create the new see. "The sects are
flies,'' the apostolic delegate to Mex
Archbishop Girolamo Prigione,
quoted as saying shortly after the
nation of Bishop Alejo Zavala Cast
a local sports stadium. "They may bo
us, but they will never bring the Ca
lic Church down.''

Pope Expresses Hope For Lasting Peace In El Salvador

VATICAN CITY (CNS) —
John Paul II has expressed hope th
Salvador's peace accord establish
lasting peace based on justice. "P
and justice cannot be disassociated,
said. The new society must hav
more equitable distribution of
wealth,'' he added. "Sacrifices sh
be shared by all and not weigh hea
only on the least protected.'' The
spoke March 27 at a ceremony in w
he accepted the credentials of Rob
Siman Jacir, 61, as the new Salvad
ambassador to the Vatican.

New Catholic Grou Formed To Oppose Capital Punishmen

WASHINGTON — A new nati
advocacy group, Catholics Against C
tal Punishment, has been formed to w
specifically for the abolition of the d
penalty in the United States.

According to its organizers,
CACP's main goal will be to n
widely disseminate the teachings of
Roman Catholic Church, in partic
the statements issued by the Cath
bishops of the United States which c
acterizes capital punishment as in
propriate and unacceptable in tod
world.

Information on the new grou
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ATHOLIC NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
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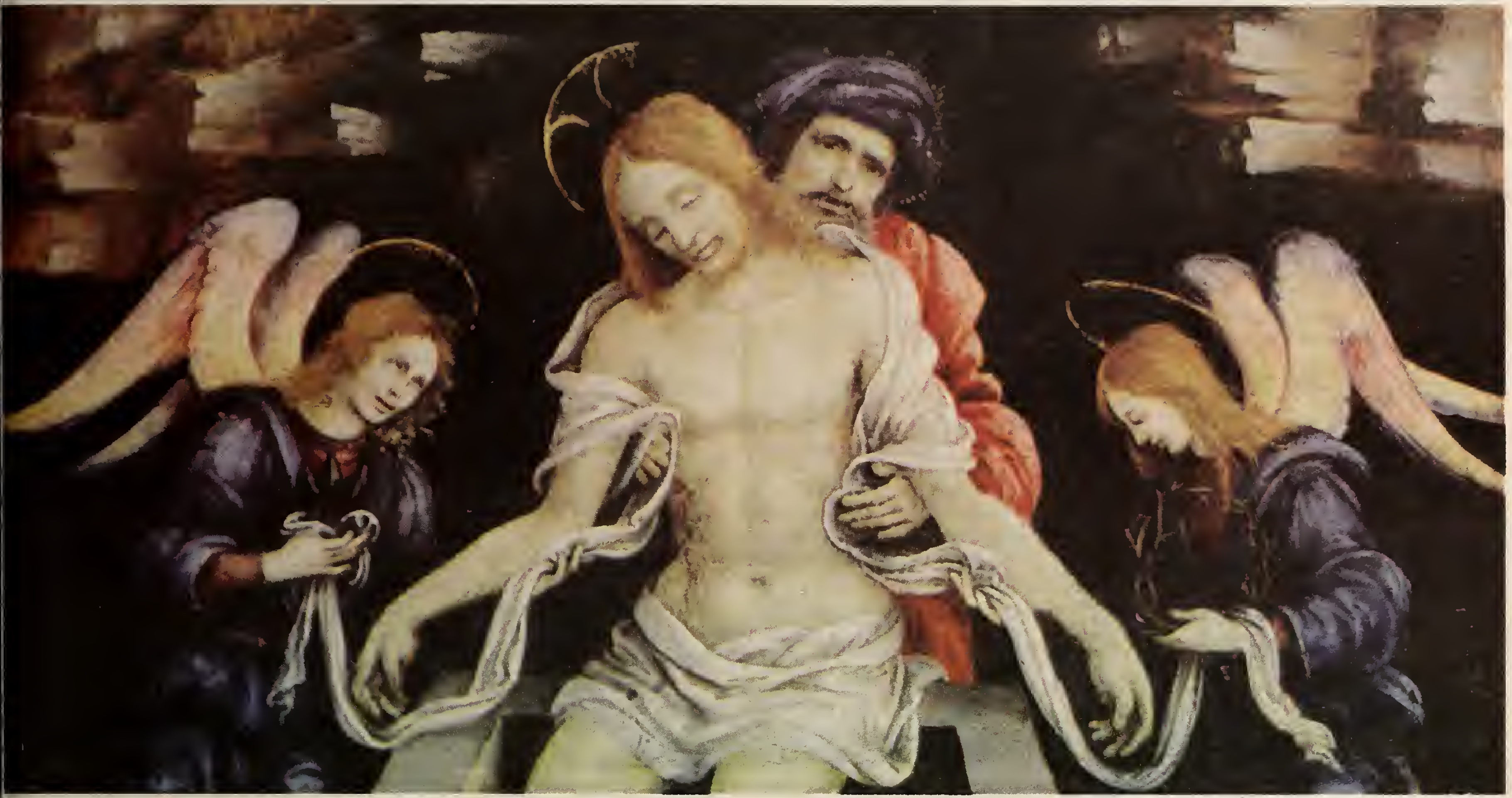

ph takes the body of Christ and wraps it in clean linen (Matthew 27:59) in this painting of "Pieta" by the Italian artist Filippino Lippi. The original work, dated about 1490, was painted on wood. S photo from National Gallery of Art, Samuel H. Kress Collection)

Easter 1992

dear Brothers and Sisters in Christ:

Throughout this Holy Week, we will commemorate with great love the passion, the ering, the death of our Savior. And then, at the Easter Vigil on Holy Saturday, and on ter Sunday, we will celebrate with great enthusiasm His resurrection from the dead and victory over sin. That great Easter feast comes at a time of joy and wonder for the human it.

The long, cold days of winter have finally passed and all around us, the bright colors pring are found. When we see the sun, bright and shining and warm, and the trees green new leaves, when the earth seems to burst forth with red and yellow and violet flowers the birds are alive with song, it is, indeed, difficult for us not to experience and feel a great e of hope ... a sense of a new beginning, of really belonging to the human family.

But, much as we share in the joy of the Easter season, we must never lose sight of the er and more wonderful miracle of Christ's resurrection, for this is the reason for our icing. Intimately related to the resurrection is the life, the suffering, the passion, the death cross of our Lord. And His resurrection is the completion that gives full unity and ning to the purpose of the life of Christ. We cannot permit Easter to be separated from d Friday. The cross and the resurrection are our Christian response to the problems of that have plagued humanity from the beginning of time. But, the mystery of the cross the resurrection teaches us two facts: That good does finally and decisively triumph over but, that this triumph is earned at a terrible personal cost.

It is this Risen Christ, however, who sustains us in the face of our daily difficulties and lems and persecutions that the world throws up against us. It is this Risen Christ who inds us that we, too, will rise from the dead and enjoy eternal life with His Father. And this Risen Christ who calls us to a closer and intimate relationship with himself and inds us that we must serve one another, laity, religious and ordained, who make up this rch in the Diocese of Charlotte.

During this holiest week of the year, it will be my prayer that Christ's light will shine in each one of us, not only on Easter Sunday when we sing "Alleluia, Alleluia, He is risen!" but that this will carry over from Sunday-to-Sunday and from year-to-year until day of our own resurrection.

May the blessing of this Easter Season and the blessing of this Risen Christ be with you and always. God bless you.

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

No Paper Next Week

Because of the holiday, there will be no issue of *The Catholic News & Herald* ing Easter Week. Our next edition will be published on Friday, May 1.

Living Stations Of The Cross...

Nina LaFerla portrays Mary and Casey Cruk is Jesus in "The Living Stations of the Cross," a dramatic 90-minute program by 6th, 7th and 8th grade students at Asheville Catholic Community School. They were joined by a large cast for the moving performance that started with the Last Supper and climaxed with Christ's death and Resurrection. Photo by TIM REID

Chrism Mass

A story and pictures on the April 14 Chrism Mass at St. Patrick's Cathedral in Charlotte are featured on Page 16 of this issue.

The Tieu family (l-r): Tieu Thi Phuong Thuy, 18; Tieu Thi Phuong Thu, 16; Tieu Phan Hoang Tien, 7; Tieu Van Nhan, 47; Pham Thi Phuong Loan, 41; Tieu Thi Phuong Tao, 20.
Photo by LINDA PELLERIN

6 Churches Help Vietnamese Family Settle In Gaston County

By LINDA PELLERIN

GASTONIA — It took two years and a lot of patience on the part of the Tieu family before their dream of living in the United States became a reality.

Thanks to the efforts of six Gaston County churches, including St. Michael Catholic Church, and Lutheran Family Services, the Tieu family is getting settled and learning how to live in America.

The family's new life in Gaston County began in February, and they are eager to become a contributing part of the American society.

To help them get started, each of the sponsoring churches is contributing $900 toward rent, food and other living expenses. Church members are donating household items such as furniture, dishes and linens.

The churches will stay with the family for about three months, said the Rev. Rammy Lybrand of Holy Trinity Lutheran Church. "By then, they should be able to do things pretty much on their own," he said. The church community will then take on another family.

Tieu Van Nhan, who had served in the South Vietnamese Army, was incarcerated from 1975 to 1983 in a "re-education camp." Since then, he has worked as a carpenter and is looking forward to finding work. His wife, Pham Thi Phuong Loan, worked in Vietnam as a vendor and is also looking forward to helping support the family.

The youngest of four children, Tieu Phan Hoang Thien, 7, has started school at Gastonia Central. Several Vietnamese children at the school help him with his English. His sisters Tieu Thi Phuong Thao, 20, Tieu This Phuong Thuy, 18, and Tieu Thi Phuong Thu, 16, are studying English along with their parents at Gaston College. The girls hope to begin school in the fall.

What is the most unusual thing they've seen so far in the United States? The family is most impressed by cars. In Vietnam, almost everyone uses bicycles for transportation.

Getting native food is not a problem since sponsoring church members take the family into Charlotte to make special purchases, says Loan.

However, more volunteers are needed to help the family adjust to their new life.

"The family is very anxious to learn English so they can find work," says Kathy Epperson, a St. Michael parishioner who has worked closely with the family.

Volunteers can help teach English by pointing out foods in the grocery store or supplies in a hardware store, since Nhan needs to learn the English words for the tools of his trade, says Epperson.

The benefits of helping with the project are numerous, says Epperson. By reaching out to a family from a foreign land, cultures are bridged and friendships made, she says. By working hand in hand with other churches, covenants are formed.

For more information, call St. Michael Church at (704) 867-6212, or St. Michael's resettlement representative, Mike Murray, (704) 853-8408.

Linda Pellerin is a member of St. Michael Parish in Gastonia.

Yellowstone Park's Spirituality Inspires New Magazine

HELENA, Mont. (CNS) — Two Catholics have founded a magazine focusing on the spirituality of the Yellowstone National Park area.

Pat Feldsien and Elizabeth Bengston began publishing *The Yellowstone Gateway Post* in January. The first three issues have been 32-page tabloid newsprint editions. There will be 10 issues a year.

In commentaries thus far, Feldsien discussed recycling as a spiritual practice, and Bengston wrote on the biblical relationships between humans and animals.

Feldsien is a former editor of *Creation Spirituality* magazine and the *Island Park* (Idaho) *Bugle*; Bengston is a former publisher of the *Yellowstone* (Mont.) *Times* and once worked as a reporter for the *Bozeman* (Mont.) *Chronicle*.

People visit Yellowstone or live in the area because they feel close to God's creation there, Bengtson said. "For many people, a vacation to Yellowstone is as uplifting as a stay at a retreat center," she said.

Their pastor, Father John Kirsch of Our Lady of the Pines Parish in West

See **Park**, Page 13

New Draft Of Women's Pastoral Influenced By Vatican Meeting

WASHINGTON (CNS) — Criticism expressed at a Vatican meeting last May had an impact on the third draft of the U.S. bishops' proposed pastoral letter on women's concerns, say two bishops on the committee that wrote the document.

Bishop Joseph L. Imesch of Joliet, Ill., committee chairman, and Bishop Matthew H. Clark of Rochester, N.Y., a committee member, said changes made to the document after hearing concerns expressed at an international consultation convened by the Vatican included:

— Amending the second draft's urging that a Vatican study on admitting women to the permanent diaconate "be undertaken and brought to completion soon" to a call for "continued dialogue and reflection" on various ministries such as the diaconate.

— Expanding on the role of Mary as mother of the church and someone whose "continuing fidelity" is an example for all Christians.

— Redoing the second draft's "human anthropology" section which speaks about the differences between men and women.

At the Vatican consultation, U.S. bishops were advised to "walk cautiously" with their planned pastoral document on women, Cincinnati Archbishop Daniel E. Pilarczyk, president of the National Conference of Catholic Bishops, told reporters after the meeting.

The consultation in Rome included five Vatican officials and bishops from 13 countries besides the United States.

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, had expressed concerns at the meeting about the document's level of authority and the way it presented information from hearings conducted nationwide with women.

He had also urged expanded discussion of anthropology in light of Pope John Paul II's apostolic letter *Mulieris Dignitatem* on the dignity and vocation of women, and of the Marian dimension of church.

Deletion from the third draft of the reasons behind the Church prohibition on ordaining women to the priesthood was not influenced by any discussion at the Vatican consultation, Bishop Imesch said.

He said quotations from women with whom U.S. bishops had consulted during document development
omitted from the third draft bec
"too many people complained a
this or that statement, saying it w
statement of only one person" ra
than a consensus.

The third draft instead paraphr
concerns expressed to them in meet
with U.S. Catholic women.

Bishop Imesch and Bishop C
spoke to *Catholic News Service*
separate telephone interviews Apr
The third draft of the proposed pas
letter was released in Washington A
9.

Bishop Clark said the third dr
change of wording on the diaconate
an "example of the influence of
Vatican consultation."

He said Vatican officials said st
ing the possibility of admitting wo
to the diaconate "was not going to
pen in the immediate future. They
it was not appropriate for an episc
conference to urge that in such a d
ment."

Bishop Imesch, as an exampl
the Vatican meeting's influence o
document, cited the first chapter's
panded discussion of human anthro
ogy and the third chapter's new em
sis on Mary as "mother of the Chur

He said the U.S. bishops were
at the Vatican consultation that the "
of Mary as mother of the Church wa
emphasized enough" in the second c

Bishop Clark said the internati
consultation "had its most signifi
impact on the first chapter" where t
is "expansion of the topic of hu
nature and what it means to be man
woman." This section, which qu
frequently from *Mulieris Dignita*
was "strongly influenced by the cu
pope's thinking on the subject," Bi
Clark said.

Bishop Imesch predicted the d
ment would encounter "a lot of sh
shooters" at the bishops' June mee
at the University of Notre Dame.
third draft will be discussed at that m
ing and is expected to be voted on a
bishops' general meeting in Nover
in Washington.

Because the pastoral letter trea
many subjects, "if you're looking
something to criticize in this docum
you'll find it," said Bishop Imesch.
committee couldn't provide in-d

See **Women**, Pa

Knights Install Officers...

Officers of the new Knights of Columbus Council at St. James Church in Hamlet
installed March 29. They are (front l-r) Joe Morin, James Bream, Grand Knight Ben
John Jackson, Tom Loh and Al Yackley;(rear l-r)Tim Kagele, Richard Haugen, Don M
Deputy Grand Knight JIm Duncan, Spiritan Father Martin Conroy, Tony Phillips and
Faries.

mbers of a panel who discussed vocations with teens at St. James Parish in Concord are) Redemptorist Father Peter Sousa, Mercy Sister Larretta Williams, Father Cecil Tice, rcy Sister Mary Timothy Warren and Benedictine Brother Paul Shanley. Not present for picture was Deacon Dan Carl. Photo by CARL ROSS

oncord Teens Get Message: veryone Is Called To Minister

By CARL ROSS

CONCORD — By virtue of bapn, everyone is called to minister in atever way God has gifted them.

This was the message relayed to agers by a panel of priests, brothers nuns at a vocations program sponed by Knights of Columbus Council 0 at St. James Parish in Concord.

A person is never too young nor to to minister, said Mercy Sister Mary othy Warren, Lay Ministry director the Diocese of Charlotte.

"What you could be called to do may not take special training," said er Mary Timothy. "Certainly, you give witness to how you are differbecause God is evident in your life. n have a lot of things that come up inst those principles you have learned now and love and to stand up for."

Since Vatican II, many jobs forly performed by the clergy are now e by the laity, opening up even more ortunities for many people, she said.

Deacon Dan Carl, in sharing his eriences as a deacon with the group, unted the history of the permanent onate:

"The story is that the apostles were ading out to preach the good news sus Christ, and people were coming the Christian community so fast among those who had come into the rch, there was some dissension ding up. The apostles, finding it cult to serve as preachers without e assistance, went into the community and sought a group of people to help them take care of the needs of the community regarding food and clothing."

The vocation of the diaconate is service, coming from the community to serve the community, said Deacon Carl. Since the mid '60s, the permanent diaconate has been given a boost and continued to grow as an important ministry of the Church, he said.

Deacons are frequently married and have jobs outside the Church, he said. "We are not junior priests."

Exactly what is a vocation and how does it differ from an occupation? "An occupation is something you do; a vocation is something you are," said Father Cecil Tice, pastor of Our Lady of Consolation in Charlotte and diocesan vocations director. "If you touch someone in pain, you are ministering to them. If you give a glass of water to someone who's thirsty, you are ministering to them."

As a parish priest, Father Tice says he has the unique privilege of being part of the important events in people's lives from birth to baptism, confirmation, marriage and death.

Father Peter Sousa, vocations director for the Redemptorist order, talked about the differences between diocesan and religious order priests. Unlike diocesan priests, religious priests are not limited to one diocese, he says. Also, unlike diocesan priests, they take a vow of poverty. They cannot own property or have checking accounts.

Another difference is religious priests live with their fellow priests in a community, where members pray and eat together as well as challenge each other, said Father Sousa.

Benedictine Brother Paul Shanley, who teaches English and coaches cross country at Belmont Abbey College, said he spends a lot of time in prayer. He said the monks there focus on the vows of conversion of life and stability in the community. He hopes to spend the rest of his life at Belmont Abbey, he said.

Mercy Sister Larretta Williams, who teaches religious studies at Charlotte Catholic High School, said it's still a rarity to see a black sister. For her, however, the struggle was not between marriage and becoming a sister but whether to join the Sister of St. Joseph or the Sisters of Mercy.

During a question and answer period, one student asked how much money a priest earns. "We have created a world for young people that says, 'My God is my money and the more I have, the more I want and the better off I am'," said Deacon Carl.

"Money is not the wherewithal that brings you happiness, or that brings you fulfillment. Don't let money get in the way of making the right decision."

Carl Ross is a parishioner at St. James Church in Concord.

Pro-Life Corner

'In Germany, they first came for the communists and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me ... and by that time there was no one left to speak up." Pastor Martin Niemoller.

Respect the gift of life. Respect Life Office, (704) 331-1720.

Pope Picks Denver As Site For 1993 World Youth Day Rally

VATICAN CITY (CNS) — Pope John Paul II said he is going to Denver to celebrate World Youth Day in August 1993 and said he wants the rally to be a "spiritual pilgrimage" for young people worldwide.

The pope ended weeks of speculation about the site during a Palm Sunday Mass at the Vatican April 12.

"I have chosen the city of Denver in the famous Rocky Mountains and in the state of Colorado, which has never been included in my previous apostolic trips," he said.

The pope will spend Aug. 12-15 with participants of the youth day rally, which U.S. church officials hope will attract up to 100,000 people.

Vatican planners would not rule out additional stops on the visit, and sources said the pope may take advantage of the Colorado site to squeeze in a brief mountainside vacation.

Standing on the steps of a sun-drenched St. Peter's Square, the pope said the theme of the youth day celebration would be the life-giving power of the Christian vision.

"In the midst of great historic changes, faced with epochal breakdowns and grave new uncertainties, there is so much need for your emerging strength," the pope told young people.

As the pope watched from the altar, a group of 12 U.S. youths was handed a large wooden cross from young people from Czestochowa, Poland, where the last youth day rally was held in 1991. The cross will be carried in pilgrimage across the United States during the coming year.

The pope's trip will be his third major visit to the United States, but it is expected to be quite different from his cross-country pastoral journeys in 1979 and 1987. The Vatican's Pontifical Council for the Laity wants to keep the focus on the youth day event and would rather avoid additional stops.

But one Vatican official involved in trip planning said he did not expect the pope to travel all the way to Denver and then head straight back to Rome. The official said he thought other U.S. bishops would be lobbying for a papal stopover.

Already there is talk of a minivacation for the pope in the Rocky Mountains, where the Denver Archdiocese has a retreat house, perhaps a few days before the youth day rally. The 71-year-old pontiff, an avid hiker and one-time skier, usually tries to relax in the mountains over the summer.

Denver was chosen after a lengthy selection process, including visits from Vatican officials and feasibility studies conducted by a committee of U.S. bishops. In the end, the pope and the Vatican received summary evaluations of each city and made their choice.

According to a statement from the U.S. Catholic Conference, Denver's strengths were that it "understands the

See **Denver,** Page 13

- PRINCIPAL-
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St. Patrick's School, K thru 8th, the largest Catholic elementary school in NC, enrolls 570 students, with an excellent staff of 45. St. Patrick Is 1 of 6 schools which compose the Mecklenburg Area Catholic Schools region with an area Board of Education. St. Patrick is fully accredited by the State of NC, has a long tradition of academic excellence and very supportive parents. Present enrollment Is at capacity. Applicants must have a master's degree in educational administration or related field, taught and/or administrated in a Catholic School and a minimum of 2 years of successful school administration experience.

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Superintendent of Schools
Diocese of Charlotte
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Charlotte, NC 28207

Attn: Principal's Search Committee

THE ORATORY

VISIONS IN FAITH
Sunday June 14 - Wednesday June 17, 1992
DR. ELIZABETH JOHNSON

This annual seminar for theology renewal features Dr. Elizabeth Johnson of Catholic University in Washington, D.C. This update is designed for laity and religious, clergy and teachers. Sessions will be late afternoon and early evening with a supper break. The Oratory provides a community setting for this seminar, while we hope the schedule encourages commuters.

For more information write: Visions in Faith
The Oratory
PO Box 11586
Rock Hill, SC 29731

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Televised Mass

The Diocese of Charlotte reaches another landmark this week with the start of the first regularly televised Mass in its history.

Starting Easter Sunday, a Mass with Bishop Donoghue as the homilist will be carried on VISN, the interfaith cable television network. The Mass — pretaped at St. Patrick's Cathedral in Charlotte — will be carried every Sunday at 10:30 a.m. Unfortunately, Cablevision of Charlotte is the only cable system in the diocese which presently carries VISN. It is on Cablevision's Channel 39 which is available only in the city of Charlotte.

(At least one cable system in the Diocese of Charleston also carries VISN and the Charlotte Mass can be seen in Rock Hill, S.C.)

In the past, there has been no problem for the homebound who wished to see a televised Mass. WGN in Chicago, a super station carried by most cable systems, televised a weekly Sunday Mass but it is no longer available.

Gail Violette of the Diocesan Media Center and Office of Telecommunications — which produces the Mass — is hard at work trying to line up other cable systems in the diocese to carry VISN. The folks at VISN in New York also are pushing hard for new subscribers.

However, they all could use some help. That's where the Catholics of Western North Carolina come in.

People who want the televised Mass should contact their local cable systems about carrying VISN. The network carries programs supplied by most of the major religious denominations and should have broad appeal. In addition to the religious programming, VISN carries entertainment programs — wholesome entertainment, not the junk which frequently appears on the tube.

Let your cable system operator know that you want VISN. Everyone will benefit.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II, commenting on tensions between Catholic and Orthodox Christians, said ecumenical dialogue requires patience, humility and mutual respect.

Despite difficulties, "everything must be attempted'' to help Christian churches regain pastoral and theological unity, the pope told a group of Greek Catholic bishops at the Vatican April 9.

The pope's comments came after months of troubled relations with the Orthodox churches of Europe. At one point, the Orthodox Church of Greece called on the Greek government to break off relations with the Vatican because of the ongoing disputes. The government refused.

The pope said Catholic-Orthodox relations in Greece are generally good, but acknowledged wider problems.

"The way of ecumenical dialogue is difficult and sometimes painful,'' he said.

"It requires much patience, humility, love for others and respect for specific sensitivities and pastoral approaches, as well as prayer,'' he said.

The pope noted that Greece's Catholic minority had joined with the dominant Orthodox Church charity initiatives. Catholic schools and study p grams have also welcomed Orthodox students, he s

All this demonstrates the desire of the Cath Church "to be at the service of ecumenism an participate in the construction of the Greece of tom row,'' he said.

The bishops were at the Vatican for their consu tive "ad limina'' visits, made once every five yea

A Vatican official, meanwhile, said he was o mistic that Greek Orthodox Patriarch Bartholome would soon pay a visit to the pope.

Patriarch Bartholomeos, considered the spiri head of the Orthodox worldwide, is viewed as a figure in getting Catholic-Orthodox dialogue back track. He was elected last year and recently host pan-Orthodox meeting that discussed relations v the Catholic Church.

The Vatican official, Cardinal Roger Etchega met with the patriarch at his residence in Istan Turkey, in early April and was briefed on the p Orthodox meeting. He said the patriarch had h praise for the pope and expected to come to Rome a "fraternal visit'' as soon as he finished a serie pastoral visits to his own churches.

Cardinal Etchegaray, president of the Pontif Council for Justice and Peace, made his comment an interview with Vatican Radio April 8.

* * *

VATICAN CITY (CNS) — Members of religious orders can bring a sense of spiritual certainty to a society plagued by doubts about the absolute, Pope John Paul II said.

The pope, addressing heads of women religious orders April 9, said many people today were looking for firm ethical values and the "inner peace'' of religious faith.

"As culture and knowledge develop today, anxiety about the unknown and the mysterious seems more acute unless an adequate response is found,'' he said.

He urged the religious orders to "bring to modern society your Christian and Catholic faith, and your absolute conviction about the existence and the paternity of God, about the message of Jesus Christ, about the mission and magisterium of the Church.''

"This is your most urgent and proper task,'' said.

He said religious orders should make sure t formation programs include cultural preparation the same time, he said, knowledge of the faith doctrine must be deepened in order to clarify do and uncertainties.

The pope asked the women religious not to come discouraged if their message seems ignore times.

Quoting St. Paul, he said religious may someti have the impression of living in a "crooked and verse'' society, but should persist in carrying Christ's order to evangelize all peoples.

The heads of the religious orders belonged to International Union of Superiors General.

* * *

VATICAN CITY (CNS) — The Eucharist is the source of Christian life and the key to church unity, Pope John Paul II said.

The pope, in remarks to several thousand people attending a general audience April 8, said the eucharistic celebration "expresses and brings about the unity of the whole people of God.''

By receiving communion, the faithful receive the "sacramental energy'' needed in family and ecclesial relations, and the grace to grow constantly in mutual love and reconciliation, he said.

The pope emphasized that the Eucharist, as instituted by Christ at the Last Supper, carries with it a specific role for the ordained priesthood. This foll from Christ's charge to the apostles to celebrate Eucharist in his memory, he said.

But the Eucharist "requires the participation o members of the Church,'' the pope said.

The sacrament is the source of Christian life cause it offers spiritual strength, recalling the sacr of Christ on the cross and His generous love, he At the same time, the Eucharist is the place w individual faithful can bring their prayers, good w joys and sufferings, as offerings to be sanctified said.

* * *

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 8.

Dear brothers and sisters,

Continuing our catechesis on the Church as a priestly people, we now turn to the sacrament of the Eucharist. The Second Vatican Council speaks of the Holy Eucharist as the "source and culmination of all Christian life,'' in which the faithful "offer to God the divine victim and themselves along with him.'' (*Lumen Gentium*, 11).

In accordance with the will of Christ, who charged his apostles to celebrate the Eucharist in his memory, a specific role in the eucharistic celebration belongs to those who share in the ministerial priesthood. The ministerial priesthood enables the people of God to exercise their universal priesthood through the offering of spiritual sacrifices acceptable to God. As the council teaches: "Through the ministry of priests, the spiritual self-offering of the faithful is celebrated in union with the sacrifice of Christ, offered in the Eucharist in a sacramental and unbloody manner by the hands of priests and in the name of the Church'' (*Presbyterorum Ordinis*, 2). In Holy Communion faithful consequently receive the spiritual stre needed to offer their lives to the Father in union Christ.

The Eucharist both expresses and brings abou unity of the whole people of God. St. Paul refer this truth of the Church's faith when he reminde Corinthians that "we who are many are one bod we all partake of the one bread'' (1 Cor 10 Through the Eucharist, the members of the Churc built up in unity and are given the sacramental gra grow constantly in mutual love and reconciliatio

I gladly welcome all the English-speaking grims and visitors. In particular, I greet the int tional group of the Sisters of Notre Dame. Dear Si may your visit to Rome strengthen you in the lo the Church and fidelity to the see of Peter. I delicate work of training the members of your co gation may you always be moved by a deep and ab trust in our Lord Jesus Christ.

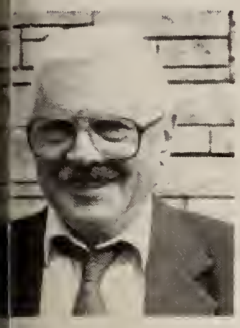
Upon the visitors from England, the United S India, Indonesia, New Guinea and the Philippi invoke God's abundant blessings.

The Editor's Notebook

By BOB GATELY

I don't know how many of you see *Parade*, the magazine which appears as a plement to many Sunday newspapers. I asume that *The Charlotte Observer* is not only newspaper in the diocese which carries the magazine.

If those of you who do see it have not read the cover story in the April 12 issue, ge you to do so. The story is about a Brazilian Indian — not too many decades removed from the Stone Age — who is battling to save the Amazon rain forest. From his remote jungle village, he has traveled over much of the world with his message about the dangers of destroying the rain forest.



His major concern, naturally, is about the potential destruction of his own people and their way of life as the rain forest disappears. But, he is also quick to point out that all of us depend on that rain forest to protect our already fragile environment.

For his efforts, that Indian has been threatened with death and imprisonment for stepping on the toes of the ranchers, miners and other developers who seem to be in :e to see how much of the rain forest they can destroy in the least possible time. It's a frightening story and one which should give all of us a great deal to think ıt.

Those of you who saw our Christmas issue may remember the picture of me :h appeared with this column. In it, I was wearing a Santa Claus hat. I mentioned some of my colleagues were urging me to wear a pair of bunny ears for the Easter :. You may remember that I was adamant that I would not do it.

Take a good look at the picture with this column. No bunny ears.

On behalf of the entire staff of *The Catholic News & Herald*, I wish to take this ortunity to wish all of our readers and advertisers a happy and joyous Easter. And nt to emphasize the joyous part. As Father Catoir points out in the adjacent mn, Holy Week is a time to "reaffirm your spirit of joy." He says it better than ı. I suggest that you read his column.

ranging A Catholic-Jewish Wedding

By FATHER JOHN DIETZEN

Q. A family member who is Catholic recently became engaged to a young ish man. They both seem happy and would like a church wedding with a st and rabbi officiating. Is this possible? What steps must we take to nge it? We will appreciate any information you can give us. (New York)

A. Theoretically, two approaches are possible. First, the Catholic partner could est a dispensation so she might be married before someone other than a Catholic st. This could be a judge, minister or a Jewish rabbi.

This procedure, officially called a dispensation from the form (of marriage) can ranted by their diocesan bishop after the necessary marriage preparations have ı completed as required in your diocese.

A second possibility is to have the marriage in a Catholic church before a priest. groom's rabbi could be part of the ceremony, read a Scripture passage, offer a sing or prayer, or present some reflections appropriate for the wedding.

Both of these possibilities are open as far as the Catholic Church is concerned. They both depend, however, equally on the rabbi's beliefs and convictions about ı sharing of ceremonies.

Some leaders of Jewish congregations, as well as clergy of other denominations or churches, are more open than others to these kinds of participation with clergy of other faiths.

Ask the bride to learn all necessary details from her parish priest. She and the groom will need also to talk at length with his rabbi.

I can tell you one thing. They will need a huge fund of prayer, patience, tolerance and understanding to come through this gracefully for themselves and their families.

Q. What is the Didache, which you mention sometimes in your column? Where can I obtain a copy? I am interested in the travels and teaching of the first apostles. (Ohio)

A. The complete text of the Didache is available now in the *Ancient Christian ers* series (Vol. 6, Paulist Press). But don't expect it to add much to your vledge of the travels and teachings of the individual first apostles. This isn't t the document is all about.

The full name of the work is *The Teaching (didache) of the Lord to the Gentiles ough the Twelve Apostles*. Written in Greek, it apparently originated in Syria in irst half of the second century A.D., somewhere around the year 125.

Despite the name, its 16 chapters contain much more than a list of apostolic hings. Included among other topics are sections on church structure, some amental liturgies (including a remarkably familiar description of what we now the liturgies of the word and the Eucharist at Mass), and even policies concerning itable and social works of mercy.

The Didache was almost completely unknown until little more than 100 years in 1883, when a metropolitan of the Greek Orthodox Church published an 11th-ury manuscript.

Since then the document has become the major source of information about the y Church in the generations immediately after the first apostles.

(A free brochure explaining Catholic teaching and practice on annulments is lable by sending a stamped, self-addressed envelope to Father John Dietzen, Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this mn should be sent to Father Dietzen at the same address.)

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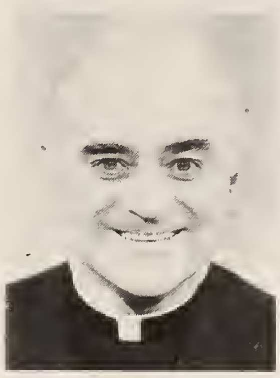
Light One Candle

By FATHER JOHN CATOIR

Holy Week is a good time to reaffirm your spirit of joy.

Rejoice always, never cease praying, and give thanks in all circumstances, for such is the will of God for you in Christ Jesus. Never suppress the Spirit ... test everything and retain what is good. — St. Paul, 1 Thessalonians 5:16-19.

This text is rich in wisdom and worthy of serious study especially during Holy Week.



Rejoice always ... Is it possible to rejoice always? Can one be so focused on God's love that joy prevails in all circumstances even in times of trouble? The answer is yes. Legions of saints and martyrs have remained joyful in the most adverse conditions. Jesus Christ experienced this joy and He promised it to those who followed Him in spirit and truth.

In a commentary on the life of Christ, Saint Cyril of Jerusalem explained how joy was a factor even in His passion and death:

Jesus was not forced to give up His life. His was a willing sacrifice ... He took joy in His achievement. He was glad and he rejoiced in the salvation of His loved ones.

We seldom think of the inner joy of Jesus, but He must have been elated when He was finally able to say it is consummated. His mission was accomplished and His gift of love was complete.

When Jesus said, "Learn of me for I am meek and humble of heart," He wanted to remind us not only to submit to God's will but to claim the Father's strength and joy at every turn, as He did.

Never suppress the Spirit ... There are forces within us which are capable of driving the Spirit out, demonic forces which need to be controlled. To surrender to them is to risk losing the gifts of the Holy Spirit, peace, love and joy.

We need all the help we can get to stay on track. This quote, taken from a treatise on spiritual perfection by an early bishop named Diadochus of Photice, might shed some light on the text of St. Paul:

The Holy Spirit is the Spirit of goodness; do not grieve Him by your evil actions and thoughts, and so deprive yourself of the defense His light affords you in distinguishing between thoughts that are good, those sent by God which we treasure in our memory, and those that are evil which we reject because they are inspired by the Devil.

The Holy Spirit gives life to our soul. The best way to benefit from His wisdom is to listen in silence. Diadochus writes, "In silence you provide Him with a resting place." The world is filled with noise, but the language of God is silence. Abbot Thomas Keating, a Trappist monk, put it more emphatically, "Silence is the language of God, anything else is a poor translation."

Enter into this silence from time to time to recover your joy. Make the sacrifices necessary to keep the Spirit alive within you. If you do, you'll drive out sadness and claim joy as your rightful heritage. Eternal joy is God's gift to us. He wants us to be happy now and forever.

(For a free copy of the Christopher News Note, "Spirituality, Happiness and Health," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Lutheran-Catholic Covenant Update

By FATHER MICHAEL SHUGRUE

This article is part of a series on the on-going Lutheran-Catholic Dialogue following the signing of the covenant by our bishops on Pentecost 1991. Its focus is the first anniversary celebration of the covenant, in which we celebrate God's unifying work during this past year.

To celebrate the anniversary, our three bishops and their Lutheran-Catholic Covenant Committee have planned three conferences. The conferences will be May 15 in Greensboro at the Franciscan Center, June 6 in Asheville at St. Eugene Catholic Church and June 20 in Greenville at St. Peter Catholic Church.

Programs and registration brochures will be mailed to every Lutheran and Catholic parish in North Carolina for distribution to interested parishioners. Pastors are encouraged to form a delegation and to participate in one of the anniversary conferences, even if their parish is not engaged in Lutheran-Catholic covenental activities.

The conference will celebrate what parishes have accomplished in implementing the covenant during it first year and what new directions still need to be taken.

The featured speaker in Greensboro will be Dr. James Crumley, Jr., a retired Lutheran bishop who headed the Lutheran Church in America. Dr. Michael C.D. McDaniel, former Lutheran bishop of the N.C. Synod, will speak at the Asheville meeting. Father Phillip M. Leach, pastor of Good Shepherd Catholic Church in Hope Mills, will speak at the Greensville meeting.

The three conferences will include presentations, small-group discussions, joint worship and lunch for $7.50 per person. They will provide a forum for dealing with the meaning of the covenant and what consequences it will have for Lutherans and Catholics in North Carolina.

For more than 25 years, both churches have been involved in a continuing national dialogue. As we have looked at our difference, we have often discovered in them elements of complimentarity. We have seen ourselves as having a real but imperfect communion with each other. The unique unity of the one Church of God is the goal. We are already on the way.

We have taken the first step in faith through baptism, which is also the call to that final unity. Now, we have the task of giving external expression to the real but imperfect communion. In the very process of our mutual discovery of certain ecclesial elements in each other, we are called to a renewed fidelity to actions that will make our relationship more intense and more profound.

See **Covenant,** Page 6

How Does Canon Law Affect Us?

The Ecumenical Council

By MERCY SISTER JEANNE MARGARET McNALLY

The most solemn assembly in the Christian world is the Ecumenical Council. An ecumenical council discusses and decides upon serious issues in the Church.

The council we are most familiar with was Vatican Council II, which was the 21st ecumencial council (according to the count of the Latin Church). This was the first council attended by bishops from every place in the world. Perhaps this can be seen as the 20th century giving evidence of the universality of the Church for the first time.

The *Code of Canon Law* contains five canons or parts of canons that are concerned with an ecumencial council. Canon 337.1 states: "The college of bishops solemnly exercise authority over the universal Church in an ecumenical council." This comes from canon 330 which was taken from a direct citation of Vatican Council II document, *Lumen Gentium* 22: "As, in accord with the Lord's will, St. Peter and the rest of the Apostles constitute a single college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, successors of the Apostles, are united with one another."

Canon 388 discusses the role of the pope who convokes the council, decides who shall attend, sets its agenda, presides over it and gives it authority. In practice, the pope works with commissions, bishops, the Roman Curia, Catholic universities, etc. Can the pope keep certain issues off the agenda? Yes. At Vatican II, Pope Paul VI reserved to himself the volatile issues of birth control and clerical celibacy, thus disallowing the discussion of these topics by the council.

Only bishops can be members of an ecumenical council and they must be invited. Other persons can be invited by the pope or once the council is in session by the council (the pope and bishops). At Vatican II, superiors general of clerical religious institutes (men) were invited and given a vote. A large number of experts or consultors were invited together with lay Catholic and non-Catholic observers.

The decrees of an ecumenical council do not bind unless they are approved and promulgated (officially published) by the pope (c. 341). Before these decrees become binding in the Church, they must go through three juridical steps: The council members vote on the decree, the pope approves the decree, and the pope promulgates the decree.

There is so much that can be said about a council, especially Vatican Council II, that would be theological, personal, etc. Here we are concerned with the canonical aspect only keeping in mind that Vatican Council II provided the framework for the revised *Code of Canon Law* and indeed challenged all to a *novus habitus mentis*, a new way of thinking.

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge in The Tribunal of the Diocese of Charlotte.

Covenant (From Page 5)

Our situation as Lutherans and Catholics discovering each other in this North Carolina Covenant is a reflecion of what is happening everywhere among Christians as they yield themselves in obedience to what God is doing through the ecumenical movement. It is our immediate task to reflect seriously on what all this means for the relationship between us in our parishes.

This covenant is a serious statement of intention regarding our mutual efforts to explore ways that will lead us closer to Christian unity. Only God knows when and how this will happen, but we do know that Christian unity is the will of the Lord Jesus. In the Gospel, we hear these words of Jesus:

"And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me." (John 17:22-23).

These spring conferences are an important step on the journey to reconciliation between our churches. Pray that we Lutherans and Catholics in North Carolina will continue to hear the Lord calling us to draw closer to Him and to one another.

Father Michael Shugrue, Duke University Catholic campus minister, is the ecumenical officer of the Diocese of Raleigh and a member of the North Carolina Lutheran-Catholic Covenant Committee.

Conference Registration

Registrations for the Anniversary Conferences of the Lutheran-Catholic Covenant should be sent to the following addresses:

— For the May 15 Greensboro meeting; Franciscan Center, 233 N. Greene St., Greensboro, N.C. 27401.

— For the June 6 Asheville meeting; St. Mark's Lutheran Church, 10 North Liberty St., Asheville, N.C. 28814.

— For the June 20 Greenville meeting; St. Peter's Catholic Church, 2700 E. Fourth St., Greenville, N.C. 27858.

Cost for each program is $7.50 per person in advance or $10 the day of the meeting. Lunch is included.

This newspaper is printed on recycled newsprint and is recyclable.

Sister Uses Music, Dance To Create Living Version Of Passior

By PAM NEWTON

BELMONT — As the liturgy of the Passion of the Lord spoke to her soul, Mercy Sister Larretta Williams envisioned an holistic rendition of the holy Scripture.

A teacher of dance and music, Sister Larretta translated the Palm Sunday reading utilizing the mediums of her vocation. Through a delicate interweaving of music, Scripture and dance, Sister Larretta created a living presentation of her translation of the Passion.

On April 12, Sister Larretta's prayerful inspiration transfigured into an emotionally and spiritually moving experience as her troupe of six dancers along with eight Charlotte Catholic High School students performed an interpretive dance expression of the Passion of Our Lord.

Sister Larretta said part of her inspiration came during Mercy Sister Therese Galligan's performance of Samuel Barber's "Adagio for Strings." "It was during this time that the scene of the Passion of Our Lord became part of prayer."

Palm Sunday was set aside as a d of recollection for the Sisters of Mer and the interpretive dance culmina the day.

Although the prayer experience a involved music and scripture readin the essence of the Passion was in prayerful expression of dance, as e of the dancers unanimously perform scenes of the Entrance into Jerusale The Last Supper, The Agony in Garden, The Trial, Crucifixion a Burial, and The Resurrection.

Perhaps the most moving tribute Christ's Passion was when the crucif Lord, portrayed by Sister Larretta, carried away atop the shoulders of cross bearers, represented by Charlc Catholic students. As the cross bear departed with Christ's body atop th shoulders, the remorseful followers Christ, played by the dancers, depar

See **Dance**, Page

Letters To The Editor

Thank God for Cursillo

To the Editor:

May I address the letter which appeared in the issue of April 3?

There is a Gospel in Matthew (21) which is perhaps the cornerstone of all Gospels. It begins: "A man had two sons..."

There are three people portrayed in this parable — the forgiving father, the prodigal son and the self-righteous, unforgiving older brother.

Why is it that we Catholic Christians cannot simply rejoice — as do all the saints in heaven — at the return and reconciliation of one penitent sinner to our Father's house?

Is it for us to evaluate the quality of his sorrow and repentance? Is it ours to judge his conduct before or after his encounter with Christ through Cursill

Thank God for the Cursillo we end and all the tireless, dedicated tea who work so hard to bring Christ to th brothers and sisters.

May God bless you, Mr. Esquiv

(Mrs.) Mary M. Codella
Winston-Salem

Letters Policy: *We welcome lett on current issues. Letters must be sig originals of 250 words or less and m include the address and daytime te phone number of the writer. Letters subject to editing for brevity, style taste and must not contain perso attacks on any person. Opinions pressed in letters or in guest columns not necessarily reflect the views of newspaper or its publisher.*

the Saints by Luke

BL. KATERI TEKAKWITHA

THE DAUGHTER OF A CHRISTIAN ALGONQUIN MOTHER AND A MOHAWK CHIEFTAIN, KATERI TEKAKWITHA WAS BORN IN 1656 AT THE INDIAN VILLAGE OF OSSERNENON IN THE PRESENT STATE OF NEW YORK. SHE WAS ORPHANED AT THE AGE OF 4 WHEN HER PARENTS AND BROTHER DIED OF SMALLPOX, WHICH LEFT HER WITH SERIOUSLY IMPAIRED EYESIGHT AND A DISFIGURED FACE.

IN 1676, AFTER HER BAPTISM BY A FRENCH JESUIT, SHE WAS SUBJECTE TO GREAT ABUSE AND OSTRACISM BY HER RELATIVES AND THE OTHER INDIANS. FEARFUL FOR HER LIFE, SH FLED HER NATIVE VILLAGE IN 1677 AND WALKED 200 MILES THROUGH THE WILDERNESS TO A CHRISTIAN INDIAN VILLAGE NEAR MONTREAL, CANADA. HERE SHE RECEIVED HER FIRST HOLY COMMUNION.

IN 1679 SHE TOOK A VOW OF CHASTITY AND DEDICATED HER LIF TO CHRIST. SHE DIED ON APRIL 17, 1680, AT THE AGE OF 24. VENERATE FOR HER HOLINESS AND CHARITY, SHE WAS KNOWN AS "THE LILY OF THE MOHAWKS."

THE FIRST NATIVE AMERICAN TO BE BLESSED, KATERI TEKAKWITHA WA BEATIFIED BY POPE JOHN PAUL II IN 1980. HER FEAST IS APRIL 17.

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Movie Reviews

NEW YORK (CNS) — The follow- are home videocassette reviews from U.S. Catholic Conference Office for n and Broadcasting. Theatrical mov- on video have a U.S. Catholic Con- nce classification and Motion Pic- Association of America rating.

n American Tail: Fievel Goes st" (1991)

Unexceptional sequel continues the nated adventures of feisty Fievel usekewitz and his family in the Wild st where he must save them from ty cats conniving to turn them into iseburgers. Directors Phil Nebbelink Simon Wells deliver an uneven y whose pace and images range from tle to chaotic. Some typical cartoon ence. **The U.S. Catholic Confer- e classification is A-I — general ronage. The Motion Picture Asso- ion of America rating is G — eral audiences.**

ild's Play 3" (1991)

Formula horror sequel has killer Chucky (voice of Brad Dourif) at a tary academy intent on transferring soul into an 8-year-old (Jeremy Sil-) unless a previously intended vic- (Justin Whalin) can prevent it. Di- or Jack Bender sets the foulmouthed on another killing rampage in a rived plot centering on murder and hem. Excessive violence, continual ace to a child and much rough lan- ge. **The U.S. Catholic Conference sification is O — morally offen- . The Motion Picture Association merica rating is R — restricted.**

izen's Band" (1977)

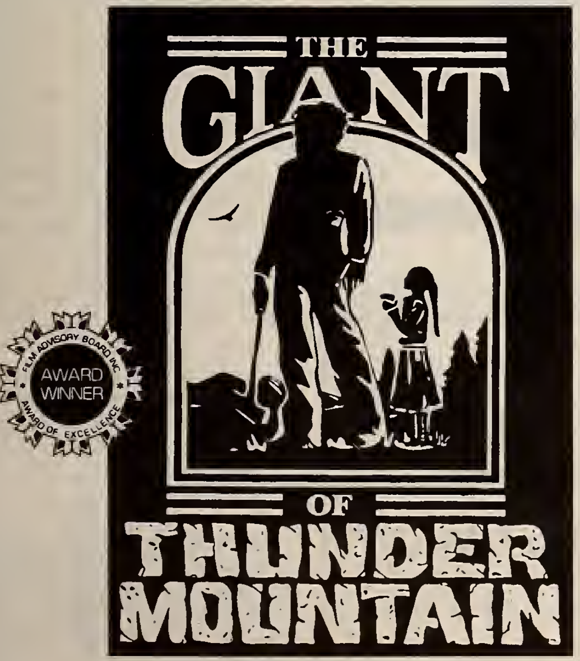
Good-natured, warmhearted little edy set in a small California town re a CB radio enthusiast (Paul Le Mat) dashes about rescuing people and doing other good deeds, though not always with the approval of his pensive girlfriend (Candy Clark). Director Jonathan Demme contrives an ending that tries to pull all his diverse story elements together, but it's forced and out of keeping with the relaxed mood of the rest of the movie. A subplot about a bigamous trucker and his two wives. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Dead Again" (1991)

A reincarnation theme fuels this slick romantic thriller in which a private eye (Kenneth Branagh) and a fearful amnesiac (Emma Thompson) use a hypnotist (Derek Jacobi) to uncover their past lives — which had intersected violently. Also directed by Branagh, it's an eerie, crackling good suspense movie, only partially marred by a strident music score and gory climax. Some brief, intense violence, intermittent rough language and mild sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Finian's Rainbow" (1968)

Screen version of a 1940s Broadway musical offers a variation on the girl-meets-boy plot, with a cantankerous father (Fred Astaire), a lonely leprechaun (Tommy Steele) and some broad racial humor thrown in for good measure. Director Francis Ford Coppola brings off an enjoyable entertainment, not quite the lighthearted fantasy that it might have been, but something that is pleasant to watch and, especially, to listen to. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**



★★★★
"Truly wonderful...a rousing good story...positive, wholesome, action packed...chock full of excitement and thrills...this fine film is outstanding and unreservedly recommended...truly four star fun family entertainment."
PARENT-FILM REVIEW

★★★★
"For rip-roaring family entertainment, it can't get much better than this."
MOVIEGUIDE

NEW GENERATION ENTERTAINMENT PRESENTS
RICHARD KIEL IN A HERKLOTZ/KIEL PRODUCTION THE GIANT OF THUNDER MOUNTAIN
STARRING JACK ELAM MARIANNE ROGERS NOLEY THORNTON AS AMY ALSO STARRING WILLIAM SANDERSON
CASTING BY RUTH CONFORTE, C.S.A. MUSIC COMPOSED & ORCHESTRATED BY AL KASHA & JOEL HIRSCHHORN
EXECUTIVE CREATIVE CONSULTANT JACK B. HIVELY LINE PRODUCERS JOAN WEIDMAN CHARLES VON BERNUTH
PRODUCED BY JOSEPH RAFFILL SCREENPLAY BY RICHARD KIEL TONY LOZITO
EXECUTIVE PRODUCERS JOHN HERKLOTZ RICHARD KIEL DIRECTED BY JAMES ROBERSON
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PG PARENTAL GUIDANCE SUGGESTED
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Franciscan volunteer Brian Kranick of Schenectady, N.Y., makes friends with refugees from El Salvador at a shelter in Buffalo, N.Y. Many college students choose to spend a spring break helping others instead of partying in Florida. (CNS photofrom *The Anthonian*).

For Some Students, Spring Break Means Work, Not Parties

WASHINGTON (CNS) — Many of the college students headed for Florida on their spring break this year aren't looking for parties, beach volleyball games or beer blasts.

Instead, they are trading their week off for hard work at low or no pay on behalf of Haitian refugees, migrant farmworkers or other groups needing help.

"They've done a very good job," said Sharon Brown, administrator of the Haitian Refugee Center in Miami, of the more than 40 law school students who have volunteered a week of their time to process asylum applications for Haitian refugees.

"They've worked 10- to 12-hour days, for up to six days in a row," she said. "And the quality of their work has been very, very good, even better than some attorneys, because the attorneys are so rushed, but the students can give each client as much as eight hours, if necessary."

Brown said students have come from law schools at Case Western Reserve University, Yale and the University of Pittsburgh, and are expected from Harvard, Columbia, Boston College, Boston University, Notre Dame and the University of Florida. Each student pays for his or her own transportation and housing in Miami.

Further north in Florida, a group of students from Trinity College in Washington spent their spring break living and working in the migrant farmworker community of Apopka.

The Trinity students worked in a community health clinic, a local credit union, the public schools, in hothouses or in the fields of Apopka, where most people barely earn the minimum wage and few receive medical benefits or sick leave.

"These students certainly make important contributions to the families who live in Apopka," said Sister Seton Cunneen, a Sister of Notre Dame de Namur and director of Trinity's Office of Campus Ministry, who organized the trip and accompanied the students.

"But I think the real purpose is to open our students' eyes to the needs of others, and instill in them a strong sense of service to their community that they will maintain throughout their lives," she added.

Another volunteer effort receiving assistance from college students is the distribution of fruit and ice water by Franciscan Friars to the estimated 15,000 thirsty beachgoers in Daytona Beach.

This year, the fifth in a row for the Franciscan effort, 12 Franciscan brothers volunteered one-week shifts on the beach March 8-29. Student volunteers from Embry-Riddle University assisted with the project.

"We're not here to preach at the kids verbally but rather to preach by our presence, cheerfulness, gentleness and generosity," said Brother Bruce Michalek from Albuquerque, N.M.

Across the country, nearly 30 students at the Holy Cross-affiliated University of Portland spent their spring vacation working with migrant workers in a rural area 30 miles southwest of Portland, Ore.

Lucy Estrada, a 21-year-old sophomore education major from Woodland, Wash., was a migrant worker herself when she was a child. "I now want to put something back into the community by teaching migrant children," she said.

Fourteen students from Franciscan-run Quincy College in Illinois went to Kansas City, Mo., for a weeklong volunteer tenure with the Habitat for Humanity program, whose slogan is "A decent house in a decent community for God's people in need." More than 30 students offered to participate in the program, but only 14 could be funded.

"I think college students throughout the country are becoming more aware of the need to look outside themselves in order to make a difference," said sophomore Amy Wolthusen of Glen Ellyn, Ill., Quincy's Volunteer Network student coordinator.

Some college students or recent graduates give more than a week to help others, through the yearlong Franciscan Volunteer Ministry. Currently, 15 young volunteers are working with the needy in Buffalo, N.Y., Boston and Philadelphia.

Brian Kranick of Schenectady, N.Y., is one of four young volunteers who works with teens, the homebound, the elderly, refugees and the needy at Sts. Rita and Patrick Parish in Buffalo. He has taken a year off from ther State University of New York at Albany to volunteer; he receives room, board and $75 a month in return.

Asked what trait the volunteer work most helps him to develop, Kranick said, "Humility. You see people with a lot of problems. They need so much. So you try to help, to make them feel at home. You feel humble, like it's a holy path you're trying to walk."

See Spring, Page 10

FAITH alive!

Good news for a world in which all is not well

By Father Lawrence E. Mick
Catholic News Service

It may be hard for most children to understand the significance of the Gospel as good news. For they have not experienced enough of life to realize how much we need good news.

Of course, some children experience great suffering and even abuse early in life. But many of us had childhoods largely insulated from the harsher realities of life.

It is only after we have experienced enough of the pain of life and recognized the frustrating limits of human existence that we can fully appreciate the message — the impact — of the Gospel.

When we have experienced not only the death of those we love but also the death of dreams, and illusions, and hopes, then we can identify more closely with the followers of Jesus after the crucifixion.

If we can imagine the depth of the grief and despair they felt after their leader — their hope — had been taken from them, then we can understand better the sheer wonder and joy they felt when they realized Christ had risen.

There is no question that the resurrection was good news for them. And the resurrection formed the core of the message they preached.

The resurrection is not just a historical fact that affected Jesus. It is also a promise for each person. It offers assurance that new life is possible after death, that death is not the end it seems to be, that life can triumph over all odds.

The resurrection holds out hope that any death we experience can lead to a new and renewed life. For those who walk in the shadow of death, the resurrection means that light has dawned and hope is renewed.

Each of us has our own experiences of death in a variety of forms.

- It may be the physical death of a spouse or a parent or a child or a friend.
- It may be the loss of an important relationship because of a failed romance, a job transfer across the country or some unfortunate conflict that led to a parting of ways.
- It may be the death of our drea for promotion at work when we real we've reached our ceiling, or it may the loss of a job we thought was secu
- It may be the death of our ideali as we recognize the limits of our abil to change the world around us.
- It may be the death of our trust naivete when we experience betray
- It may be the death of our sens security when we have been attacke our home has been invaded and robb
- It may be the death of all the il sions we cherish about wealth and fa and success making us happy when begin to ask, "Is that all there is?"

Each of these exp ences of death can l to discouragement, illusionment or even spair. Tragic number people have decided take their own lives the face of such a los hope.

It is to people fac the pain and anguish life that the good new Jesus is addressed.

■ ■ ■

The good news of Gospel is not a promis "pie in the sky by and by is not a Pollyanna mess that all is well with the worl is rather a promise of new beyond all the pain and suffe that people experience.

It is a message of hope when seems hopeless. It is an assurance the power of life, the power of God's l is stronger than death. It is a pro that if we embrace our own crosse union with Christ, we too will ris new life.

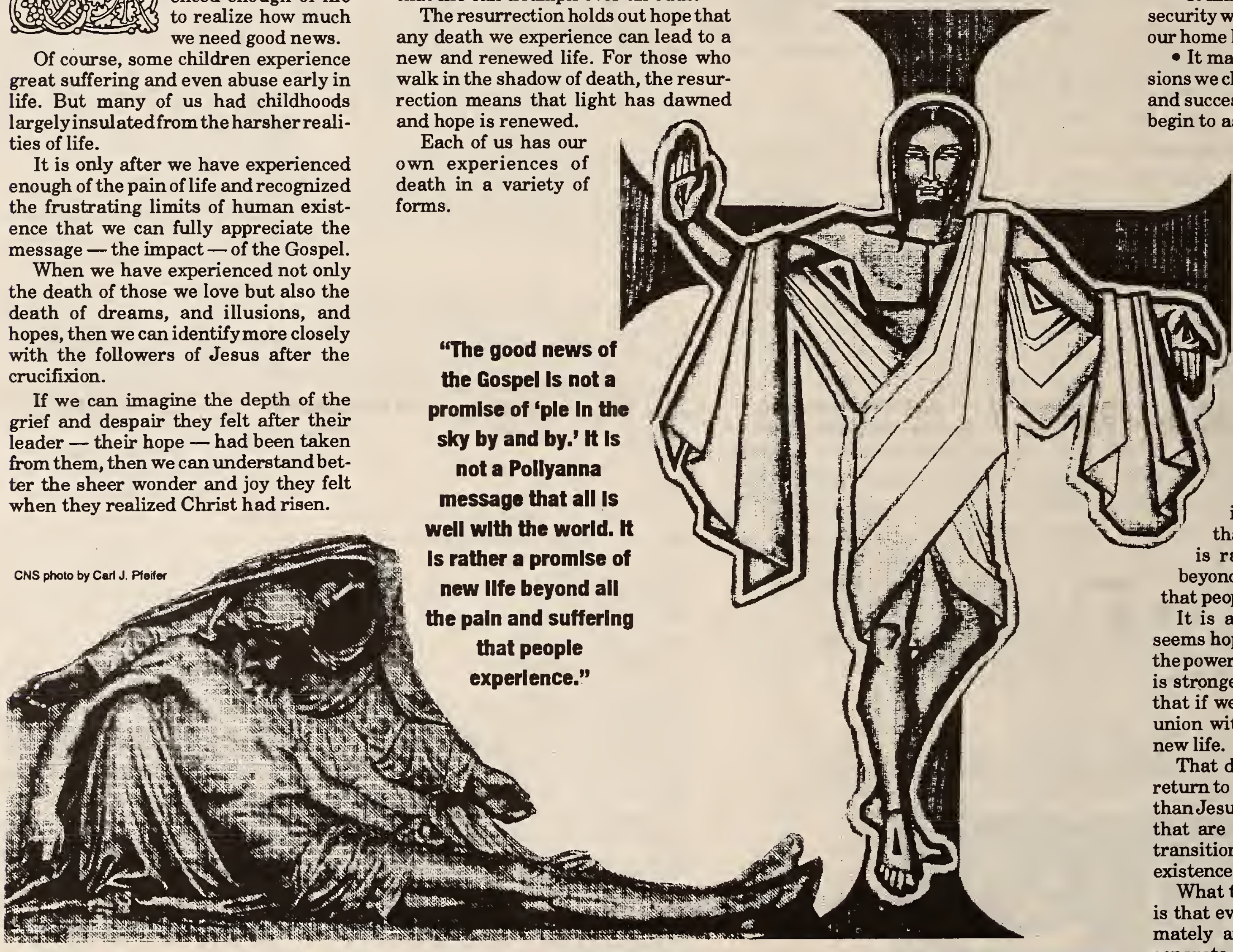
That does not mean we will si return to life as it was before, any than Jesus did. The many resurrect that are part of our life's history transitions to an even richer and de existence.

What the resurrection means fo is that even the power of death is mately an illusion, that nothing separate us, as St. Paul reminds "from the love of God that comes to Christ Jesus, our Lord" (Romans 8

The good news — the Gospel - then, the news of the love of God. W rejoice not only because God love but because that love is stronger death, because we are loved wit everlasting and all-powerful love. I love that enables us to survive any d and rise to a new and richer life.

This is the good news of Easter. ter is "the day the Lord had made; l be glad and rejoice in it!"

(Father Mick is a priest of the A diocese of Cincinnati, Ohio, a free-l writer and speaker.)



"The good news of the Gospel is not a promise of 'pie in the sky by and by.' It is not a Pollyanna message that all is well with the world. It is rather a promise of new life beyond all the pain and suffering that people experience."

CNS photo by Carl J. Pfeifer

FAITH IN THE MARKETPLACE

What makes the Gospel good news for your actual life or for your world?

"Seeing it in action. I see it in my special-ed students. Their openness and acceptance of others makes the Gospel real for me. Watching them is almost like living with Christ." — Rosemary Faris, Havertown, Pa.

"The feeling that no matter how difficult or bad things get in life, the Gospel says that God is with me. I don't have to face it alone." — William Kauffman. Orlando, Fla.

"It speaks to what my heart is really looking for — love, peace, acceptance by God. The more you hear it, the better it is." — Tessie Trosclair, Kenner, La.

"Nowadays people can feel swallowed up, lonely and lost in this conglomerate society. Jesus makes me personal and important." — Jean Schmelzer, Bremen, Ohio

"The Gospel is good news for me because it ... becomes a verb rather than a noun. It moves me to action. The Gospel is good news only to those who have been touched by a personal relationship with Jesus. Otherwise, it is just an intellectual message." — Mrs. Drea Capaci, Kenner, La.

"In (Jesus') message of compassion I see the way of being more human. It tells me how to treat people and what I'm looking for in life." — Rich Heimsoth, Downers Grove, Ill.

An upcoming edition asks: What can people in local parishes do to foster better relations between Catholics and Jews? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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An event of cosmic significance

By Father John J. Castelot
Catholic News Service

The New Testament writers could have referred to the life, death and resurrection of Jesus as a "remarkable happening," but they did not. y called it "Gospel," which literally ins good news.

t is the fashion these s to refer to the life, th and resurrection of is as the Christ-event. what God did for huity in the person and k of Jesus was more a historical event. This it was charged with cos- meaning.

he Hebrew language l one symbol ("davar") ignify both word and it. A word was an event, an event was a word.

o as the Hebrews saw igs, an event "spoke"; an nt had a message, a ining.

"In raising Jesus from the dead, the Father proclaimed his power and intention to raise everyone from the death of sin, from the enslavement to anything that alienates us from his saving love."

The message of the Christ-event was good news: the news of God's powerful saving love. Jesus was the ultimate revelation of that love.

This good news came to be written down in what are known as Gospels. Mark opened his as follows: "The beginning of the Gospel of Jesus Christ." This could be paraphrased as "the beginning of the good news which is Jesus Christ."

Jesus Christ himself is the good news, the embodiment of God's all-embracing love.

St. Paul, the first Christian writer, was the first to use the term "Gospel." When he wrote, there was as yet no Gospel in our sense of the word, a written account of the Christ-event.

What Paul proclaimed — all that Jesus was, all that Jesus said and did — was, for him, simply the good news. But it was not just a proclamation; it was a power; it was dynamic.

That is why, in the verses that announce the theme of Paul's letter to the Romans, he wrote: The Gospel "is the *power* of God for the salvation of everyone who believes" (Romans 1:16).

And Paul stressed that he was not ashamed of the Gospel. Why? Because he was not ashamed of Jesus Christ.

The good news came to its climax in the death-resurrection of Jesus. His death was the supreme expression of God's love for humanity, and his resurrection was the divine seal of approval on all that the death signified.

In raising Jesus from the dead the Father proclaimed his power and intention to raise everyone from the death of sin, from enslavement to anything that alienates us from his saving love.

This is the incomparable good news: God loves us and wants us to be supremely, eternally happy. All we have to do is "believe in the Gospel" (Mark 1:15), that is, accept trustingly the good news of God's saving love, and then live lives that express our gratitude and joy.

Good news indeed!

(Father Castelot is a Scripture scholar, author and lecturer.)

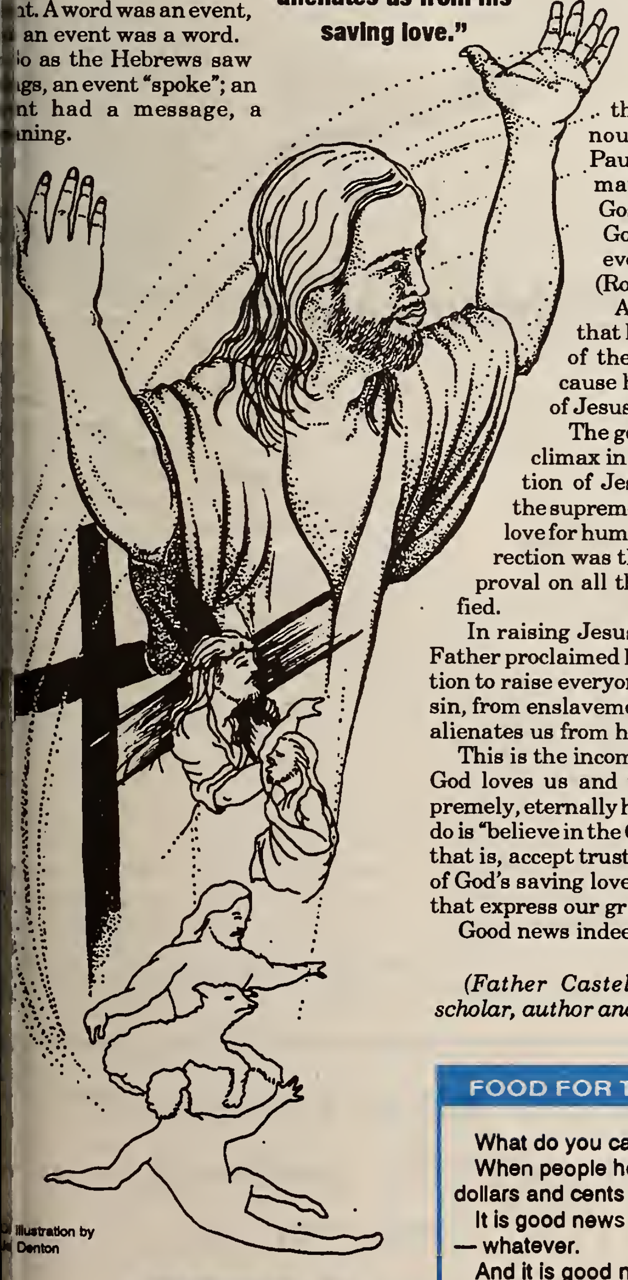

Illustration by
Denton

FURTHER NOURISHMENT

Father Joseph Donders, author of *Scripture Reflections Day by Day*, offers ways for Christians to connect real-life circumstances with their life in Christ. Writing on grace, one of his more than 360 topics, Father Donders says: "Pope John Paul II, in his encyclical on our mission, wrote that the world has a right to hear the good news (of Jesus Christ) from us. We will have to pray for the grace needed to advance that news." He also writes: "Not being aware of the Holy Spirit in our lives does not mean that the Spirit is not in us. It means that we are not living from within, from the divine power that dwells within us." (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1992. Paperback, $9.95.)

15

This patient was good news to me

By Brother Cyprian L. Rowe, FMS
Catholic News Service

There was an air of victory about her that day. It was the last day we would work together, and I could not help but remember the first.

The first day she came to me for psychotherapy there was only defeat: Her skin was between a green and orange; her stockings, each a different color, had fallen down around her ankles; her hair stood around her head like a charred wheat field ravaged by tornadoes.

Her eyes were glazed over with fear, darting back and forth across the floor. I could hardly get her to speak. Whenever I leaned closer, she threw her hands up in front of her face as if to ward off blows.

The woman now before me was new, with a full smile and glowing eyes. Her clear brown face had grown beautiful as she came to life. So much had changed: the clothes, the gait, the poise, the way she leaned forward to make a point.

"You know," she said, "I'm going to miss you."

If she only knew. I would miss her more than she missed me. For me she would remain a perennial example of how the good news of Christ is not always spoken through the mouth but more often through presence: just being there and letting Christ do the work.

On that first day I had said to the Lord, "Obviously, I can do nothing here. Permit me to be your healing word. Let me be the good news to this person who does not realize her own greatness."

She began to trust me. In our weekly sessions she began to look at me — eventually smile and laugh with me.

The clothes began to change. I'll never forget the first day her stockings matched. This made me happy for a week.

"She began to accept that she was worthy of love.... She had 'heard' the good news about herself. She was being liberated from the prison of her assumed unworthiness."

The hair came to a low glow and then a shine. The skin gradually ripened: The green disappeared and the orange turned into a walnut brown.

Still, all was not well.

She wanted to be close to her family. She would call and ask to visit. When they said yes, the visits were never nice. They only bore up with her. Usually when she asked to come home the answer was no.

This was hard to work on. But we worked hard to understand the weakness of family members who feared more disappointment. She began to accept that she was worthy of love, even if the family was reluctant to restore it.

She had "heard" the good news about herself. She was being liberated from the prison of her assumed unworthiness. She had been liberated from blindness to her own beauty and had heard the good news of her human glory.

The fact that I was there to witness to Christ and witness to her many resurrections was good news for both her and me.

Finally, she found a home that was beautiful and loving. The woman of the house had become a mother to three persons and made them her children. She was good news too.

So there we were on our last day together. In the back of my mind a familiar phrase, "and the poor shall have the Gospel preached to them" took on greater meaning.

As the phrase resolved itself in the corner of my mind, I could hear that it is by the very presence of the poor that the good news is preached. Only now I saw more clearly than ever that we both were pilgrims, that we both were poor, that our presence was a proclamation of the good news to each cther.

(Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore, Md.)

FOOD FOR THOUGHT

What do you call good news?

When people hear about someone courageous enough to live by a higher standard — though its pay-off will amount to little in dollars and cents — they may label the report good news: welcome news refreshing one's understanding of human potential.

It is good news when society finds ways to free people from an addiction, from discrimination, from feelings of worthlessness — whatever.

And it is good news whenever individuals, families or groups finally recognize that:

- Past failures need not define their future life.
- They possess an inner capacity to grow beyond old patterns of interaction that diminish them, though they may need support in discovering the new patterns that expand them.
- Suffering can, with patience, commitment and effort, be surmounted over time.

Is the good news of Easter anything like this? It won't wash our troubles away. It does give hope, however.

The good news of Easter invites us to a higher road. And it dynamically works to free people from an awful form of slavery — that of believing there isn't much to life or that life's trouble itself is the end of the road.

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

U.S. Ursuline Nun Testifies Before Guatemalan Judge

GUATEMALA CITY (CNS) — For almost 12 hours, Ursuline Sister Dianna Ortiz testified before a Guatemalan judge about what she describes as a brutal abduction by uniformed men. “It was extremely difficult for Dianna, but she was able to complete the story,'' Ursuline Sister Fran Wilhelm, a member of the delegation assisting Sister Dianna, told *Catholic News Service*. Sister Dianna began the procedure of recounting her alleged kidnapping, rape and torture to Judge Leticia Stella Secaira Pinto April 7. “Today was exhausting, just brutal, and Dianna must continue to give testimony,'' said Shawn Roberts, one of Sister Dianna's lawyers. Roberts is an attorney for the Center for Human Rights Legal Action in Washington.

Priest Designs Do-It-Yourself Program In Pastoral Spanish

NEWBURGH, N.Y. (CNS) — A priest working in the Archdiocese of New York has developed a do-it-yourself language program in pastoral Spanish for clergy, religious and laity. The program's creator, Father Romuald P. Zantua, former chancellor of the Diocese of Daet in the Philippines, says that the package — which includes two books and 12 hours of tapes emphasizing pronunciation — is equivalent to two years of intensive language study. The difference between his language program and others, the priest said, is that his package is designed for persons involved in pastoral work. He said it includes 1,200 vocabulary words and has homilies for major feasts, baptisms, weddings, the hearing of confessions and funerals.

Orthodox Leader Resigns Under Cloud of Collaboration With KGB

MOSCOW (CNS) — In a development which could herald a shake-up in the Russian Orthodox Church leadership, a senior metropolitan has resigned amid charges he collaborated with the secret police of the recently dissolved Soviet Union. Metropolitan Filaret of Kiev, Ukraine, announced his departure from office during a meeting of the church's Holy Synod, and said he will seek formal acceptance of his resignation from fellow bishops in Ukraine. This January, published material from the archives of the KGB, the Soviet secret police and intelligence agency, confirmed that Filaret had acted as a secret agent under the code name Antonov. Two other leading Russian Orthodox hierarchs were similarly exposed: Metropolitans Yuvenaly of Krutitsky and Pitirim of Volokolamsk.

Priest-Martyr To Be Beatified Was Ordained In El Paso

EL PASO, Texas (CNS) — Of 25 Mexican martyrs that Pope John Paul II recently approved for beatification, one was a priest ordained in El Paso. No date has been set for the beatification ceremonies. Father Pedro de Jesus Maldonado Lucero, killed in Mexico's anti-clerical persecutions of 1917-37, was a priest of the Mexican Diocese of Chihuahua, which is now an archdiocese. But he lived for a time as an expatriate in El Paso, was ordained there and said his first Mass there Feb. 11, 1918, in St. Patrick's Cathedral.

NCAA'S Woman Of The Year Also Excels At Hugging Kids

FORT WORTH, Texas (CNS) — For the children living temporarily at a Catholic-run crisis center in Fort Worth, the young woman they call Mary Beth provides much-needed hugs, an ever-present smile, and a helping hand to guide them through the day. It's just another example of Mary Beth Riley doing ordinary things in an extraordinary way. Last October, Ms. Riley was named the first national NCAA woman of the year, an award given on the basis of athletics, academics, community service and leadership. She had previously been New York's NCAA Woman of the Year and recipient of the Eastern College Athletic Conference Award of Valor.

Promoters Expect Beatification For Father Damien

HONOLULU (CNS) — Promoters of the cause of Father Damien de Veuster, the famed 19th-century “leper priest,'' now believe his beatification is virtually certain. They cited a century-old case of a physical healing attributed to Father Damien that the medical commission of the Vatican Congregation for the Causes of Saints in December said could not be explained by a medical cure. Sacred Heart Father Joseph Bukoski III, Hawaii provincial of his order — to which Father Damien belonged — said a beatification ceremony would likely take place next year Rome. Father Bukoski and Sacred He Sister Helene Woods are the Haw representatives to an international co mission to plan the beatification ce emony. It was formed after the report the sainthood causes congregation.

Scripture

Readings For The Week Of April 19 - April 25

Easter Sunday: Acts 10:34, 37-43; Colossians 3:1-4; John 20:1-9.

Monday: Acts 2:14, 22-32; Matthew 28:8-15.

Tuesday: Acts 2:36-41; John John 20:11-18.

Wednesday: Acts 31:1-10; Luke 24:13-35.

Thursday: Acts 3:11-26; Luke 24:35-48

Friday: Acts 4:1-12; John 21:1-14.

Saturday: Acts 4:13-21; Mark 16:9-15

Readings for the Week of April 26 - May 2

Sunday: Acts 5:12-16; Revelations 1:9-11, 12-13, 17-19; John 20:19-31.

Monday: Acts 4:23-31; John 3:1-8.

Tuesday: Acts 4:32-37; John 3:7-15.

Wednesday: Acts 5:17-26; John 3:16-21.

Thursday: Acts 5:27-33; John 3:31-36.

Friday: Acts 5:34-42; John 6:1-15.

Saturday: Acts 6:1-7; John 6:16-21.

Spring (From Page 7)

Another year-round effort is the Works of Mercy Volunteer Program at the Franciscan University of Steubenville in Ohio, which gives students the opportunity to work with underprivileged children, the sick, the homebound, the lonely, children with various handicaps and women with crisis pregnancies.

“About 80 students volunteer in these outreaches,” said director Sheri Spates, “but the students themselves organize a variety of other service activities.”

One of the nation's largest spring-break projects, called Appalachian Work Fest '92, brought 218 students — all that could be accommodated — from 18 colleges and universities to Kentucky's remote and impoverished Jackson County.

Through the work-study program begun by the Christian Appalachian Project, the unpaid volunteers spent a 40-hour week painting, scraping, roofing and installing new windows, siding, doors, walls and foundations for 20 homes of Jackson County's elderly and handicapped, as well as low-income families with children.

“I had an excellent time discovering things about myself, fellow Christians and God through serving those in need,” said Bethany Caswell of Aquinas College in Grand Rapids, Mich. “I'll never forget the people of Appalachia. They touched my heart in a special way.”

“Incredible. Tiring. Cold. Mis able. Painful. Numb. Sore. Bruise said Jennifer Ludlow of the Univers of Kansas about the experience. “T best time of my life.”

Holy Angels Awarde $15,000 Grant

BELMONT — Holy Angels h been awarded a $15,000 grant from T Cannon Foundation, Inc. of Conco N.C.

The grant will be used to purcha needed adaptive equipment for the Ma Morrow Center, future site of the d program for the 18 residents of the thi new six-bed group homes currently u der construction as Intermediate Ca Facilities for the Mentally Retard Use of this equipment will allow t residents to improve their health throu active learning and therapeutic acti ties.

Two of the group homes being co structed by Holy Angels will serve ch dren and adolescents who have seve mental retardation and are medica fragile and currently living at Holy A gels. The third home will serve adu now living at home or in other insti tions some distance away from th families.

Construction has begun and the fi home will be open by late spring.

Holy Angels provides services a programs in North Carolina for childr and adults with severe/profound men retardation and physical disabilities.

Holy Angels, a non-profit corpo tion, is sponsored by the Sisters of Me of North Carolina. Other programs clude: Holy Angels Residential Cent Maria Morrow Center, Belhaven a Lakewood group homes, Great Adve tures and Little Angels Child Develo ment Center.

Charles A. Cannon, one of No Carolina's most noted industrialis created the Cannon Foundation in 194 Of the four charitable organizations c ated by Cannon, the Cannon Founc tion is the only general purpose founc tion. The Cannon Foundation provid grants to programs or projects in heal education, cultural, historic and re gious areas, and community service.

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TRÊN CÁNH PHƯỢNG HOÀNG

Các bạn thân mến, có bao giờ các bạn thật sự hiểu lời Kinh Thanh-ý nghĩa của lời đó không? thình lình bạn cảm nghiệm và xác tin vào lời đó thật? Riêng tôi đã nhiều lần tôi không hiểu Chúa, chỉ trừ khi Chúa thật sự muốn tỏ mình ra cho tôi mà thôi, và lúc đó tôi mới thật sự c tin vào Ngài và làm tôi phải kêu lên :”Chúa ơi ! cảm nghiệm này chỉ có từ Chúa mà thôi!”

Một trong những lúc Ân Huệ đó đã xảy ra khi tôi lên Maggie Valley để cấm phòng ba ngày i một Nữ tu khác. Đó là mùa hè vừa qua, có lẽ không bao giờ tôi có thể quên được những ih ảnh đẹp và sống động đó và vì thế tôi đã có thể thốt lên những lời xác tín như vậy.

Tôi vẫn nhớ rõ chúng tôi đã dự tính xong đâu đấy sẽ leo núi để cầu nguyện và xem phong ih. Chúng tôi đã muốn trốn cảnh ồn ào của thành phố và quyết định sẽ theo chương trình tính sẵn bằng mọi giá. Đề tài cầu nguyện đã được chọn trong sách Xuất Hành đoạn 19 câu : “Ngài sẽ đưa con trên cánh phượng hoàng, sẽ che chở con trong hơi thở của bình minh, choàng cho con bằng tấm áo huy hoàng của mặt trời và Ngài sẽ ng đỡ con bằng chính bàn tay của Ngài”

Nhưng trước khi leo núi tôi khám phá ra là một trong hai chiếc giầy bị rách. Vì thế trước dùng tôi cần có kim chỉ để khâu. Vừa thoát nhìn thấy Nữ Tu coi nhà tĩnh tâm, Sơ hỏi nếu ıng tôi muốn lên đỉnh núi Ghost Town với một nhóm chủng sinh bà sẽ cho chúng tôi hai miễn phí. Tôi như bị choáng váng vì sự thật bất ngờ, nhưng định thần lại tôi thấy hối tiếc đã không có thể làm những gì mà chúng tôi đã quyết định. Nhưng dù vậy tôi cũng phó thác đi, ngay lúc mà tôi quyết định, tôi cảm thấy một niềm vui vô tả. Chúng tôi đợi dưới chân mặt hướng trời cao tôi thầm cầu nguyện: “Xin chúa hãy cho mọi người một đồi cao để cứu khỏi sa lầy thung lũng.” Thình lình tôi được lệnh chờ đợi chiếc ghế treo.

Tôi chưa chuẩn bị sẵn bất giác tôi được nhấc bổng, đẩy vào chiếc ghế đang đong đưa sau g và cánh tay của chiếc ghế từ từ ôm chặt tôi vào lòng ghế. Sự kiện này nhắc nhở tôi cách nh liệt về câu Kinh Thánh: “Ngài sẽ đưa con trên cánh phượng hoàng” thật vậy. Một cảm giác lạ lùng và vui sướng biết bao! Có thật tôi đang được đưa trên cánh phượng hoàng chăng? Tôi nhìn xuống thung lũng xanh tươi điểm hoa muôn mầu tạo thành một bức tranh tuyệt vời biết bao! xa kia tận chân trời mặt trời ló rạng huy hoàng,ném tung tóe những tia vàng chói lọi vào người tôi. Tôi nhớ lại câu: “Ngài sẽ đưa con vào hơi thở của hừng đông, choàng cho con bằng áo mặt trời tráng lệ.”

“click,click “ nhà chụp hình đang chụp lia lịa trên đỉnh đồi. Một cảm nghiệm đã được Chúa “bắt cóc” làm tôi bàng hoàng. Tôi xác tin ngay lúc đó là Chúa thật sự yêu tôi cách say đắm- Ngài là một nhà chụp hình ẩn danh .Tôi đã không có thể diễn tả được sự bằng an nội tâm và một sự đầu hàng vui sướng nó bao bọc tôi. Ngày đó là một trong những ngày làm tôi hạnh phúc nhất và tôi trưởng thành hơn với nhiều dấn thân.

Cũng Từ ngày đó tôi trở nên nhạy cảm hơn để ý tìm những ơn huệ đã được mà có lẽ tôi đã đánh mất vì thiếu nhậy cảm trước cái cảm nghiệm này. Một phút để ý có thể dẫn tới những lúc để ý khác. Một khi mà bạn được nếm thử sự ngọt ngào của Chúa, bạn sẽ không tìm những hương ngọt khác. Một khi bạn biết rượu ngon, những đồ uống khác sẽ trở nên vô nghĩa. Để chấm dứt tôi xin cống hiến một mẩu truyện nhỏ trích trong truyện.

Một phút khôn ngoan của cha De Mello SJ:

“Đừng tìm Chúa làm chi.” Sư phụ nói với các đồ đệ. “Cứ nhìn thôi,bạn sẽ được sáng tỏ.”

“Bằng cách nào mà con phải nhìn? Mỗi lần con nhìn bất cứ cái gì,hãy chỉ nhìn sự vật đó mà thôi,đừng tìm gì khác nữa!”

“Các đồ đệ băn khoăn không hiểu. Sư phụ cố gắng cắt nghĩa đơn sơ hơn: “Tỷ như khi các con nhìn mặt trăng,các con chỉ nhìn mặt trăng mà thôi:” Làm sao có thể nhìn cái gì khác ngoại trừ nhìn thấy mặt trăng?”

Các đồ đệ hỏi lại.

“Người đói nhìn mặt trăng gọi lại cái bánh phómát no tròn. Người yêu nhìn mặt trăng gọi lại mặt người mình yêu.”

n Eagle's Wings

By HANDMAIDS SISTER CECILIA TONG

ar Friends,

Have you ever understood the true meaning of the words of the Scripture? Did uddenly touch you? Well, it happnens to me sometimes. Usually I felt nothing il God in His chosen moment touched me at the core of my being and phatically I said to Him, “Dear Lord, it must have come from You alone.”

One of these moments of Grace occurred to me when I went to Maggie Valley for three days of prayer with another sister. It was last summer and I cannot forget the vivid scenes and what moved me to say those words.

I still remember very well we planned to climb up to Ghost Town for sightseeing and praying alone on the way. We had wanted to be away from our day-to-day activities and the noises of city life. We just wanted peace on our own terms. I went to look for walking shoes so that I could walk comfortably. I had it all planned and decided to carry it out to the letter. The theme chosen was taken from Exodus 19:4-6 — “He will raise you up, on eagle's wings, bear you on the breath of dawn, make you to shine like the sun and hold you in the palm of His nd.”

However before going to the mountain, I discoved that the bottom of one of my es was open. I needed a needle to sew it. I went into the director's office to borrow eedle and thread. As soon as I saw the sister in charge, she asked me if I would e to go up to Ghost Town with some seminarians from abroad and said that she ıld give me two free tickets. I was overwhelmed yet feeling a bit guilty because ould not carry out what “I” had planned.

Yet I let it go and the moment I allowed that to happen I felt elated. We stood he foot of the hill,facing the high mountain. I prayed silently the words that I knew ore: “Dear Lord, give each person a mountain to rescue them from the plain.”

Suddenly I was told to wait for a chairlift, I was not yet ready when I felt myself ng pushed back and up onto the chairlift. Before recovering my breath, I was braced by the arms of the chair which reminded me of the words of Exodus which me at full force. “He will raise you up on eagle's wings.” This is it. What a sation it was! I was truly on eagle's wings as I looked down into the valley green dotted with colorful flowers. What a breathtaking picture of beauty that I saw!

Beyond the horizon, the sun rose in its magnificent splendor, throwing its powerful golden rays onto me. “He will bear you on the breath of dawn, make you to shine like the sun and hold you in the palm of his hand.” On the top of the mountain, a photographer took my picture. The feeling of being captured by God took hold of me. I knew then, I was loved deeply by Him — an unseen photographer.

I could not describe the inner peace and the joyous surrender that possessed me. The day was for me one of the happiest that I experienced. I grew stronger with commitments. Since then I have become more sensitive to other moments of grace which perhaps I was not sensitive to before this experience. One moment of recognition will undoubtedly lead to another. Once you have tasted the sweetness of the Lord, you will look for no other tastes. Once you drink the quality wine, other drinks will no longer matter anymore.

With this I want to conclude with a short story taken from Anthony de Mello's One Minute Wisdom.

“Don't look for God.” said the Master. “Just look and all will be revealed .”

“But how is one to look? Each time you look at anything, you see only what is there and nothing else.”

The disciples were bewildered, so the Master made it simpler: “For instance: when you look at the moon, see the moon and nothing else.”

“What else could one see except the moon when one looks at the moon?”

“A hungry person could see a ball of cheese; a lover, the face of his beloved.”

Handmaids Sister Cecilia Tong is the director of the Vietnamese Apostolate for the Diocese of Charlotte.

Vietnamese Catholic Community News

Holy Week Schedule

Good Friday Ceremony and the Way of the Cross at Our Lady of Consolation in Charlotte at 6:30 p.m. on April 17.

Holy Mass and Baptism for 10 adults on Easter Sunday April 19 at Our Lady of Consolation beginning at 3 p.m.

Commemoration of 17 years of the fall of Saigon

Redemptorist Father Rev. Vang Cong Tran will offer Holy Mass for all the Vietnamese at St. Thomas Aquinas Church on April 26 at 3:30 p.m. Refreshments and folk songs remembering Vietnam will follow.

Dinner Dance

Fund Raising dinner dance with the chosen theme: “Gratitùde to our mothers” will take place at Haid Hall at Belmont Abbey College on May 9 at 5:30 p.m.

Cursillo for Women

Three Vietnamese women: Mrs Nang Ta, Mrs Amy Long and Miss Kim Anh together with two Vietnamese sisters, Handmaids Sister Theresa Hue Cam and Handmaids Sister Cecilia Tong thi Trung Hieu, Director for Vietnamese Ministry, will go to Charleston, W.Va., with the English Cursillo May 14-17.

Women (From Page 2)

treatment of each topic and still keep the document of reasonable reading length, he said.

He said a chief focus of the proposed pastoral — that sexism is sinful — remains an alien concept to many U.S. Catholics. “It's never been thought of as such. Some people wouldn't even think of (sexism) as a fault.

He said a decision to change the document to a statement of lesser authority — as was urged by many participants in Rome — would have to be made by the whole body of bishops.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

DLS, ITM

EMPLOYMENT OPPORTUNITIES

Position Open: St. Thomas Aquinas in Charlotte is looking for a part-time music director. Prerequisites include: knowledge of Catholic liturgy, must be both an instrumentalist and vocalist. Salaried position. Interested persons should call the parish office at (704) 549-1607 to arrange an interview with the priests of the parish. Further information available upon request.

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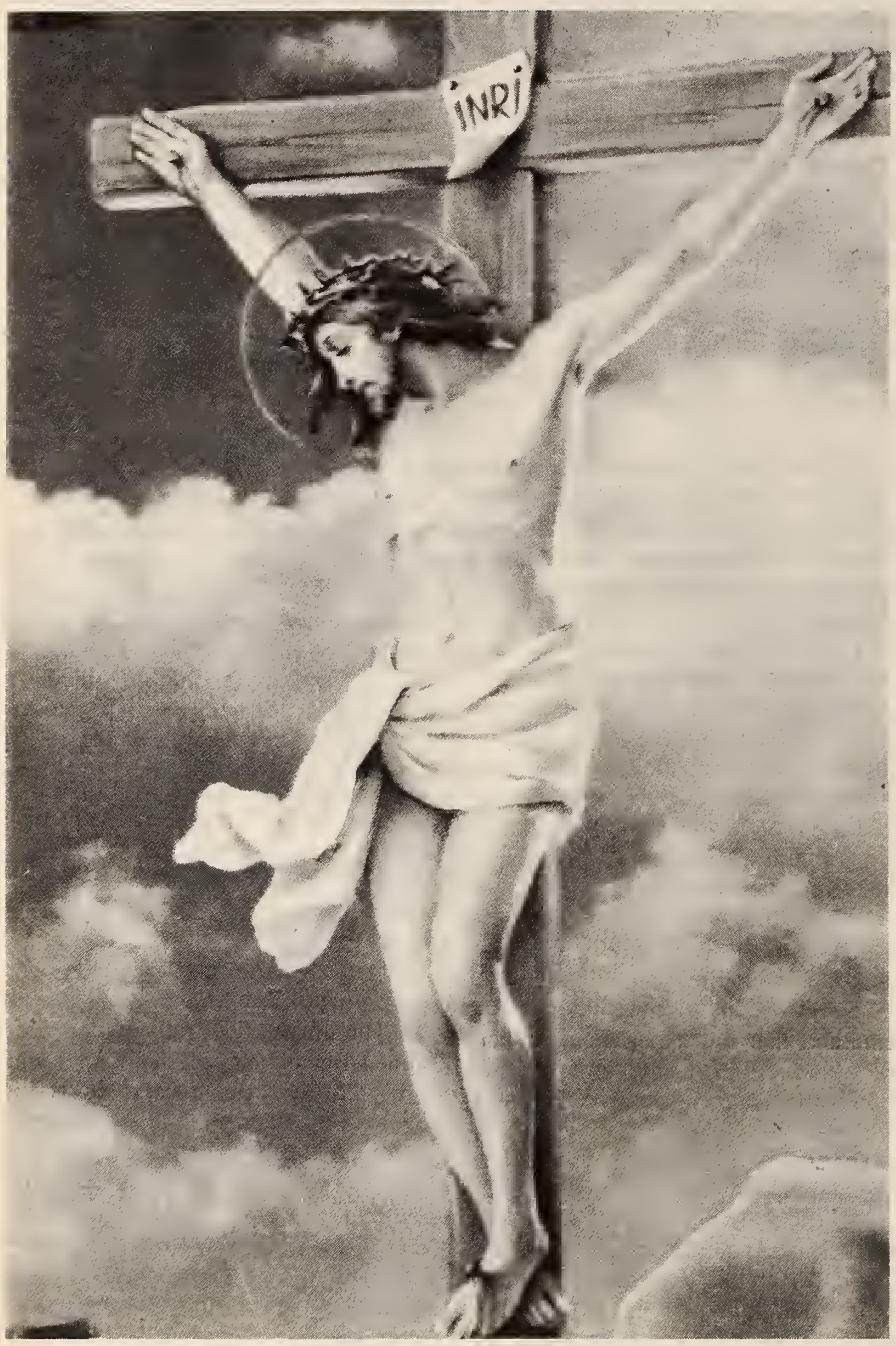

Cuando llegaron al lugar llamado Calvario, le crucificaron allí y a los dos malhechores, uno a la derecha y otro a la izquierda. Jesús decía: "Padre perdónales porque no saben lo que hacen", dividieron sus vestidos y echaron suerte sobre ellos. (Lc. 23, 33-34)

Tierra Santa

Una mirada de amor desde el Calvario

Por PADRE SILL RUEDA

La última mirada de Jesús desde el Calvario, fue una mirada de amor y de compasión, no solo para quienes lo maltrataron, o para los pocos discípulos y mujeres que lo seguían, sino para todo el género humano, que como El mismo lo había dicho, andaban dispersos como ovejas sin pastor.

Jesús muere de nuevo en la cruz, por nuestros pecados. Ese acto de amor, nunca los hombres, lo entenderémos y más aun cuando andamos tan preocupados en la vida por cosas valadíes.

La muerte inhumana y dolorosa de Cristo en el madero de la cruz, un viernes santo, fue la culminación de la misión a El encomendada por su Padre y por lo tanto fue como la bandera de la salvación, plantada en el monte del Gólgota.

Desde allí su mirada era serena y triste, llena de perdón y amor hacia los hombres, por quienes moría desde la cruz. La oscuridad del día era cada vez más larga, se apagaba la vida que había encendido la luz del mundo. Era una hora de vencimiento y a la vez de conquista. Era una hora solemne que se debatía entre dos mundos, el humano y el divino, pues quien moría alli era Dios mismo hecho hombre. Su sangre se derramaba en el calvario, como un sarpullido de claveles o como la sangre de los primeros corderos llevados al altar para el holocausto.

Esa mirada de amor de Jesús a cada uno de nosotros en el momento de su muerte sigue hoy tan viva como antes. Nos mira desde la cruz y nos interroga. Nos mira y nos perdona. Nos mira y nos da fuerzas para seguir adelante. Nos dice que vale la pena entregar la vida por lo demás y que en el servicio a los otros esta la verdadera felicidad.

Cristo sigue hoy muriendo en una cruz cuando se comenten en el mundo injusticias, cuando no se respetan los derechos humanos, cuando se coharta la libertad en las naciones, cuando se interrumpe la vida y no dejan nacer a los niños, cuando hay maltratos en los hogares, cuando la venganza y el odio reinan por el mundo y las consecuencias son fatales. Es allí cuando Jesús sigue muriendo y mirandonos fijamente desde el calvario.

Jesús el amor eterno, fue asesinado por odio. Sin embargo, aún en la hora de muerte, El contestó a la malicia de sus enemigos con la oración a su Pad "Perdónales porque no saben lo que hacen". Su amor hacia nosotros es mas gran que su muerte, por eso el árbol de maldición se trasformó en el árbol de la vida q sigue hasta hoy iluminando al mundo.

Hoy en la Iglesia del Redentor en Jerusalén, al final de la via dolorosa, don se conmemora el Calvario, leemos allí, en una placa en la pared, algo que sinteti el viernes santo: "A Jesús sólo podemos darle gracias por su redención cuan elegimos seguir su camino de amor, el amor que no elude el sufrimiento, pero sacrifica y aún ora por sus enemigos ".

La Verdad

Por RENÉ LÉON

El que ama la verdad sin caridad, es falso e intolerante. La caridad sin la verda carece de consistencia. Algunos identifican la verdad con su propio criterio y el aquellos que piensan igual. pero cuando alguien piensa lo contrario, ellos no colocan en el papel del otro. Sin preocuparse por entender el punto de vista de l demás.

Es preciso también aprender a comprender que la realidad ofrece aspect diferentes y que no importa el saber de un hombre, él solo alcanza a percibir, si sólo una pequeña parte de esa realidad.

El que ame la verdad esta obligado a tener presente los límites del conocimien y a reconocer también la parte de la verdad de otros, sin por esto negar lo que se acep por verdadero. Por eso el hombre tiene derecho y obligación de seguir su concienc y por lo tanto, el derecho a que su independencia sea reconocida y respetada p todos.

Nuestros Hijos

Por CARMEN CALVAR

Ayer, duarnte la misa estaba yo muy concentrada escuchando la homilía Padre Silverio. De repente oí a mi costado derecho a un bebé que ya cansad frustrado de estar en una misma posición (o sabe Dios que razón) rompió a llo amargamente. Los padres del mismo trataron por todos los medios de silenciar a linda criaturita pero esta quería de todas maneras cambiar su medio ambiente.

Pasaron por mi mente en un segundo mil y un pensameintos (esta mojado, tie sueño, tiene hambre, esta aburrido, que lindo esta, ! alivien a esa criaturita de miseria...) y al final simplemente sonreí al saber que yo también he pasado por dos veces y que quizás alguien en la misa se hizo los mismos comentarios mío

Pero además de todo eso y pensando en los tiempos precarios en que vivimo donde la presencia de Dios en nuestras vidas se hace cada día más necesaria) apla a esa joven familia que desde el principio de la vida de su hijo le enseñan que h más en la vida que lo que ven y que " el hombre no vive solo del pan".

Puede que a algunos les moleste la voz de un pequeñín en medio de una homil pero hay que pensar que ese pequeñín es la nueva adición a la familia de Dios en tierra y que las bendiciones que descienden sobre nosotros en la celebración de u liturgía, descienden por igual sino doble sobre esa criaturita. Sería muy fácil retira de la Iglesia porque un bebé llora o empieza a caminar y se ríe o habla. P recordemos que Jesús nunca le dió la espalda a los niños puesto que estos conoc perfectamente el camino al Padre.

Llenémonos de paciencia si se dificulta un poquito oír a nuestro Sacerdote en u homilía por un bebé llorando. Alegrémonos que entre nosotos (la familia de Cris esta un hermanito nuevo que sus sollozos pronto se convertirán en las mism oraciones que nosotros rezamos con fervor.

Nina hispana durante la Sta. Misa en S. Patricio. Foto por JOANN KEA

Pascua 1992

s queridos hermanos y hermanas en Cristo:

A través de esta Semana Santa, vamos a conmemorar con gran amor, la pasión, sufrimiento y la muerte de nuestro Señor. Y después en la Vigilia Pascual del ado santo y del domingo de Pascua, vamos a celebrar con gran entusiasmo Su surrección de la muerte y su victoria sobre el pecado.

Esta gran fiesta de Pascua llega a tiempo con alegría y poder a entusiasmar el iritu humano.

Los largos días frios del invierno han pasado y por fin han llegado los colores llantes de la primavera como anunciando algo. Cuando vemos el sol brillando, plandeciendo y calentando y los árboles verdes con nuevas hojas, cuando la tierra ta los rojos, amarillos y violetas de las flores y los pájaros estan vivos cantando, muy difícil para nosotros no experimentar una gran sensación de esperanza, una isación de un nuevo comienzo que realmente pertenece a la familia humana.

Pero mucho más de lo que compartimos y nos alegramos con el tiempo de scua, lo encontramos profundamente con el magnífico milagro de la resurrección Cristo y esta es la razón de nuestro regocijo.

Intimamente ligada con la resurrección esta la vida, sufrimiento, pasión y muerte la cruz del Señor. Y su resurrección es el complemento que le da sentido y unidad propósito de la vida de Cristo.

podemos permitir que la Pascua este separada del Viernes Santo. La Cruz y la surrección son nuestras respuestas cristianas al problema del espiritu del mal que plagado la humanidad desde el comienzo de los tiempos. Pero el misterio de la iz y la resurrección nos enseña a nosotros dos cosas: Que el bien finalmente y isivamente triunfa sobre el mal, pero el triunfo es ganado a un costo personal rible.

Que es este Cristo resucitado, por lo tanto, quien nos sostiene en la realidad de estras dificultades diarias, de nuestros problemas y persecuciones que el mundo anta contra nosotros?

Es este Cristo resucitado quien nos recuerda, que nosotros también resucitarémos la muerte y gozarémos de una vida eterna con Su Padre. Y es este Cristo resucitado ien nos llama a una relación más cerca e íntima con El y nos recuerda que nos emos ayudar los unos a los otros; laicos, religiosos y ordenados, todos los que mponemos esta Iglesia de la Diócesis de Charlotte.

Durante estos días santos del año, mi oración será, que la luz de Cristo brille en la uno de nosotros, no solamente en el domingo de Pascua cuando cantamos lelluia Alelluia Cristo ha resucitado! sino también cada uno de los días y mingos del año hasta nuestra propia resurrección.

Que la bendición de estos días de Pascua y la bendición de Cristo Resucitado, con ustedes ahora y para siempre. Dios los bendiga a todos.

+ John F. Donoghue

Reverendisimo John F. Donoghue
Obispo de Charlotte

rk (From Page 2)

llowstone, Mont., writes a column the spirituality of nature. Parishioner ry McBroom is a staff reporter. She ce filled a similar post at the *Island rk Bugle*.

Other features included a column Bea Little Deer, a Catholic and a medicine woman from the Crow Indian reservation in eastern Montana, and a "Beating Addictions'' page, where individuals write about their struggles to overcome addictive behaviors.

Subscriptions at $20 a year can be obtained by writing to the *Yellowstone Gateway Post*, HC 66, Box 67A, Island Park, ID 83429.

Crosswinds

Crosswinds is a series of articles written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

This story is about a young teenage girl, who has eight brothers and sisters. Her parents are alcoholic and she is the cook, cleaner, baby sitter and truly the "mother" of all these children. With all these inappropriate home responsibilities and parenting tasks, she has a hard time attending to her school work. She has never really had a childhood or been a carefree teenager.

In meeting with her for support and counseling, she never fails to smile or laugh during the session, because she knows God is taking care of her (even though her parents are not). Somehow, she feels very loved and that she will make it through these years as a true survivor.

When she grows up, she wants to work in one of the helping professions to assist children like herself who live in dysfunctional families. She is a true inspiration to me and never fails to make my day! I, too, know that God is watching over her and will never send her something too broad for her shoulders to carry.

Dance (From Page 6)

with the cross on which their Savior was hung, simultaneously comforting one another in their brokenness.

During a choral performance of Bob Dufford's "Behold the Lamb of God," the risen Christ returns and His followers, both the cross bearers and the dancers, trail behind, dressed in white, moving gracefully, healed in Christ's presence among them. It was this scene that the joy and truth of Christ's resurrection was communicated most powerfully.

Mercy candidate Lisa Atkins, one of the seven dancers, commented on her first liturgical dance experience by praising liturgical dance as a format for the prayer experience. She commented that "this is a wonderful way to wholly unite myself with God in spiritual dance."

Saint Joseph Sister Kathy Boyle remarked that the experience for her was, "prayerful ... and hopefully in sharing that prayer it was a prayer experience for others."

It was CCHS student Theo Abbott, who participated as a cross bearer, who commended Sister Larretta for her efforts and dedication to the spirit of Christ's Passion expressed through dance. Abbott said "Sister Larretta has worked very hard to make this a reality. We've been practicing every Monday night for weeks and it's great to see that so many people came and were a part of Sister Larretta's prayer. All of us (dancers and cross bearers) came together in dedication to her vision of Christ's Passion."

Denver (From Page 3)

tremendous potential" a papal visit offers for evangelization; its convenient facilities; its attractive location to U.S. Hispanic communities and Central America; because as a mountain state it "conveys the image of youth and vitality," and because the pope has never visited the Rocky Mountain region.

The Aug. 11-15 rally will be designed for young people ages 13-29, and will be preceded by a three-day youth forum involving some 250 young adults from 70 countries. The official theme of the encounter is taken from Jesus' words in St. John's Gospel: 'I came so that they might have life, and have it more abundantly.'

DESCUBRE La Fe

21. ¿ADEMÁS DE LOS SACRAMENTOS, DE QUÉ OTRA MANERA NOSOTROS REZAMOS?

La Iglesia estimula la oración y las devociones privadas. Entre las oraciones que cada católico debe saber están el Padre Nuestro, el Ave María, el Gloria, el Credo, el acto de contrición, los actos de fe, esperanza y caridad, las oraciones de antes y después de las comidas, las de la mañana y las de la noche.

La Iglesia promueve entre sus miembros el enriquecimiento espiritual por medio de devociones tales como visitas al Santísimo Sacramento, oraciones al Corazón de Jesús (incluyendo la devoción de los Primeros Viernes de mes), el Via Crucis, el Rosario y otras devociones a María y los santos.

Los católicos son también estimulados y asistidos por la Iglesia para desarrollar formas de meditación y oración mental. Jesús nos dió ejemplo de oración. "El se retiraba a lugares desiertos para orar." (Lucas 5:16; cf Mateo 26:42-44; Marcos 14:35; Lucas 22:32, etc.)

La vida de oración se alimenta de lecturas espirituales, retiros, días de reflexión, misiones parroquiales, participación en grupos que cultivan la oración.

De una manera muy especial, los hombres y mujeres de las comunidades religiosas dan testimonio y contribuyen a la vida espiritual del Pueblo de Dios observando los votos de pobreza, castidad y obediencia, siendo ejemplos, compartiendo sus vidas de oración y participando en actividades apostólicas de gran valor como los misioneros, maestros y trabajadores sociales y esos que trabajan con los enfermos.

22. ¿CÓMO NOS ASEGURA JESÚS QUE LAS ENSEÑANZAS DE LA IGLESIA SON SUS ENSEÑANZAS?

Jesús le dió a los apóstoles y sus sucesores--el Papa y los obispos--la misión de enseñar con su autoridad a los pueblos de todas las épocas. Él les confió a ellos y a sus sucesores la sagrada tarea de interpretar auténticamente la Palabra de Dios, ya sea en forma escrita o como tradición. Esta autoridad para enseñar, conocida como magisterio, es ejercida en nombre de Jesucristo bajo la guia del Espíritu Santo.

Según el pueblo de Dios de cada época refleja, por medio del Espíritu, las verdades contenidas en las Sagradas Escrituras, crece allí un entendimiento más completo de las enseñanzas de Jesús. Esto capacita a los líderes de la Iglesia, el magisterio, con la ayuda del Espírito Santo, a aplicar con autoridad las enseñanzas de Jesús al mundo en que vive. Esta es la forma en que el Señor continúa su revelación en cada época. Ahora bien, este magisterio no está por encima de la palabra de Dios, sino a su servicio, enseñando sólo lo que ha sido transmitido, en cuanto que, por divino mandato y con asistencia del Espíritu Santo, piadosamente lo oye, santamente lo guarda y fielmente lo expone, y de este depósito de la fe saca todo lo que propone para ser creido como divinamente revelado.

Es pues evidente que la sagrada tradición, las Sagradas Escrituras y el magisterio de la Iglesia, por designio sapientísimo de Dios, se traban y asocian en si de forma que uno no subsiste sin los otros, y todos juntos, cada uno a su modo, bajo la acción del Espíritu Santo, contribuyen eficazmente a la salud de las almas. (*Constitución Dogmática Sobre la Divina Revelación*, 10, Concilio Vaticano II)

Diocesan News Briefs

Exploring Feelings And Emotions

CHARLOTTE — St. John Neumann is offering a five-week series, "Exploring Feelings and Emotions In Christian Living," Monday evenings starting April 27 and concluding May 25 from 7:30 p.m. to 9 p.m.

The series is designed to provide reflection on Sister Mary Michael O'Shaughnessy's book by the same title. Mercy Sister Donna Marie Vaillancourt, co-director of Mercy Institute, will serve as program leader. For more information, call Cindy Cook at (704) 535-4197.

Religious Vocations

ARDEN — An Evening Together for Catholic Youth Groups to explore religious vocations is planned for Sunday, May 3 from 6 p.m.- 8 p.m. at St. Barnabas Church. For more information, call Cathie Stout, (704) 684-6098.

Charity Golf Tournament

CRAMERTON — The Gastonia Jaycees are sponsoring the 2nd Annual Golf Tournament May 4 to benefit Holy Angels, a home run by the Sisters of Mercy for the mentally and physically handicapped in Belmont.

The tournament will be at the Cramer Mountain Country Club in Cramerton. Hole-in-one prizes are a 1992 Chevrolet Lumina Eurosport from McKenney Chevrolet and two round-trip continental U.S.A. tickets courtesy of USAir.

The public is invited. Cost is $75 a person. For more information, call Ryan Meredith at (704) 861-0425 or Tom Schieber at (704) 853-6270.

Upcoming Diocesan Events

April 19 Easter Sunday
Check local parish schedules

April 25 KOC/Family Trip to
Tweetsie Railroad, Holy Spirit
Denver 9:00 am
Tony Fea (704) 732-2597

April 26 Parish Casserole Dinner
St. Margaret Mary, Swannanoa
Following 11:00 am Mass
Mrs. Willie Haskins (704) 686-5807

May 1 Dream Auction
Bishop McGuinness High School
Pete Hines (919) 725-4247

May 1 - 3 Engaged Encounter
Catholic Conference Center, Hickory
Jane Anklin (704) 377-6871

May 2 Lay Ministry Training
"Social Ministry"
Catholic Conference Center
10:00 am - 4:00 pm
Sr. Timothy Warren, RSM
(704) 334-1805

May 2 Lay Ministry Training
"Christian Morality"
Our Lady of Grace, Greensboro
10:00 am - 4:00 pm
Sr. Timothy Warren, RSM
(704) 334-1805

May 2 7th and 8th Grade Dance
Bishop McGuinness High School
7:00 p.m. - 10:00 pm

Inactive? Alienated? Angry?

GREENSBORO — Catholics who have parted company with the Church over new changes, old rules, a marriage situation, hurt feelings or any other reason are invited to an open meeting Monday, April 27 at 9:30 a.m. or 7:30 p.m. at the Franciscan Center, 233 N. Greene St., Greensboro. Each session will last about an hour. Active Catholics, please let them know.

For more information, call Walt Edwards, (919) 282-4147.

Annual Rosary Day

CHARLOTTE — The 32nd Semi-Annual International Family Rosary Day will be at St. Vincent de Paul Church Sunday, May 3 at 3 p.m. The speaker is Benedictine Abbott Oscar Burnett of Belmont Abbey.

Pilgrimage Of Trust

DAYTON, OHIO — Thousands of young adults are expected to attend "Pilgrimage of Trust on Earth" in Dayton May 21-25. At the invitation of the National Conference of Catholic Bishops, the Protestant Monastic Community of Taize, France, known for its huge ecumenical gatherings in Europe and Asia, is leading the pilgrimage.

Father John Hoover, director of Elijah's Cave Retreat House in Highlands, is coordinating diocesan efforts to form a group pilgrimage to Dayton.

Cost is $90 and includes housing and meals. Registration deadline is April 30. To register, write Father John Hoover, P.O. Box 543, Highlands, N.C. 28741 or call (704) 526-2418.

Celebrity Roast

GASTONIA — St. Michael is presenting a celebrity roast of Father George Kloster, St. Michael's pastor, in the parish center Saturday, May 2 beginning at 7 p.m. Participants include Bobby Cremins, head basketball coach of Georgia Tech, area ministers, parish members, and television and radio personalities.

Cost for the dinner, catered by the City Club of Gastonia, is $20 per person. Tickets must be purchased by April 27. Proceeds will go to St. Michael's School development fund.

Special Olympics

BLACK MOUNTAIN — The steering committee for Swannanoa Valley Special Olympics is looking for volunteers for the May 8 special olympics on the campus of Black Mountain Center, a state facility for the handicapped.

Volunteers are needed the day of the games to help with events and to award medals to athletes. Churches or organizations are needed to provide refreshments, such as popcorn, ice cream or fruit. Musical entertainment, clowning, puppetry and dancing are also welcome. A cash donation would help provide medals, sweatsuits, T-shirts, stop watches, pennants and other game items.

For more information, call the Swannanoa Valley Special Olympics at (704) 669-3152.

Charismatic Conference

HICKORY — "Prepare Ye the Way of the Lord" is the theme for a charismatic conference at the Catholic Conference Center April 24-26. Presenter is Father Edward Wade, who has spent the last several years in Northern Ireland working with youth and is a founder of the Fraternity of Priests, a renewal movement for priests in Ohio.

For more information, call Carol Flynt at (704) 331-1709 or (704) 377-6871.

Respect Life

CHARLOTTE — Charlotte Crisis Pregnancy needs volunteers. The next volunteer training program is April 27 through May 1 in the evenings. For more information, call (704) 372-5981.

United For The Faith

CHARLOTTE — The monthly meeting of Catholics United For The Faith is April 24 at The Catholic Center, 1524 E. Morehead St., Charlotte. The meeting will begin with the rosary at 7:30 p.m. Afterward, the credo of the people of God as issued by Pope Paul VI will be studied.

All are invited to attend. For more information, call (704) 364-9568.

Prolife Yard Sale

GREENSBORO — Prolife Action League of Greensboro is sponsoring a fundraising yard sale at St. Benedict Church Saturday, May 2. All proceeds will be used in the league's fight to save unborn babies.

Items for the sale will be collected Sunday, April 26, after Masses. People who have large items to be picked up, call Bette Walter, (919) 643-7462. If you have a truck and can help or need more information, call Kathy Conowall, (919) 288-7127.

MECKLENBURG AREA CATHOLIC SCHOOLS
OPEN POSITIONS FOR SCHOOL YEAR 1992-93

- Principal - St. Patrick's
- Director of Religious Formation
- School Psychologist
- Resource Teacher at each school (special education/learning disabilities background required)
- School Nurse

CCHS - Math/Computer; English; Science

ST. ANN - Kindergarten; Spanish

ST. GABRIEL - 1st Grade

OLA -
PK (certified teacher)
K-8 - all grade levels
Art; Computer; Counselor; Librarian; P.E.; Spanish; Music

ALL SAINTS -
K-7 - all grade levels
Art; Computer; Counselor; Librarian; P.E.; Spanish; Music

Send letter requesting an application form to the Catholic Schools Office, 1524 E. Morehead St., Charlotte, NC 28207, Attention: Arlene (sorry, phone calls requesting applications will not be honored).

Life Group

ASHEVILLE — Catholics For L group meets at St. Lawrence Church second Thursday of each month for 6 p.m. Mass, followed by shared edu tion and a support meeting. Visitors welcome.

The 11th Step

HOT SPRINGS — The Jesuit Ho of Prayer is sponsoring an Alcohol Anonymous retreat based on the 1 step of the 12-step AA program; seek God through regular prayer, ask to know God's will for you and ask too for the strength to carry out Go plan."

The May 1-3 retreat can accomn date 15 men and women. For m information or to register, write the suit House of Prayer, P.O. Box 7, Springs, N.C. 28743, or call (704) 6 7366.

Interdiocesan Dialogue

MURPHY — St. William Chu is sponsoring "Once Upon a Time, presentation to demonstrate effect storytelling aids for religious educat April 25 from 10 a.m.- 3 p.m. Brin bag lunch; beverages will be provid

The Catholic News & Herald w comes parish news for the diocesan ne briefs. Good photographs, preferal black and white, also are welcon Please submit news releases and pho at least 10 days before date of publi tion.

FOUR GREAT NAMES to KNOW

MITSUBISHI
MITSUBISHI MOTORS
6951 E. Independence
531-3131

HONDA
7001 E. Endependence
535-4444

HYUNDAI
4100 E. Independence
535-4455

THE LaPOINTE DEALERSHIPS

WHERE YOU ALWAYS GET YOUR MONEY'S WORTH!

F.J. LaPointe, President
Member of St. Gabriel's

World and National Briefs

uns Want Canonical Status r New National Group

WASHINGTON (CNS)—A group U.S. nuns is seeking formal recogni- n by the Vatican as a national associa- n separate from the Leadership Con- rence of Women Religious. Currently, ly the LCWR has canonical status as e official representative of non-clois- red orders of U.S. nuns. According to ominican Sister Donna Markham, CWR president, communities repre- nted by the LCWR hold a member- ip of 94,000 of the estimated 100,000 omen religious in the United States. e women religious who want their n association are not affiliated with CWR and represent groups which have ganized alternatives to LCWR start- g 20 years ago.

stin Synod Wants More Emphasis n Schools, Special Groups

AUSTIN, Texas (CNS)—The Dio- se of Austin's second Synod urged re help for Catholic schools and their dents and the creation of specialized nistries for groups within the dio- se. About 400 delegates reviewed 281 commendations covering a wide range church policies during the March 25- synod. One recommendation re- ved from the final documents asked t the age of 7 be the age of confirma- n in the diocese. Currently, most par- es in the diocese confer the sacra- nt in the recipients' teen years.

oup Says Pope Given Petition To move School's Catholic Label

WASHINGTON (CNS) — Lead- of a group trying to remove orgetown University's Catholic sta- said they have sent a formal petition Pope John Paul II to have orgetown's Catholic identity revoked. e Georgetown Ignatian Society, formed to protest the presence of an abortion-rights student group on campus, said in an announcement that the petition was submitted "with elaborate supporting statements." Attorney Manuel Miranda said the petition was also sent to four Vatican congregations that could be "tangentially involved" in the case.

Iowa Bishop Denies Charges Of Sexual Abuse Made In Lawsuit

DAVENPORT, Iowa (CNS) — Bishop Gerald F. O'Keefe of Davenport has denied charges by two women who claim in lawsuits that he sexually abused them 30 years ago. Bishop O'Keefe, 74, announced April 3 that he has been sued by two women who allege he abused them when he was auxiliary bishop of the Archdiocese of St. Paul and Minneapolis and rector of the Cathedral of St. Paul. "The most important thing for you to know is that I absolutely did not abuse these women," Bishop O'Keefe said the next day in a statement that he asked priests of the Davenport Diocese to read at all weekend Masses April 4-5. Two separate lawsuits have been filed against Bishop O'Keefe in Ramsey County District Court in Minnesota. The Archdiocese of St. Paul and Minneapolis and the Cathedral of St. Paul have been named as defendants.

Guidelines May Help Communities Fight Hunger, Witnesses Say

WASHINGTON (CNS) — American cities should be assisted in grassroots efforts to eliminate hunger problems that are more widespread than at any recent time, according to witnesses at a congressional hearing. In testimony before the House Select Committee on Hunger, J. Larry Brown, professor of nutrition and health policy at Tufts University in Massachusetts, said a poll due to be released in mid-April shows Americans blame the federal government for not solving the nation's hunger problem. The hearing centered around a House concurrent resolution recommending 14 steps communities can take toward eliminating hunger.

Catholic, Protestant Rivalry Erupts In Southern Mexico

MEXICO CITY (CNS) — Longstanding tensions between communities of Catholics and Protestants in southern Mexico came to a head in a violent, pitched battle which left more than 50 wounded, three of them seriously, and forced thousands of others to flee their homes. The riot flared when a group of 8,000 men from the indigenous village of San Juan Chamula in Chiapas attacked a Protestant shantytown in nearby San Cristobal de las Casas, according to reports from the diocese of that city. The Protestants are mostly former residents of San Juan Chamula, expelled for challenging political and religious hierarchies there. The Diocese of San Cristobal de las Casas condemned the attack.

Yugoslavian Air Force Jets Bomb Targets Near Medjugorje

ROME (CNS) — Yugoslavian air force jets bombed targets near the Marian sanctuary of Medjugorje, sending pilgrims dashing for cover in the church basement, Italian press reports said. The attacks came during increased ethnic violence in Bosnia-Herzegovina, a republic that had escaped much of the earlier fighting during the breakup of the Yugoslav federation. On April 7, air force planes bombed armaments factories in Citluk and Siroki Brijeg, reportedly killing several people. Both towns are located next to the village of Medjugorje, the controversial site of alleged Marian apparitions since 1981. In the United States, the New Jersey-based Merciful Mother Association, which coordinates pilgrimages to Medjugorje, reported that the cathedral in nearby Mostar had been hit by artillery on April 5.

Post-Synodal Document Is Letter Of Hope, Says Vatican Official

VATICAN CITY (CNS) — Pope John Paul II's post-synodal document on the formation of priests is a letter of hope and a gift to the world's priests, said participants in a Vatican press conference. The apostolic exhortation *Pastores Dabo Vobis* (*I Will Give You Shepherds*) does not pretend there are no problems facing the church and its priests, "but it faces them with hope," said Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue. Cardinal Arinze was one of the members of the 1990 world Synod of Bishops on priestly formation who attended an April 7 press conference to release the document.

U.N. Envoy To Libya Meets Privately With Vatican Official

VATICAN CITY (CNS) — A U.N. special envoy met privately with a high-ranking Vatican official to discuss the world organization's vote to impose sanctions on Libya in a dispute involving airline terrorism. The April 6 meeting between the envoy, Vladimir Petrovski, and Msgr. Claudio Celli, deputy secretary for Vatican relations with states, came a week after Vatican and Libyan officials met to discuss problems caused by Libya's failure to turn over six suspects in the bombings of two civilian airplanes. The April 6 meeting was held "within the framework of the normal relations between the Holy See and the United Nations," said Msgr. Piero Pennacchini, Vatican spokesman.

DISCOVER the faith

21. HOW ELSE DO WE PRAY IN ADDITION TO THE SACRAMENTS?

The Church encourages private prayer and devotions. Among the prayers every Catholic should know are the Lord's Prayer, the Hail Mary, the Glory Be, the Apostles Creed, an Act of Contrition, Acts of Faith, Hope and Lope, Meal Prayers, Morning and Evening Prayers.

The Church encourages her members to be spiritually enriched by such devotions as visits to the Blessed Sacrament, prayers to the Sacred Heart (including the First Friday devotions), the fourteen Stations of the Cross, the Rosary and other devotions to Mary and the saints.

Catholics are also encouraged and assisted by the Church to develop forms of meditation and mental prayer. Jesus gave us the example of prayer. "He often retired to deserted places and prayed" (Luke 5:16; cf. Matthew 26:42-44; Mark 14:35; Luke 22:32; etc.)

The prayer life is enhanced by spiritual reading, by retreats, days of recollection, parish missions, participation in pious groups that cultivate prayer.

In a very special way do the men and women of religious communities witness and contribute to the spiritual life of the people of God as they observe vows of poverty, chastity and obedience, witness and share their prayer lives and engage in highly valued apostolic activities, such as those of missioners, teachers and health care and social workers.

22. HOW DOES JESUS ASSURE US THAT THE CHURCH'S TEACHINGS ARE HIS TEACHINGS?

Jesus gave the apostles and their successors--the Pope and the bishops--the mission to teach with His authority the people of all ages. He entrusted to them and their successors the sacred task of authentically interpreting the Word of God, whether in its written form or in the form tradition. This teaching authority, known as the magisterium, is exercised in the name of Jesus Christ under the guidance of the Holy Spirit.

As the people of God of each age reflect in the Spirit upon the truths contained in the Sacred Scriptures, there grows a more complete understanding of Jesus' teachings. This enables the leaders of the Church, the magisterium, by the help of the Holy Spirit, to apply authoritatively Jesus' teachings to the world in which we live. It is the Lord's way of continuing His revelation in each age. The magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully.

By God's will, Sacred Scripture, sacred tradition and the magisterium of the Church are so connected that one cannot stand without the other. Under the Holy spirit, each in its own way contributes to the salvation of souls. (Vatican Council II, Dogmatic Constitution on Divine Revelation, 10)

Priests Renew Commitments To Church And Christ

By CAROL HAZARD
Associate Editor

CHARLOTTE - Fragrance filled the packed St. Patrick Cathedral as Bishop John F. Donoghue consecrated the chrism oil at a special evening Mass during Holy Week, the most sacred time in the Church.

The chief shepherd of the Diocese of Charlotte was surrounded by about 75 priests for the yearly consecration of the chrism of and the blessing of oils for catechumens and the sick.

The oils are a "sign of the divine energy working in our hearts," said Bishop Donoghue during the homily. "Through the sacraments of the Church, these oils shall bring about healing, dedication and consecration to our Lord."

From the huge vats, the oils were separated after the service into vials that will be used by the priests for special occasions throughout the liturgical year. Each parish and mission received three vials, one from each of the oils.

The priests came to the April 14 Chrism Mass not only for the consecration, but also to renew their commitments to the Church and to Christ, the Great High Priest.

"On this day, we also commemorate in a special way the birthday of our ministerial priesthood," said Bishop Donoghue.

"We are gathered together this evening in prayerful reflection to pray for priests and to join in the blessing of the holy oils, which represent the work of Christ's priesthood among us," said Bishop Donoghue.

Quoting Pope John Paul II, Bishop Donoghue said, "To be a priest means to enjoy special friendship with the mystery of Christ."

Priests are called to share Christ and his redemption with the world, said Bishop Donoghue. The calling, he assured his fellow priests, "does not rest upon our eloquence or intellectual capacity."

"We rededicate ourselves not simply to a demanding schedule nor merely to a long list of duties. Rather, we recommit ourselves to our oneness with the one priest, Jesus Christ."

Adam Hubbard, (center), carries oil to be consecrated. Zach Hubbard, (left), and Furhan Woods join the procession.

As priests, they are called to a "sacrificial style of life," said the bishop. "First and foremost, the Lord calls us to join our daily lives in union with His suffering and death. He asks us to bear the hardships of our ministry."

In addition, Jesus calls priests to lead lives "marked by a spirit of wholehearted obedience to His Church," said Bishop Donoghue. The obedience is evidenced in words and actions.

It is found in their "willingness to leave a happy assignment for a more difficult one," he said. And it is found in their commitment to Church teachings and conformity to discipline.

Priests are men of "dedicated and apostolic chastity," said Bishop Donoghue. "This chastity is a total pattern of thinking and acting and speaking. Chastity is not only of the body but also of mind and heart and speech... Through our chaste and priestly celibacy, we imitate Jesus Christ in whom we have been transformed and in whose name we act."

By making a public pledge, "we seek to unite ourselves ever more closely with Jesus Christ," said Bishop Donoghue.

The "loving ministry" to which priests are called is symbolized in the oils, he said. "Oil is a symbol of the anointing of the spirit."

The fragrant sacred chrism, or Christ oil, is used for baptisms, confirmations, ordinations, church and altar dedications, and other occasions. The oil of the sick is used to bring comfort and healing to those who are ill.

The new oils will be used immediately. Oils from the previous year will be burned.

Bishop Donoghue blesses the chrism (above).
Urns containing consecrated oils, (bel

CHRISM
OIL OF T

Using a bulb syringe, Deacon Curtiss Todd of Our Lady of Consolation suctions oil of catechumens from a vat into a vial for distribution to parishes.

Photos by
JOANN KEANE

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CATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 33 • May 1, 1992

nger Lickin' Good...

ley Fowler, president and founder of Our Lady of Consolation's Rosary Society, cooks chicken the society's eighth annual fundraiser at which 875 dinners were served April 26.

Photo by JOANN KEANE

iocese Participating In National vangelization Advertising Campaign

By CAROL HAZARD
Associate Editor

CHARLOTTE — Interested in ex- ing the Catholic way of life? Perhaps 've seen or heard advertisements invit- people with no church family to find out e about the faith.

The Diocese of Charlotte, in partner- with the Paulist National Catholic ngelization Assocation, is one of three eses participating in a national advertis- campaign to increase awareness about Catholic faith.

The multi-media campaign, which is occurring in Philadelphia and amazoo, Mich., was kicked off April 27 runs through May 3.

Locally, print ads are being carried in *Charlotte Observer* and radio spots are g aired on WSOC-FM, WPEG-FM WBT-AM/FM.

Interested readers and listeners are asked ial an 800 telephone number so they can ive at "no cost" and "no pressure" an rmative brochure and the first two pters in a series entitled "The Catholic y of Life."

"This is another way of evangeliza- ," said Spiritan Father Ed Vilkauskas, ctor of evangelization for the Diocese of rlotte. "It's another way of inviting ple to share their faith."

Parishioners are asked to participate in campaign by picking up brochures avail- at several Charlotte area parishes and ng them to friends, co-workers or neigh- s who might be interested in learning e about the Catholic faith.

"Can each one reach one?" asks Father kauskas. "This is a concrete way people become more involved in evangeliza- ."

Father Vilkauskas, pastor of Our Lady ourdes in Monroe, suggested including rlotte in the advertising campaign dur- a January meeting of the National Board atholic Evangelization.

Charlotte offered the opportunity to response in a small Southern diocese, Father Vilkauskas. The advantage to rlotte is gaining access to "the vast resources and input of the Paulists" for evangelization efforts, he said.

Father Vilkauskas is the contact person for people who respond to the ads and express interest in visiting nearby parishes. He will refer people to parishes near where they live.

If successful in Charlotte, media campaigns could be started in other parts of the diocese, said Father Vilkauskas.

Similar campaigns have produced excellent results, said Paulist Father Kenneth Boyack, director of the PNCEA. "We've seen overwhelming responses in the past. So, we expect the combined efforts of three dioceses to be equally successful in the attempt to make Christ and the Catholic Church better known and loved."

The media effort is coordinated by Paulist Fathers John Geaney and Larry Rice. Father Geaney, an award winning veteran of spot campaigns, is the host of a weekly radio program airing on WMAL in Washington. Father Rice is the producer of Paulist News Magazine, a weekly religious news radio program.

Archbishop Lyke Has Cancer Recurrence

ATLANTA - Tests at St. Joseph's Hospital have revealed that the kidney cancer which was discovered last year in Archbishop James P. Lyke of Atlanta has recurred in the lining of his right lung.

The 53-year-old Franciscan was admitted to the hospital April 24 with fluid in his lung. A biopsy revealed the cancer.

Dr. Carlo Fanco, an oncologist who is treating Archbishop Lyke called his prognosis "guarded" and "uncertain." He said he will begin immunotherapy. He said surgery is not possible and radiation and chemotherapy are not appropriate.

Franco said the archbishop will receive treatment as an outpatient and will be free to continue his administrative work.

Bishop Donoghue asks Catholics of the Diocese of Charlotte to remember Archbishop Lyke in their prayers.

Diocesan Support Appeal Surpasses Goal; Pledges Exceed $1.7 Million

By JOANN KEANE
Associate Editor

CHARLOTTE — The Diocesan Support Appeal made history on April 23, marking the receipt of more than $1.7 million in pledges. The 1992 DSA goal was $1,590,000, up 5.5 percent from 1991.

"This is a significant accomplishment," said Jim Kelley, diocesan director of development. "Never before in the history of the diocese has the DSA raised more than$1.6 million."

Kelley points out that because of monies raised, thousands of people will be helped in numerous ways. "Achieving the goal is not the end product. That's just the means to provide services to the people," said Kelley.

Msgr. John J. McSweeney, chancellor and vicar general, was deeply grateful for the generous response. "The people of the diocese realize the needs that are addressed by the many different ministries," said Msgr. McSweeney.

DSA funds are utilized by 23 agencies and ministries. The funds allow diocesan agencies and ministries to offer services to the people in the 89 parishes and missions across the diocese's 46 counties in Western North Carolina.

The ministries will continue, but at minimal budgets, said Msgr. McSweeney.

"Although the budgets would have been met through parish assessments, if the goal was not achieved, it would have forced the issue of seriously looking at the different ministries, and in the ways that services that are required may be better provided," said Msgr. McSweeney. "We still plan on reviewing all services carefully this year."

"Bishop Donoghue is well aware of the ever pressing needs upon parishes, as well as the ever increasing requests for assistance from the diocese," said Msgr. McSweeney. "We have to make some hard decisions to provide services that the Church is expected to provide, and continue to do them well. There are new needs constantly being expressed, that we are unable to address at this time."

"We are constantly calling for accountability, to care for the finances that the people entrust to us," said Msgr. McSweeney. "Accountability must be exercised in the parishes, the diocese, and ministries."

To date, 61 parishes and missions are over their assigned goals. "There are an additional ten parishes which are over 90 percent," said Kelley.

This year's campaign also includes a record number of givers. "Forty-eight percent of active households contributed, up 5percent over last year," Kelley said. Additionally, the average financial gift has increased over previous campaigns.

"In spite of the economic recession that so many of our families are living through, they still exercise generosity," said Msgr. McSweeney. "This was clearly indicated by some of our smaller parishes in rural areas who have been drastically affected by unemployment."

"People understand their gift makes a difference," said Mary Iyoob, associate development director. "Ninety-six percent of DSA funding goes directly to help people." Four percent is used for campaign expenses.

A large part of the DSA, said Iyoob, is educating people about the ways DSA agencies help people. "Once people realize the need, they step forward to help," said Iyoob.

In January, the campaign utilized *The Catholic News & Herald*, highlighting the services of many of the supported agencies, and officially kicking off the 1992 campaign.

Kelley said 112 lay presenters across the diocese spoke from the pulpit on Appeal Sunday.

For the first time in history, an eight-minute video was produced, showcasing four of 23 agencies. The video was shown across the diocese on Feb. 1 and 2. "The response to the video was very positive," said Kelley. "It helped people see in a more personal way, the impact their giving has on people's lives."

New Figures Show 1991 Was Mixed Year For U.S. Catholics

WASHINGTON (CNS) — If numbers were the measure of faith, the past year would have been a very mixed one for U.S. Catholicism.

The 1992 Official Catholic Directory, issued in April, showed an odd mosaic of ups and downs in the official yearly figures used to delineate church life across the nation.

(The figures for the Diocese of Charlotte, however, show more ups than downs as the diocese continues its growth. See editorial on Page 4.)

On the up side as of Jan. 1, 1992, were such numbers as: priestly ordinations, parishes, students in Catholic colleges and elementary schools, confirmations, first Communions, receptions into the church and Catholic health care and social services.

This year's Catholic education figures suggested that the U.S. Church may have started to reverse some long downward trends.

Also notable was this year's increase in ordinations to the priesthood. There were 864 reported, up 39 percent from the 620 reported in last year's directory. Recently published seminary statistics show fewer students than that in upcoming ordination classes, however.

On the downward side in the new statistics were such things as the numbers of Catholic bishops, priests, brothers, nuns, marriages, hospitals, seminarians, deaths and total Catholic population.

Reported Catholic population dropped slightly more than 300,000 from 58,568,015 at the start of 1991 to 58,267,424 at the start of 1992.

See **Directory**, Page 13

Bishop Dedicates Refurbished Organ At St. Leo

By WESLEY YOUNG

WINSTON-SALEM — A tall line of new zinc-plated organ pipes flank a stained-glass window depicting the 12 Apostles inside St. Leo Church.

As music fills the Winston-Salem parish, the beholder becomes the listener and the beauty of the refurbished organ is experienced.

Church organist Rob Ferguson relishes the fuller sound. "Spiritually, playing the organ is like a form of prayer to me," he said. "It is something I don't get enough of. God is the reason it is here. I will always use it for God's glory."

At an April 26 dedication ceremony, the organ was blessed by Bishop John F. Donoghue.

"The music of the organ wonderfully expresses the new song that Scripture tells us to sing to the Lord," said Bishop Donoghue. "To sing this song is to live rightly, to follow God's will eagerly and gladly, and by loving one another, to carry out the new commandment that Jesus gave us."

Guest organist for the occasion was Ray Ebert, organist at Centenary United Methodist Church, Temple Emanuel and Reynolds House Museum of American Art. (It is customary for a guest organist to play for the dedication of a new organ.)

Bishop Donoghue blesses the refurbished organ recently completed at St. Leo Church in Winston-Salem.

Photo by WESLEY YOUNG

At the organist's command were 1,289 pipes, twice the number of pipes of the old organ. The largest visible pipe is 8-feet high. Most are hidden from view.

The organ is a gift of John and Mary Eagan and their children, John III and David, in memory of their son, Christopher Richard, who died in an autombile accident shortly before Christmas 1989.

The organ is part new, part rebuilt. Its console was retained, but rebuilt and expanded. Ranks of new pipes were added to augment the sound.

The organ replaces one that had been moved. The sound had deteriorated and the organ was beginning to have mechanical problems.

The old organ was "woefully inadequate," said William Krueger, former church organist who worked with W. Zimmer & Sons in Charlotte on the new organ.

Planning was begun in January 1990, the contract was signed a few months later and delivery was targeted two years later for this spring.

"It's a very esoteric art," said Krueger, referring to organ refurbishment. The "voicing" of the pipes is finished in the church to get just the right sound. Each acoustical environment and the needs therein are unique, he said.

Organ experts talk about pipes as if they are talking about a person. They use words like "lips" and "beards" on organ pipes, and pipe "voices." Then, there are references to "upper partials" and "swell boxes," terms most people are not likely to know.

What the terms mean to the person in the pew, however, is a better sound.

"It's a big improvement," said Ferguson. He particularly appreciates the wider variety of "voices" (sou and combinations, even though it m learning the locations of new functi he said.

After the dedication, there w reception in the Bishop Begley Ce

Wesley Young is a journalis Salisbury and a parishioner at St.

Contest Winners...

Knights of Columbus coloring contest ners B.J. O'Brian, 5th grade, (l) and Ten Daugherty, pre-school, both of St. Do in Lincolnton, with State Youth Dir David Onofrio. The contest celebrate 500th anniversary of Christopher Co bus' discovery of America. Winners pewter statues of Columbus.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their exp[eriences. In order to protect client confidentiality, the staff members are not identified.

"Usted es la que hable Espanol?" (Are you the one who speaks Spanish?)

A "si" from me immediately brings a usually long, always rapidly spoken story in Spanish from the person on the other end of the telephone line.

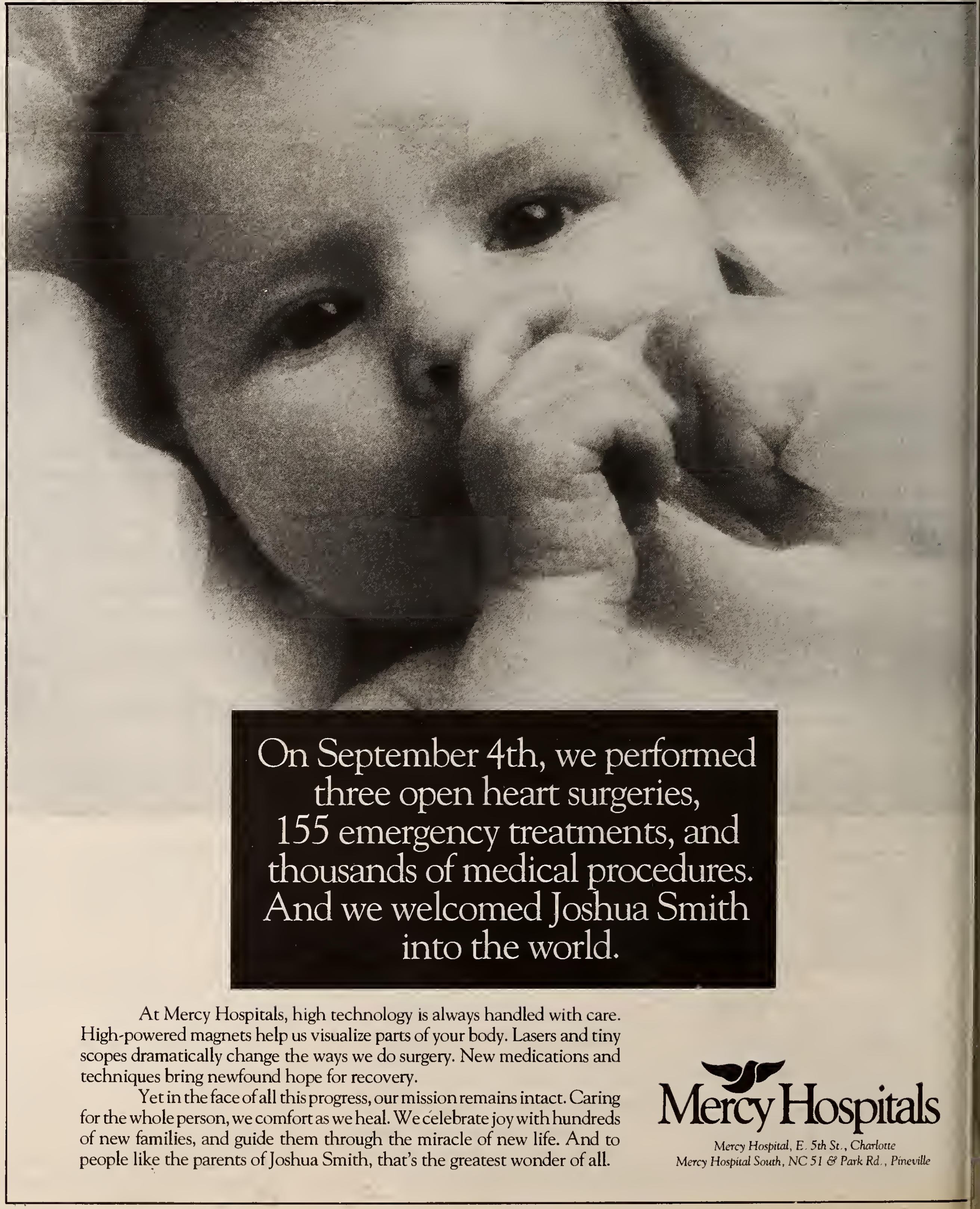
As the receptionist in our office, I answer the phone a lot, but always feel especially privileged when the caller is Spanish. I know this is one place where that person can be heard and, in turn, where fairly good clarity and direction can happen.

Admittedly, since I am a receptionist, I don't know everything. Yet, hopefully, the little I know about many things can be helpful. I rarely can give a complete answer to complex questions about immigration laws and requirements, available social services and legal difficulties. But at least for the many Hispanics who call, I can speak their language and that, in itself, is a big plus.

One of my most welcome callers is a woman whom we can't help with her immigration problem. The restrictions for getting the rest of her family here are too tight. But I serve as a "rest" stop and a "check-in" point for her in an uncomplicated way. She feels like she's being faithful to her family's concerns and can honestly tell them she's inquired "that very week."

This obviously makes her feel good and responsible, and I must admit I enjoy talking with her. I also think that for her it's an accomplishment to have found a place that has someone who speaks Spanish and who welcomes her call. She lives among English speaking neighbors and feels embarrassed with her limited skills. At times, she'll check out current events with me, or get an opinion on the recession.

I feel special and I know she, who admits to being lonely, believes she has a friend! She does, indeed, have a friend.



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Mercy Hospitals

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Mercy Hospital South, NC 51 & Park Rd., Pineville

.awyer Says Guam Decision /lay Help Overturn Roe v. Wade

SAN FRANCISCO (CNS) — A deral appeals court decision that de- ared Guam's abortion law unconstitu- onal "puts Guam in an excellent posi- on for pursuing an appeal to the Su- eme Court,'' according to an attorney lping to defend the law.

The comment came from Clarke D. rsythe, general counsel at Americans ited for Life, after the 9th U.S. Cir- it Court of Appeals in San Francisco led 3-0 that the Guam law unconstitu- nally restricts a woman's right to ortion.

Forsythe and Paul Linton, associate neral counsel for litigation at the Chi- go-based organization, are working th Guam Gov. Joseph Ada as special sistant attorneys general on the abor- n law. Linton argued the case before appeals court in November 1991.

The law — passed unanimously in arch 1990 by Guam's single-cham- r, 21-member Legislature — bans ortions unless two doctors find that re is "substantial risk'' to the life or alth of the mother. It was in effect ly four days before court challenges put it on hold.

Forsythe said the April 16 appeals court decision "further postpones the day when Guam's law will protect women and their unborn children from abortion.''

But he said the decision, by stating that the 1973 Roe vs. Wade ruling affirmed a constitutional right to abortion, made it more likely that Roe vs. Wade could be overturned by the Supreme Court on appeal.

"The appeals court has narrowed the issue to one question: Is Roe vs. Wade still the law of the land?'' he said. "If Gov. Ada decides to appeal to the Supreme Court, the case will pose this question directly and will provide one more clear opportunity for the high court to overturn Roe.''

Circuit Court Judge William Canby, writing the 3-0 opinion, said the Supreme Court thus far "has declined'' to overturn Roe vs. Wade. "It would be both wrong and presumptuous of us now to declare that Roe vs. Wade is dead.''

Pro-Life Corner

"The destiny of societies, of mankind and the salvation of individuals is at stake in the question of abortion — man cannot 'play' God with human life."

Pope John Paul II
The Respect Life Office, Diocese of Charlotte, (704) 331-1720.

Some Say Pennsylvania Case May Be Made Political Issue

WASHINGTON (CNS) — Attorneys for two pro-life organizations said oral arguments before the Supreme Court April 22 reflected efforts to make Pennsylvania's abortion case into a political issue.

The court heard arguments in Planned Parenthood vs. Casey, which pits the family planning and abortion provider against the state of Pennsylvania in a debate over whether any local regulation of abortion is constitutional.

Burke Balch, state legislative director for the National Right to Life Committee, said he was particularly struck by the "absolutism" of the argument presented by Kathryn Kolbert, an attorney for the American Civil Liberties Union who represented Planned Parenthood.

Kolbert insisted that the court base its ruling on the 1973 Roe decision legalizing abortion.

"She kept insisting on an all-or-nothing position," Balch said.

The argument was purely political strategy, according to Balch and Helen Alvare, spokeswoman for the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities. Balch and Alvare, both attorneys, attended the Supreme Court session.

"More than anything, it was an attempt by the ACLU to putbefore the American people their political agenda," Alvare said of Kolbert's emphasis on Roe.

"That strategy was far less a legal one than it was a political one," she added.

Balch saw the discussion as an attempt to cast the Pennsylvania case as "all or nothing," making it seem that any reduction of the legal rights drawn from Roe would constitute outlawing every abortion.

"If they're pulled into debating the specifics of the (Pennsylvania) law, they will lose," Balch said.

Pennsylvania's 1988 and 1989 law mandates a 24-hour waiting period before an abortion may be performed, requires that women seeking abortions be told about their alternatives and fetal development, and provides for notification of husbands and of parents of minors.

Key figures on both sides of the abortion controversy believe the court will soon issue a ruling that negates the effects of Roe. But opinions were varied about whether the Pennsylvania case would be the foundation for overturning Roe altogether.

At a press conference after the session, Kolbert predicted "women will be returned to the back alleys or self-induced abortions should our arguments be rejected, as may well be the case."

Several times during her half-hour argument she avoided efforts by the justices to get her to focus on specifics of the Pennsylvania law. She told them the central question in the case was the standard on which a ruling would be based and emphasized her support for using Roe as that basis.

Pennsylvania Attorney General Ernest D. Preate Jr., who argued the state's case, took issue with Justice Harry Blackmun, who wrote the majority opinion in the 1973 Roe vs. Wade case. After Preate quoted — "virtually word for word," he said later — from Roe vs. Wade, Blackmun asked Preate if he had ever read Roe vs. Wade.

See Court, Page 11

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- Mark 10:14

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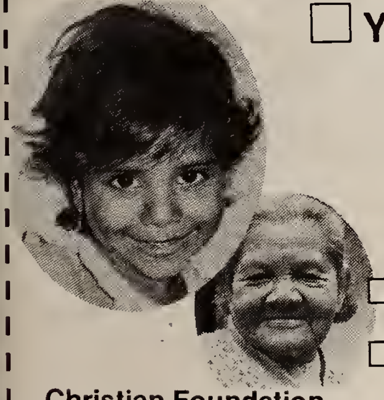

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of
Charlotte

Editorial

The numbers are growing

The *Official Catholic Directory* for 1992 is out and the figures for the Catholic Church in the United States as a whole are an odd mixture of ups and downs. For the Diocese of Charlotte, however, the figures are largely up. The figures are for the calendar year 1991.

One major decline revealed by the national figures was in the total U.S. Catholic population, which dropped slightly more than 300,000 from 1990 to 1991. But the Catholic population in the 46 counties of the Diocese of Charlotte rose by more than 10,000 — from 74,981 to 85,608. The figures for 1992 when they are compiled early next year are expected to show continued growth. The population of the diocese presently is estimated to be in the vicinity of 90,000.

While the number of diocesan priests is down across the nation, the figure for the Diocese of Charlotte shows a slight increase from 79 to 82. There were three ordinations to the priesthood in the diocese last year with two more scheduled this year. Because of the the ordinations, the number of diocesan seminarians dropped from 16 in 1990 to 13 in 1991. That's in line with the figures which show an overall decline in seminarians nationwide.

National figures for Catholic elementary and secondary education show an increase in the number of pupils but a decline in the number of schools. The number of Catholic school students in the diocese showed a slight increase from 816 to 838 in high schools and from 4,002 to 4,035 in elementary schools. There also were waiting lists for admission to Catholic schools in the diocese — especially in the Charlotte area. To meet that demand, the diocese is building schools — not closing them.

All in all, the figures would seem to indicate a continued period of growth for the Church of Charlotte. We would venture a guess that the 1992 figures will show increases in even more areas.

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The Pope Speaks

VATICAN CITY (CNS) — The joy of the Church at Easter "is a permanent joy because the risen Christ can never die again," Pope John Paul II told thousands of visitors at his weekly general audience the Wednesday after Easter.

"To all those who are still today tragically placed before the mystery of suffering and who could be tempted by discouragement and desperation, the truth taught and shown by Christ should be recalled: The cross is necessary in our lives, but as a road which leads to the victory of love," the pope said.

At the April 22 audience, held in St. Peter's Square under clear blue, sunny skies, the pope said, "We cannot forget, in the joy of Easter, the suffering of the Savior, who through the cross procured the salvation of humanity."

The Church's message in the Easter season is a message of hope for all those who suffer and "gro under the weight of their trials," he said. "Yo afflictions, according to Jesus' promise, will be chang into joy."

In the crowd in St. Peter's Square were thr groups of newly ordained deacons — Jesuits fro several countries, and seminarians studying at t Scottish and Irish colleges in Rome.

"May your ministry of service to God's peop always reflect Christ's special love for the poor and f those who most need to hear the Gospel's promise salvation and hope," he told them.

The pope also had special greetings for a group pilgrims from a Croatian Catholic mission in Ge many. He asked them to continue their works charity, not forgetting the land of their ancestors "Croatia and Bosnia-Herzegovina where war has b ken out and thousands and thousands of people have urgent need for humanitarian aid, especially food a medicines."

"May Christ, the risen Lord, make you and all t dear peoples of the Balkans area sharers in his pea which is one of the fruits of the cross," the pope sai

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 22.

Dear brothers and sisters,

During this Easter week, the whole Church rejoices in the risen Christ's triumph over sin and death. This joy is given us anew each day in the Eucharist, by which Christ's paschal mystery is made present sacramentally, and we receive a share in the life of the risen Lord.

The joy of Easter, however, is always linked to the mystery of the cross. Jesus told the disciples on the road to Emmaus that in accordance with the Scriptures it was necessary for the Messiah to suffer in order to enter into His glory (cf. Lk 24:26). Just as the cross was central to the life and mission of Christ, it must also be central to the lives of His disciples: We are called to unite ourselves and our sufferings to His redeeming sacrifice that we may share the joy of His resurrection.

The celebration of the resurrection invites us once more to put our faith in the risen Lord. As Jesus said to St. Thomas, who wished to see the wounds in His hands and side before he would believe: "Blessed are those who have not seen and yet believe" (Jn 20:29). With Thomas, we are invited to profess our faith in Christ by saying: "My lord and my God" (Jn 20:28).

Christ rose from the dead for our salvation. By sending the Holy Spirit, He gives us a share in the divine life, which filled His body at the Resurrection. The descent of the Spirit at Pentecost would make t disciples witnesses to the risen Lord and would ma the birth of the Church. Through the power of the H Spirit, those who believe in Christ are enabled to gr as adopted sons and daughters of the Father and brought together in unity and love in the Church.

During this Easter season, let us draw near to t risen Christ in order to be strengthened in our witn of faith, to grow in the love by which He conquer hatred and strife, and to preserve in our efforts to perfect as our heavenly Father is perfect (cf. Mt 5:4

I wish to greet the newly ordained deacons fr the Pontifical Scots College and from the Pontifi Irish College, together with the members of th families. Dear deacons: May your ministry of servi to God's people always reflect Christ's special love the poor and for those who most need to hear t Gospel's promise of salvation and hope. I also w come those taking part in an ecumenical progr sponsored by the Focolari Movement. May your vi to Rome deepen your commitment to prayer for unity of all Christ's followers and for the spread of Gospel throughout the world.

To the members of the University of Lond Choir, I express my gratitude for their praise of God song. I also welcome the pilgrim groups from Kor Indonesia and Hong Kong, and my special greeti goes to the children and young people from Nazare Upon all the English-speaking pilgrims and visitor cordially invoke the grace and peace of the risen Chr

Letters To The Editor

Responds to critic

To the Editor:

In your April 3 issue, an article written about my Cursillo weekend experience and my life in general prompted a letter from Ms. Estes. Her response typifies the usual attacks that divorced Catholics have to cope with.

I reluctantly agreed to do the interview because divorce is a sensitive issue. However, the article was intended to motivate others to live a life of grace, and to show that the Mother church condemns sins not sinners.

In answer to some to the Ms. Estes' questions concerning my relationship with the Church, it is a matter of record that my first marriage was annulled in January 1992. As far as the Church is concerned, I never married a second time. However, I took the necessary steps to have the Tribunal rule that the second marriage was not valid due to "lack of canonical form."

The balance of the questions were simply out of line, but for the sake of not turning *The Catholic News & Herald* into a grocery store tabloid, I will answer. Fair and equitable property settlements were made in both cases, and I have been solely responsible for my daughters most of their lives without the financial support of "the one who bore him children."

It should also be noted that my need to be charitable crosses ethnic barriers.

Rodolfo G. Esquivel
Charlotte

Bigotry is bigotry

To the Editor:

Sometimes I wonder if anyone thinks before th speak. Pat Collins (director of early childhood dev opment at Calvary Church) obviously didn't when let it be known that no Catholic Christian will teach staff.

Then I read in the April 10 issue of *The Cathc News & Herald* "Mexican Diocese Formed As Coun To Protestant influence"!

Archbishop Girolamo Prigione was quoted saying "the sects are like flies. They may bother us they will not bring the Catholic Church down!"

Sounds like they are both cut from the same sh Whether it's Protestant bigotry or Catholic bigotry, wrong. It appears that all of us need to get our priorit straight. The Body of Christ will grow much fas when the Body of Christ stops cutting off other part the Body. Remember, we'll have to live with e other for ETERNITY!

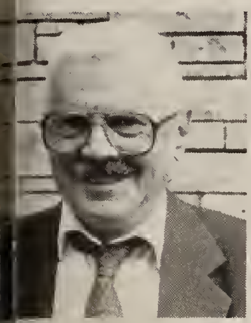
See **Letters**, Pag

Letters Policy: *We welcome letters on curr issues. Letters must be signed originals of 250 wo or less and must include the address and dayt telephone number of the writer. Letters are subjec editing for brevity, style and taste and must not cont personal attacks on any person. Opinions expresse letters or in guest columns do not necessarily ref the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

You'll note in this issue a story about the *Official Catholic Directory,* the source ›fficial statistics about the Church in the United States and probably one of the ›t valuable reference books for anyone in the field of Catholic journalism.



In adition to statistics on just about anything imaginable pertaining to the U.S. Church, it contains addresses and telephone numbers for every diocese, parish, school, convent and other agencies and institutions in the country along with the names of the various officials and the names of every priest serving in the United States. Needless to say, it's a massive volume with about 1,500 pages of fine print.

The directory has been around since 1817 and the 1992 edition, which came out a week or so ago, is the 175th anniversary issue. To mark the occasion, P.J. Kenedy & Sons of Wilmette, Ill., had a special anniversary seal designed and emblazoned on the cover of the directory. It's also on brass paper weights, which are available from publishers, and on fancy ceramic coffee cups which were handed out last May at Catholic Press Association convention in Arizona.

What the Kenedy firm's representatives didn't mention at the convention was the that the 175th anniversary edition would be the last published by Kenedy. That d came in a letter which accompanied the new directories. A New Jersey firm — . Bowker-Martindale Hubbell — has acquired the directory and will publish it inning with the 1993 edition.

The Kenedy firm has published the directory for 80 of its 175 years. In fact, ıuse of the association since 1912, the book is most commonly referred to as "the ıedy directory." Hardly anyone uses the official name.

I have a feeling that's going to change. Somehow, I can't quite see myself asking eone, "Where's the Bowker-Martindale Hubbell directory?" Somehow, it just sn't seem to have the same ring to it. Oh well, I do have a year to get used to the .

Speaking of the directory, you might find the story on Page 1 and the editorial 'age 4 interesting. I know nobody is crazy about reading a bunch of statistics, but e do make the Diocese of Charlotte look pretty good.

ıe Real Age Of The Earth

By FATHER JOHN DIETZEN

Q. I am a sponsor in our parish catechumen class. A priest teaching one of sessions told us that someone once determined from the Bible that the earth only about 6,000 years old. I find that fascinating! But he had no further ıils. Have you heard of this? (Texas)

A. It is extremely fascinating, especially in light of the information we have y about the history of the earth and of the human race.

Your priest might have been speaking of at least two people. During the 17th century, Archbishop James Ussher of Ireland, after much careful adding up of figures from the book of Genesis, determined that the world was created in 4,004 B.C.

Some time later, a Dr. John Lightfoot of Cambridge University, England, claimed to prove that the exact moment of the creation of Adam was "October 23, 4004 B.C., at 9 o'clock in the morning."

I suppose there is someone somewhere who still believes that.

To my knowledge at least, even those who reject any evolutionary explanation of the creation of the world would find it difficult to swallow those figures.

Q. For 13 years I have not been allowed to take Communion because I am vorced Catholic married to a divorced Catholic. We have tried to get an ulment but have not been successful. The problem seems to be that because husband was married to a Catholic in the Catholic Church and the other y cannot be located, we have been told there is no hope.

My marriage doesn't seem to matter because I was married to a Baptist in aptist church. This is very confusing to me! I hope you will answer. ssouri)

A. I am truly sorry that you have had to be away from the sacraments for so long.

You say your husband's annulment process has been stopped because his former cannot be found. That sounds strange.

Always in the procedure for annulment an effort is made to contact a previous ıse, if nothing else to allow him or her to enter whatever comments could be ul in the deliberations.

However, the situation you describe is not at all uncommon. Normally it should stop the process. It seems to me there may be a misunderstanding somewhere.

I suggest you contact the priest again, or another priest, or even contact the ınal of your diocese. Explain the situation and ask if the process may be resumed e in such circumstances some judgement can usually be reached considering the material which is available to the tribunal.

I wish you luck. Obviously from your letter the sacraments and a full participa- in the life of the church are extremely important to you.

(A free brochure answering questions Catholics ask about cremation and other ral regulations and customs is available by sending a stamped self-addressed lope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, 1701. Questions for this column should be sent to Father Dietzen at the same ess.)

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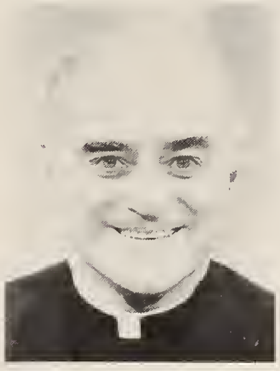
Light One Candle

By FATHER JOHN CATOIR

Mental illness is the most painful form of human suffering. It is all pervasive, affecting the whole personality, body and soul. There are no quick cures. Experienced health care practitioners know that in this form of illness, recovery cannot be rushed.

About 25% of the hospital beds in the United States are filled by mental patients, "more than the total for cancer, heart disease and respiratory illness patients combined," according to *U.S. News & World Report,* April 24, 1989.



Those of us who are not mental health professionals have great difficulty caring for the mentally sick. We almost expect normal behavior, and we tend to blame the sick person for not trying hard enough. Their mood swings are hard to bear and we become impatient, waiting for changes that never seem to come.

What are we to do in the presence of such a baffling condition? How are we supposed to act?

Perhaps we can begin by facing the fact that there are no easy answers. We cannot ignore our limitations, or overestimate our capacity to advance the healing process.

Sick people in general can be easily hurt. It's important not to impose unrealistic expectations on them. It's equally important not to blame yourself when progress is frustratingly slow. With prayer and patience, healing may come but rarely as fast as we would like.

To survive the ordeal of caring for a loved one in this condition, it is wise to remember that you are not superhuman, you cannot take responsibility for the happiness of another. Each of us is responsible for our own happiness. If you really want to help, make sure that you preserve your own peace and sanity. Try to make them as comfortable as possible, but understand that happiness is not yours to give.

You may not understand it, but even the strangest forms of human behavior have their reasons. People take care of themselves as best they can; they withdraw, they become hostile, they enter another reality, all as a way of protecting themselves. Trying to get them to change too quickly will often be taken as a threat.

Sometimes the best anyone can do is simply to be there and walk the path of pain with them. If you're willing to do that, you're probably a saint and you don't know it.

If you hope to persevere, please take good care of yourself. Claim God's healing and strength for yourself. Make up your mind that nothing this person says or does is going to throw you. Repeat the phrase, "I am a happy person, nothing you do or say is going to rob me of my joy." At times, you'll have to steel yourself to keep from reacting negatively.

Remember, the greatest honor you can give to Almighty God is to live gladly because of the knowledge of His love. Your faith in this simple truth will support you in all your efforts to be a loving person. If you really allow the Lord to be your strength and your joy, you'll never have to worry about becoming discouraged.

(For a free copy of the Christopher New Note, "Courage: You Have What It Takes," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Put A Brake On The Bizarre

By FATHER EDGAR HOLDEN

Until recently, this scribe had never head of Lake Ridge, Va. But now it's on the map. Two Roman Catholic priests located there are claiming they've seen statues of Jesus and Mary crying. One of them, Father James C. Bruse, is quoted as saying: "What I do know is that certain statues of Mary and Christ that are touched by me do cry. I know this has got to be some kind of special gift, but I don't know exactly what it means."

I'd like to venture what it means. Sight unseen, it means exactly nothing. Permit me to take this a step further: It is a source of keen embarrassment to the Catholic Church in America that freakish stories of this genre continue to proliferate. And, as always upon closer examination, the alleged phenomena allow a natural explanation.

The hard cold fact is that God doesn't operate in such bizarre ways. True enough, the Bible gives frequent evidence of divine intervention in the order of nature. And there was, of course, always good reason for God's exercise of divine power in these biblical instances.

Another alleged "happening" these days has its origins in Conyers, Ga. And, as usual, the credulous, whose traditional hankering for the outlandish seems insatiable, are going there by the bus loads.

The attraction at Conyers is a lady who claims the Blessed Virgin visits her, especially around the 13th of each month.

The Conyers yarn (or should it be yawn?) has gone to such extremes that Atlanta Archbishop James P. Lyke issued a letter dated March 6 to all Catholic bishops in the United States. He asks therein, after expressing "grave doubt" about the authenticity of the so-called apparition, that pilgrimages to Conyers not be organized and that priests not celebrate Mass with their fellow pilgrims at the reputed site of the apparition.

He adds, "I want priests who visit the area to understand clearly that this is not a request but an explicit directive." In essence, Archbishop Lyke is telling all those Catholics who have this great itch for the startling to cool it. Cease and desist, at least in his archdiocese.

Some readers might find it curious that this writer happens to be in charge of a downtown Winston-Salem chapel that itself is named after and dedicated to a series of apparitions of the Blessed Virgin in Fatima, Portugal, in 1917. And the chapel's congregants have often heard us wax glowingly over the Virgin's appearance in Lourdes, France, in 1858.

A gross inconsistency here? Not at all. In the first place, both of the above

See **Apparitions,** Page 6

How Does Canon Law Affect Us?

The Bishop

By MERCY SISTER JEANNE MARGARET MCNALLY

Our bishop frequently tells us that people are always telling him what he should be doing as a bishop. Well, now we will tell you what canon law says he should be doing!

In canon law, a diocese is the reality of the Church. The code talks about a diocese as a particular church. Canonically, the Roman Catholic Church is composed of about 2,500 dioceses in the world. The U.S. has approximately 190 dioceses. Only the pope can establish a diocese. A diocesan bishop is the leader of that particular church. There are categories of bishops in addition to the diocesan bishop; an auxiliary bishop, requested by the diocesan bishop assists him in the pastoral needs of the diocese (c. 403.1); a coadjutor bishop has special faculties which give him the right to succeed the diocesan bishop when he dies, retires or becomes incapacitated (c. 430.3)

The bishop is the leader of the sacramental community and he enjoys full authority necessary to be a pastor of a particular church (a diocese.) It is his responsibility to foster the ministries or the works of the diocese and to coordinate all apostolic efforts. In these activities, he should maintain a collaborative relationship with others. The bishop has an important teaching ministry and responsibility for the supervision concerning the teaching activities in his diocese, e.g., preaching, catechetics, the teaching of theology, etc. He has the sanctifying ministry or mission to promote holiness and deepen the life of faith of his people is to be personally involved in the worship within his diocese. He has a role in fostering liturgical life as regards sacraments and other related activities. The bishop enjoys the role of governance as legislator and administer. As legislator, he determines diocesan policies and establishes norms for his diocese. He has direct input into a Diocesan Synod and into the diocesan councils. As an administrator, he determines the norms for the chancery and for the chancellor and vicars; he is responsible for personnel policies; he administers the finances of the diocese and acts as judge in seeing that justice is done throughout the diocese and that conflicts are resolved.

The bishop has special relationships in the law, to various members of the diocese. Concerning the laity, he is responsible to foster lay involvement in the Church's mission; he must be sensitive to the rights and obligations of the laity and provide wide pastoral concern for those deprived of ordinary pastoral care, such as migrants, refugees, etc. In relation to the clergy, it is the bishop's responsibility to be solicitous for the morale of the clergy; to be responsible to protect their rights and to see that they fulfill their obligations. He is to see that the clergy are supported financially, intellectually, spiritually, etc. The bishop has specific relationships to religious in the diocese but these are concerned mostly with the involvement of religious in ministry. Finally, the bishop has a special responsibility to those not in communion with the Catholic Church by fostering ecumenical movements and consulting with the hierarchy of other communions on sacramental sharing.

The law states that a candidate for the office of bishop should be: a good Christian with virtue, talent, and a good reputation; a priest; ordained at least five years, and at least 35 years of age; a holder of a graduate degree in scripture, theology or canon law and at least well qualified in these disciplines (c. 378). (Compare this to the requirements of First letter to Timothy, 3, 1-7!)

The pope appoints bishops or confirms those, who in certain countries, have been elected. Interestingly, the first bishop of the U.S. was elected by his fellow priests. How does the pope get names? Basically, a list of names is compiled in secret by bishops of a province (group of dioceses). The papal legate or nuncio obtains suggestions from other bishops, the head of the bishops' conference and from other persons he may choose including the laity. These names are sent by the legate to the Holy See with his own preferences ranked. The whole process is kept confidential. The process is much more complicated than just given but basically this outlines the consultation involved. In the U.S., generally, the legates or nuncios have availed themselves of reasonable consultation which may include a questionnaire sent to select persons to answer or describe: the candidate's personal characteristics, human qualities, formation, behavior, cultural preparation, orthodoxy, discipline, pastoral fitness and experience, leadership qualities, administrative skills, public esteem, and your judgement as to his suitability for the episcopacy. So be prepared if you are consulted when our bishop retires at age 75!

Is the process of selection satisfactory? There is a great deal of dissatisfacti in the process and there have been movements within the Church structure to mod this process. For example, shouldn't the people of the diocese have greater voice the selection of their spiritual leader? Should not all the priests have input? Mu has been written about this. The law does not define the process other than requiri consultation, but in this case, as in many others, the letter of the law requires the sp to make it complete.

I feel compelled to add a personal comment. Our diocesan bishop deserves a needs our prayerful and loyal support. The responsibilities of his office wei heavily. Besides, he does have a wonderful smile!

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge the Tribunal of the Diocese of Charlotte.

Please pray for the following deceased priests during the month of May:
Reverend Henri Blanc, 1972
Reverend William McShea, 1973
Reverend Francis J. McCourt, 1982
Reverend Edward C. Smith, 1983
Reverend James A. Stuber, 1985
Reverend Eugene P. Carroll, 1937
Bishop William J. Hafey, 1954
Reverend John A. Beshel, 1955
Reverend C. Ralph Monk, 1985
Reverend Joseph F. Bumann, 1989
Reverend Francis Mayer, OSB, 1905
Reverend Leo Kunz, OSB, 1917
Reverend Philip Fink, OSB, 1917
Reverend Adelard Bouvilliers, OSB, 1950
Reverend Alphonse Buss, OSB, 1951
Reverend Charles Kastner, OSB, 1959
Reverend Edward Biss, OSB, 1969
Reverend Hugh Hagerty, OSB, 1979
Reverend Anthony Cahill, OSB, 1985

Letters (From Page 5)

It will be interesting to see Ms. Collins and Archbishop Prigione standing next to each other in front of the throne of Jesus as He asks, "So, what did you do to help your fellow Christian grow?"

Sincerely,
Arthur P. Knapp Jr.
Charlotte

Support pro-life groups

To the Editor:

Margaret Sanger, founder of Planned Parenthood, wrote "If we must have welfare, give it to the rich, not the poor."

In 1917, she wrote, "More childr for the fit — less for the unfit."

This is the reason Planned Paren hood builds abortion chambers in m nority neighborhoods and enters o children's lives and schools under t guise of health care!

Pro-lifers of all ages, work to ma abortion illegal again! Do what you ca At least support a pro-life group fina cially.

Sincerely,
Mary Rita Crowe
Rochester, N.Y.

Apparitions (From Page 5)

appearances of Our Lady have held up to the test of time. The Catholic Churc intense criteria regarding all such matters is scrupulously applied in any seemi divine intervention in matters of this species. There is strong evidence at both si of God's hand at work.

Then, again, it's possible that Mary appeared at neither Lourdes nor Fatima. problem. The Catholic Church has always held that the deposit of faith (that beliefs and practices that are necessary for salvation) are contained only in Scriptu and Divine Tradition that concluded with evangelist John's death about the year 1

Anything then that is not rooted in that period of time is simply not part of t deposit of faith. A real or apparent divine intervention of some sort may be nice. may be pretty. It may be uplifting. It may encourage prayerfulness. But adheren to any such happening or doing (including Lourdes and Fatima) is not obligatory one's religious conscience.

We trust that local aficionados of the reputed happenings in Conyers and La Ridge will not fall into a blue funk over the paragraphs above. They shouldn't. W should they not be content with what God was content to give us for our salvatio Our advice: Put a brake on that hankering for the bizarre.

Conventual Franciscan Father Edgar Holden is parochial vicar of Our Lady Mercy Parish in Winston-Salem. His column is reprinted from the Winston-Sale Journal.

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the Saints by Luke

ST. FIDELIS OF SIGMARINGEN

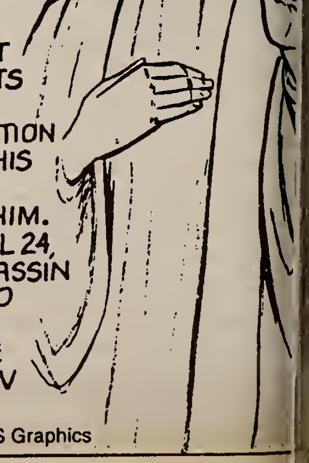
BORN IN PRUSSIA, IN 1577, MARK REY WAS EDUCATED AT THE UNIVERSITY OF FREIBURG IN BREISGAU, WHERE HE TAUGHT PHILOSOPHY AND STUDIED LAW. HE WAS A TUTOR, FROM 1604 TO 1610. HE THEN EARNED HIS DOCTORATE IN LAW AND BECAME A LAWYER IN ALSACE WHERE HE BECAME KNOWN AS THE "POOR MAN'S LAWYER."

MARK GAVE UP LAW FOR THE RELIGIOUS LIFE, DONATED HIS WEALTH TO THE POOR AND TO NEEDY SEMINARIANS AND WAS ORDAINED. HE BECAME A CAPUCHIN MONK IN 1612, TAKING THE NAME FIDELIS.

FIDELIS SERVED AS GUARDIAN AT VARIOUS CAPUCHIN HOUSES, BECAME A SUCCESSFUL PREACHER AND WITH EIGHT OTHERS CONVERTED MANY PROTESTANTS IN THE GRISONS, SWITZERLAND.

HE WAS MADE HEAD OF THE CONGREGATION FOR THE SPREADING OF THE FAITH, AND HIS CONTINUED SUCCESS WITH THE GRISONS INCURRED BITTER ANIMOSITY AGAINST HIM.

WHILE PREACHING AT SEWIS ON APRIL 24, 1622, HE WAS FIRED UPON, BUT THE ASSASSIN MISSED. HOWEVER, ON THE WAY BACK TO GRÜSCH, HE WAS MURDERED WHEN HE REFUSED TO RENOUNCE HIS FAITH. HE WAS CANONIZED BY POPE BENEDICT XIV IN 1746. HIS FEAST IS APRIL 24.



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ry Investing Some Creative nergy When Planning A Date

y CHRISTOPHER CARSTENS

The two of you have agreed on g out together this weekend. It might our first date, or you may have been g out for some time. And then some- asks *the question.*

"What do you want to do?" The itable answer jumps right out of the r party's mouth, "I don't know. it do you want to do?"

This can go back and forth several s, until both of you decide that king of anything special is too much c. You'll just rent a video and watch home. Boring.

Dating can be more fun if you invest e creative energy in thinking about gs you'd enjoy doing together. Some ne most memorable dates started just a little extra thought and plan- .

Hundreds of young men and women ntly were asked what made for a fun They had interesting ideas.

Some respondents suggested that irst few dates can be much more fortable when the new couple isn't d to keep up a conversation. On an date, going out for dinner might e such a good idea. There's nothing but talk while you wait for your .

Sports activities were the most popu- uggestions. Riding bikes, taking a on a nature trail or going to an ery range are exactly the kinds of ities that let two people talk while keep busy. And with ice skating in winter and miniature golf in the ner there's always something in on.

One fellow asked a young woman bowling. "Little did I know that was a serious bowler, and she really me bad," he said. "Asking her out 't a problem. Patching up my male afterward was, however."

A girl in the survey noted that any- outdoors is a good choice. "Tak- walk or cycling, you can get to someone without having to focus percent on them," she said. "Some- s that complete focus is uncomfortable."

Concerts were another popular choice in the survey. But laying out $23 each for tickets to a big rock band concert may be beyond your budget. You can hear live music for a lot less money.

In the spring and summer, lots of towns and cities have concerts in the park, and they're almost always free. Take along a picnic.

If you live near a college or university, there are free or inexpensive concerts nearly every week on campus. You may find these concerts advertised in student newspapers or on bulletin boards around campus.

Some colleges have a telephone activity line with recorded information about what's going on. Most college-sponsored concerts do not serve alcohol, and teens are generally welcome.

There were numerous other suggestions from the students. They said boat shows and car shows offer good chances for walking and talking, and there's plenty to talk about. Some young people liked art exhibits — almost always free — and others thought getting an ice-cream cone and walking around downtown made a great afternoon out.

People who think of creative activities for dates have a lot more fun, and their dates are more memorable. The key is investing a bit of energy in finding out about what's happening in your town. Often it's a lot more than you think. And when the question gets asked, you'll have a better answer than "I don't know — what do you want to do?"

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Confirmation Retreat...

Confirmation candiates from Good Shepherd in King recently held a retreat at YMCA Camp Hanes. Participants sculpted their concept of God from clay by making a peace sign, the sun, a rainbow representing all of creation, a shepherd and the world. Pictured (clockwise from top left) are "Mike" Hung Mah, Salvador Zarate, Will Vaughn, Sylvia Gabaldo, Misty Lynch and Sara Holleran. Photo by S. NINESLY

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"City of Joy" (TriStar)

The poorest section of Calcutta provides the vivid backdrop for a humanistic drama revolving around the family of an impoverished rickshaw puller (Om Puri) and an alienated American doctor (Patrick Swayze) who reluctantly volunteers to serve in their endangered clinic. Director Roland Joffe dramatically captures the spiritual and material desperation of his characters in a story that accentuates the resiliency of the human spirit despite its simplistic ending. Brief violence and mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Newsies" (Disney)

Run-of-the-mill musical about the 1899 strike by New York City newsboys (including Christian Bale and David Moscow) against higher paper prices decreed by newspaper owner Joseph Pulitzer (Robert Duvall). Barring skillful choreography and a sprightly musical score, director Kenny Ortega develops little dramatic interest in the characters or their predicament. Brief violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Deep Cover" (New Line)

Violent, drug-themed movie has a corrupt attorney (Jeff Goldblum) outsmarted by an undercover narcotics cop (Larry Fishburne) who then succumbs to drugs and their profits when he becomes disillusioned. Director Bill Duke's thoroughly cynical movie sends the wrong message about the war against drugs and overdoses on gory killings. Excessive violence, morally ambiguous theme, sexually suggestive scenes and frequent rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"The Player" (Goldwyn)

Incisive satire of the Hollywood moviemaking scene revolves around a studio executive (Tim Robbins) whose murder of an insulting screenwriter (Vincent D'Onofrio) concerns him less than the continual power plays inherent in his job. Director Robert Altman deftly skewers Hollywood's shallowness with sharply observed characterizations brimming with cynical wisdom. Momentary violence, a discreet sexual encounter, flashes of nudity and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Stephen King's Sleepwalkers" (Columbia)

Lurid horror movie about an incestuous mother (Alice Krige) and son (Brian Krause) who are shape-shifting ghouls intent on sucking the life out of a virginal high school girl (Madchen Amick). Director Mick Garris exploits sexual violence and extracts needless gore from a gruesome and perverse script. Incestuous bedroom scene, excessive violence and some rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

Youths Learn About Community Needs

ALBERMARLE — "Our young people do make a difference!" says Martha Snyder, a youth leader at Our Lady of the Annunciation.

Parish high school students have been participating in various pre-confirmation activities. Through these activities, they will better understand the needs of their community as well as those of the parish family.

In March, 13 members of the group toured the Stanly County Christian Ministry center, where they learned of the day-to-day activities of the ministry. The students became aware of how they could assist others through this ministry.

On April 11, the group met at the church for a very successful clean up day.

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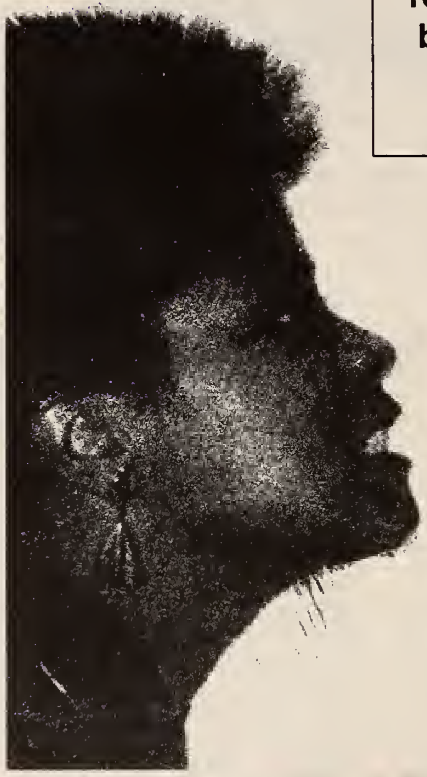
FAITH alive!

Fate and the one who lives inside you

By Brother Cyprian L. Rowe, FMS
Catholic News Service



"There was pain in her voice: 'You made me believe it could be different. You made me believe that there was hope.'"

"I'm finished!"

"What do you mean 'you're finished?'"

"Listen, Dr. Rowe, I took the medicine. It was almost a year ago that I made the promise that I would really try. I got cleaned up. I joined NarcAnon. I made good on everything I said. It took a long time, but I did it."

She was throwing her voice at me like nuclear outrage.

"You think I messed you up?"

"Yes you did!" She flung the words against me.

I waited until her ventilating had slowed and her own rageful shouts had begun to assault her.

For the next 10 minutes I would break in every now and then with the question, "OK, but can we look at it again?"

She quieted. I asked. "Can you tell me what I did?"

She looked at me. There was pain in her voice: "You made me believe it could be different. You made me believe that there was hope."

"And you found out there isn't any hope? You couldn't make things different?"

Her voice was reflective now. The rage was spent. So when she answered, it seemed her body had diminished.

"I found out that ..." Her voice was broken, swallowed by fatigue. She started again slowly. "I found that though I changed I couldn't change anything else. My family still doesn't trust me. I still haven't got my baby back ..." The anger returned: "And after a whole damn year at the bank, they fired me."

"What do you mean? I thought you had applied for a promotion?"

"I had. They must have checked into something or someone said something, and so they said they'd have to let me go for awhile." She breathed deeply, resignedly: "I know what that means."

"Shavonne, how long ago did we start working together?"

"About two years."

"How long had you been on drugs at that time?"

"Maybe most of my life."

"Are you clean now?"

She threw her head up: "You know I am! Every painful day for almost 10 months!" Her eyes blazed as if even she was surprised at how long.

"Shavonne, do you have a GED now? And a job?... OK, you'll work again. And didn't the woman who taught the GED course send a great recommendation to Sojourner Douglas College for you?"

She cut me off.

"I want you to hear, Dr. Rowe, that even though I was a junkie dropout, I knew I could control the world. On my terms! And then you come up with all this about getting my baby back and turning around and working and having respect. And it don't go like that. People don't give you chances."

"Is that the point, Shavonne? Is the point that people should give you chances?"

She looked perplexed. "What do you mean?"

"Shavonne, who lives inside you?"

"There you go again."

"Shavonne, who lives inside you? Tell me and tell yourself. Tell yourself that the junkie that ran your life before and the sober woman who cleaned up and got a job and studied and was about to get her baby ba was you."

I paused. "Who lives inside you, Shavonne?"

"I do. I do."

Her rage was gone. Gone was her reaction to the ality that while she could transform herself she co not force this transformation on the world right aw

Transformation changes the spiritual balances tween a person and the world. In the long term, t world begins to change because one's understandin it changes.

There is an "inside" to life and an "outside." I c deal with my inside. And by doing that I will begin deal with the outside.

Nobody can break my inside. Nobody's disresp can alter it. That's where one keeps the power dreams and of everything else that is grace-filled.

That's really the "I" in there.

■■■

One thing Shavonne liked to talk about was h wonderful it was with her baby once she got sob Before, everything the baby did got on her nerves.

As Shavonne was transformed and took control her inside, the baby got no quieter but became the of her life.

Shavonne was not enraged when she left. words to me were: "You're right, I guess. I wanted blame you for not letting me stay dead on drugs."

"But you didn't stay clean for me."

"I guess I have to understand that I've still got work in that world out there to get what I want need. But I can always know that I'm in touch with Lord and myself.

"I can't control everything out there, but I can h faith and hope in myself if I love myself. And I gue can't love myself without faith and hope to begin wi

Faith and hope, and love on the inside: With these, a person often may feel like the victim of a the world has dished out. W these, the world gradually begin look much different.

"Transformation changes the spiritual balances between a person and the world. "

(Brother Rowe is a research a ciate in the Department of Psyc try at Johns Hopkins Schoo Medicine in Baltimore, Md.)

FAITH IN THE MARKETPLACE

How has God aided an important decision you made? What form did God's support take?

"We were praying about whether to sell our house. A week later we were at church and ran into a family of four. We knew their house was small, and so we asked them if they might be interested in our house. We invited them over for lunch and they ended up staying six hours and decided to buy the house." — Debbie Bradel, San Diego, Calif.

"I've been struggling with raising my son. He's at the age where he challenges me and talks back. I constantly pray and seek the advice of the people around me to make sure I'm not being too critical. God supports me through these people around me." — Martha Sanchez, McAllen, Texas

"Some time ago we found we were pregnant with a sixth child, 25 years after the first one. We didn't plan this child. God helped us to not be embarrassed or apologetic about having that child. The support we got was from the Christian community we worship with." — Joey Cleveland, Kenner, La.

"In the summer of 1978 I reached a crossroads: to continue teaching (12 years of it) or to enter another vocation. At Mass the powerful word 'priesthood' came to me. I entered the seminary and have been a priest since 1983." — Father Dick Brunskill, Colfax, Ill.

"Two years ago March 9 my family received the terrifying news that my oldest brother had cancer.... I began praying and promised that if God just heard my prayers I would become a better Christian.... That following September I became a Sunday school teacher and ... am enjoying my spirituality.... I am happy to say that my brother has been cancer free since an operation." — Patricia M. Lanphear, Chatham, N.Y.

An upcoming edition asks: As a member of an Eastern-Rite church in a Western nation, what most strongly ties you to your religious community — what matters most to you about it? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Do you have a fate?

By Father John J. Castelot
Catholic News Service

everal biblical prophets left account eir call to ministry. These calls took form of profound religious experi- :s, experiences almost impossible to ribe in human language.

he call the prophets received was a gift of God. Still, they also were free :cept or refuse the call. Grace can- be forced into a clenched fist.

eremiah tells us that he heard God ng: "Before I formed you in the ıb I knew (chose) you, before you ; born I dedicated you, a prophet to ıations I appointed you" (Jeremiah

'oes this mean that from all eternity had determined Jeremiah's "fate" that Jeremiah had no say at all? t would be to misunderstand bibli- anguage, especially the language of tical experience.

'e are creatures in time and space. sequently, we think and speak in ıs of before and after, even when king and speaking about God. But 3od there is no before or after.

. is not that God "knew" and chose miah but that he knows and chooses Jeremiah is being asked to re- ıd to that choice, that call to minis- He is not constrained by a decision which he has no control.

ı fact, Jeremiah struggles with the lications of the call, protests it, ıtles with it. If he were not free, e would be no struggle, no protest. ; ultimately consents, it is because God persuades him, motivates him.

The prophet Isaiah hears God asking whom he can send to his people. Isaiah freely volunteers: "Here I am.... Send me!" (Isaiah 6:8).

One thing that comes through loudly and clearly from one end of the Bible to the other is that God endowed people with the precious gift of freedom.

In fact, this is precisely what distinguishes us from brute beasts ruled by instinct. We can choose. And, having thus ennobled us, God never takes back that gift. To do so would be to dehumanize us.

From the Garden of Eden to the Garden of Olives, people are given choices, faced with alternatives. It is up to them to decide.

When God chose the Israelites to be his special people, they were free to accept this privilege or reject it. Moses said to them:

"Here, then, I have today set before you life and prosperity, death and doom.... Choose life, then, that you and your descendants may live" (Deuteronomy 30:15,19-20).

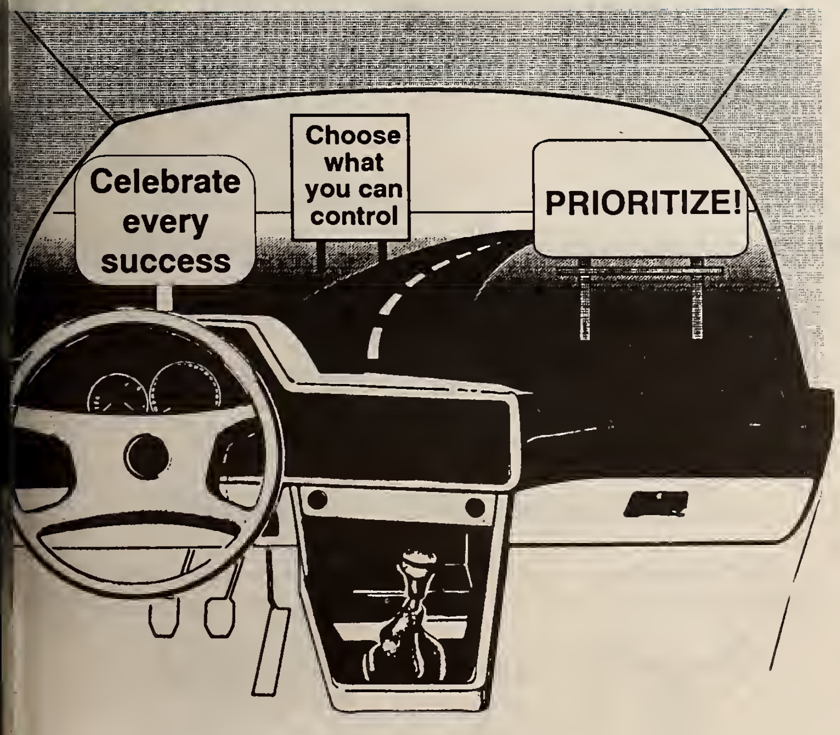
The opposite of facing life as a decision maker is to become resigned to it. An attitude of resignation, however, does not lead to the fulfillment and joy the Gospel describes.

Our "fate" is not determined by an eternal decree over which we have no control. Our "fate," you might say, is to exercise our freedom in response to God's call.

(Father Castelot is a Scripture scholar, author and lecturer.)

URTHER NOURISHMENT

ichard Johnson, author of *A Christian's Guide to Mental Wellness* on "how to alance (not choose between) psychology and religion)," shares steps for achieving ptimal mental wellness and surmounting the kind of faulty thinking that distorts ›ality. He cites as an example of a faulty judgment the process of "victimizing." ays Johnson, "When people behave like victims, they believe they are controlled y forces totally outside themselves or totally beyond their control." He writes that process of awakening "is the basis for living a fully functioning life" — the pringboard for growth. The awakening he speaks of is essential if people are to now who they are, their purpose in life, their direction. (Liguori Publications, One iguori Dr., Liguori, Mo. 63057-9999. 1990. Paperback, $5.95.)



FOOD FOR THOUGHT

It happensl Events transpire that set your life on a different course.

- A middle-aged mother suffers paralysis from a stroke. Her new needs drastically alter her life and the functioning of her home.
- A businessman, formerly very hopeful, suffers a loss of spirit, of optimism about life. Perhaps changes around him, not of his planning, had a "stunning" effect on him.

At some point the realization dawns with all-new clarity that our control over life is limited. We are confronted by situations we didn't plan or design — situations that challenge or confuse or exhaust us.

Sometimes, at that point, there is a temptation to blame God for one's "fate." Sometimes one is tempted to give up, to believe nothing one does makes any difference, that not even one's love is important.

It is always up to us to decide how we will react and who we intend to be in the situations that develop in our lives. But we are indeed called to believe in ourselves under difficult circumstances.

And we are called to believe that God's support enables us to make unique choices that matter even when events seem to conspire to alter life's course.

David Gibson, Editor, Faith Alive!

A life unplanned?!

By Father Robert L. Kinast
Catholic News Service

"I think I must be dying."

That comment, from a colleague in excellent health, brought me up short.

"What do you mean?" I asked hesitantly.

"You know how people who are in a serious accident often say they see their whole life pass before them? That's how I feel everyday. My life just seems to rush at me and sweep me along."

A lot of people feel this way. They live in a busy, complex society, and its demands can seem to set the direction of their lives without their doing anything about it.

Vatican Council II acknowledged this when it spoke of the modern person as the "meeting point of many conflicting forces." (Constitution on the Church in the Modern World, No. 10)

"In choosing what you can control, don't take on everything at once. It is important to set achievable goals.... (Then) celebrate every success. When you achieve the control you sought in one area, affirm what you have accomplished."

Even simple tasks are affected. A cab driver captured it well. He told me: "My wife says we should watch our diet. When we go to the grocery, she examines everything, reading the labels, figuring out the ingredients, comparing prices. It takes her longer to get our food than for me to drive you to the airport!"

From grocery shopping to raising a family, from selecting a TV program to making sound financial decisions, is there anything you can do to feel in charge of your own life?

■■■

First, prioritize. It is essential to determine what is most important to you. One approach is to consider what the one thing is that you would not want to lose under any circumstances.

For most people the answer would be their relationships: spouses, family, friends. Health would likely come next: mental and emotional, as well as physical well-being. Other important values are financial security, opportunities to develop talents, experiences that fulfill a person spiritually. It doesn't matter how lengthy your list is so long as the items are ranked in order of importance.

Second, choose what you can control. You may not be able to relieve the pressure or boredom your spouse feels at work, but you can listen to what happened on the job and do things together that are relaxing.

In choosing what you can control, don't take on everything at once. It is important to set achievable goals. In one family both parents were working and raising four children but they wanted to increase their prayer life. They began by setting aside just five minutes at night before they went to sleep.

Third, celebrate every success. When you achieve the control you sought in one area, affirm what you have accomplished. One generous volunteer realized she was overextended. To regain control of her schedule, she set a limit of three volunteer activities per week. When the fourth call came and she declined, she rewarded herself by listening to a favorite symphony.

Fourth, as you gain control over the most important areas of your life, view the rest of your activities from this central vantage point.

Sometimes it helps to visualize this. Instead of making the usual long list of "things to do," one enterprising teenager drew a weekly calendar. In the middle he drew a box that took up half the page and wrote in it the one or two most important things for that week. Other boxes outside the main one contained less important activities, with the least important ones in the box farthest from the center.

During the week, his calendar kept his attention focused on what was most important. And preparing the calendar gave him a feeling that he was determining the shape of his life.

(Father Kinast is a Florida-based pastoral theologian.)

FAITH alive!

People In The News

Washington Archdiocesan Health Care Network Named 'Point of Light'

WASHINGTON (CNS) — The Archdiocese of Washington's Health Care Network has been named a recipient of a national "Point of Light'' award. Dr. William Battle, a cardiologist who volunteers his services to the network, will accept the award from President Bush during a May 1 luncheon in the White House's state dining room. Cardinal James A. Hickey of Washington will also attend the luncheon, during which 21 Point of Light recipients will be feted. The winners were chosen from more than 4,500 nominations. The network was founded in 1983 to "improve access to health care for the poor, homeless and medically indigent in the Washington area.''

Church Leaders Fear Harris Execution Could Bring More Of The Same

WASHINGTON (CNS) — The execution of convicted killer Robert Alton Harris in California shortly before dawn April 21 ended a series of last-minute reprieves and started what several religious and human rights leaders contend will be an escalation of executions. Harris' death made California the third state this year to resume executions after decades without them. Executions in Delaware March 14 and Arizona April 6 were the first for those states in 45 and 29 years, respectively. The last California execution was 25 years ago. Mother Teresa and bishops from the San Francisco and Los Angeles archdioceses and the dioceses of San Jose and San Bernardino were among those urging Gov. Pete Wilson to commute Harris' sentence to life imprisonment. "You will set out state on one of two paths which have no visible end: the path of humane law-making and law enforcement or the path of fear and revenge,'' wrote San Jose Bishop Pierre DuMaine in an April 9 letter.

Diocesan Official Working In Fields To Fund Ailing Wife's Surgery

WASHINGTON (CNS) — With no salary, no health insurance and a wife in need of heart surgery, the director of a California diocese's Hispanic apostolate is moonlighting alongside migrant workers to whom he has ministered for the last 12 years. Zeferino Gonzalez, 63, was hired in 1980 by the Diocese of Fresno. But in 1989, he and 20 of 54 diocesan employees were laid off or reassigned as a result of financial troubles experienced by the diocese. For the past three years, Gonzalez has continued as director of the Hispanic apostolate without a paycheck because of his commitment to the many migrant farmworkers who seek work in the Fresno Diocese. "There is so much need that I have had to continue,'' Gonzalez told *Catholic News Service.*

Top Libyan Catholic Says U.N. Sanctions Too Big A Stick

ROME (CNS) — Libya's leading churchman called the U.N.-sponsored embargo against the North African nation a Western overreaction that hurts the cause of peace. "The shows of strength, the sanctions and the humiliations inflicted on the Libyan regime, which is less afraid to speak out than other countries, do not help peace,'' said Bishop Giovanni Martinelli, head of the Vicariate of Tripoli. "The truth cannot be achieved through force,'' he said. Bishop Martinelli made the remarks in mid-April interviews with the Italian news agency ANSA and the Italian newspaper *Avvenire.*

Malawi Expels Expatriate Member Of Hierarchy

VATICAN CITY (CNS) — Malawi expelled an Irish diocesan administrator, one of eight prelates who wrote a pastoral letter critical of one-party rule in the African nation. St. Patrick's Missionary Father John Roche, apostolic administrator of Mzuzu, arrived in neighboring Zambia April 18 after Malawi police gave him 24 hours to leave the country, Vatican Radio reported. The move came after the Vatican sent a special envoy to try to defuse church-state tensions in Malawi.

Father Kung To Devote Time To Study Of Interreligious Relations

NEW YORK (CNS) — Father Hans Kung said April 15 that he would devote the rest of his academic career to study of interreligious relations and the contribution world religions can make to peace. The 1979 Vatican action withdrawing his authorization to teach as a Catholic theologian, he said, gave him the opportunity to focus on interreligious dialogue, a subject in which he had long been interested. Father Kung, a native of Switzerland and a priest of the Basel Diocese, is 64 and scheduled to retire in four years, he said. He is director of the Institute for Ecumenical Research at the University of Tubingen, Germany.

St. John's Basketball Coach Steps Down After 24 Years

JAMAICA, N.Y. (CNS) — An era has ended with the retirement of Lou Carnesecca after 24 years as men's basketball coach at St. John's University. "I feel very good about this decision,'' said Carnesecca, 67, at an April 13 press conference. "I'm going to miss it.... I've been very fortunate that the decision wasn't made for me,'' he explained. "This is the right time for me.'' Carnesecca listed two reasons for leaving. "Number one I still have half of my marbles left. Number two, I have a wonderful taste in my mouth about basketball.'' Carnesecca was elected to the National Basketball Hall of Fame in January. He compiled a 526-200 record at Vincentian-run St. John's. His Redmen teams have played in postseason tournaments each of his 24 seasons as coach, winning the National Invitational Tournament in 1989 and advancing to the NCAA Final Four in 1985.

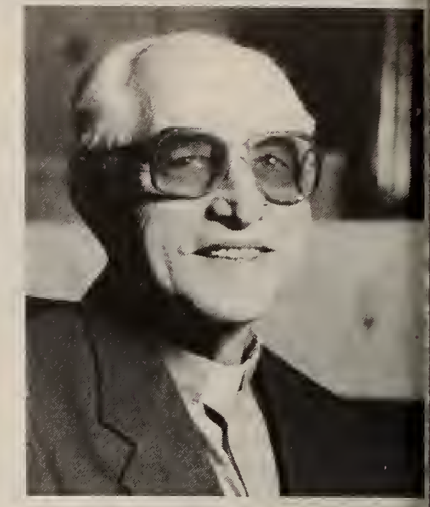
Father Zabelka Dies; Military Chaplain Became Pacifist

FLINT, Mich. (CNS) — Father George B. Zabelka, Catholic military chaplain to World War II's Hiroshima and Nagasaki bomb crews who later became a passionate advocate of nonviolence, was buried April 15 after funeral services in Flint.

A priest of the Lansing Diocese for more than 50 years, he died in Flint April 11, at the age of 76, following hospitalization for heart problems.

Bishop Kenneth J. Povish of Lansing was chief celebrant of the funeral Mass at Sacred Heart Church, where Father Zabelka was pastor from 1955 until 1970, when a heart attack forced him to take up lighter duties.

Ordained in 1941, Father Zabelka was an Army chaplain from 1944 to 1947 and in 1945 was stationed on Tinian Island in the Pacific as Catholic chaplain to the 509th Composite Group.


FATHER GEORGE ZABELKA

He was with the 509th in August 1945 when its airmen flew the missions that dropped atomic bombs
Hiroshima and Nagasaki.

He returned to parish work in t
Lansing Diocese after his tour of du
but remained a reserve chaplain.

As pastor of Sacred Heart Parish
the 1950s and '60s, he witnessed fir
hand the effects of racial fear as ma
white parishioners moved out follo
ing the arrival of black neighbors.

He became a leading local ci
rights advocate, denouncing racism fro
the pulpit and founding Heart in t
City, a job training and social supp
project for poor blacks in Flint.

He joined the Rev. Dr. Martin Luth
King in his civil rights march on Selm
Ala., and again when King formed Re
urrection City in Washington to prot
economic discrimination against blac

When King was murdered in 196
"George Zabelka was the only wh
who was able to walk the streets with t
black men and women who were tryi
to prevent Flint from going up
flames,'' said Father Emmanuel Charl

See **Zabelka,** Page

✠ Scripture

Readings for the Week of May 3 - May 9

Sunday: Acts 5:27-32,40-41; Revelation 5:11-14; John 21:1-19.

Monday: Acts 6;8-15; John 6:22-29.

Tuesday: Acts 7:51-8:1; John 6:30-35.

Wednesday: Acts 8:1-8; John 6:35-40.

Thursday: Acts 8:26-40; John 6:44-51.

Friday: Acts 9:1-20; John 6:52-59.

Saturday: Acts 9:31-42; John 6:60-69.

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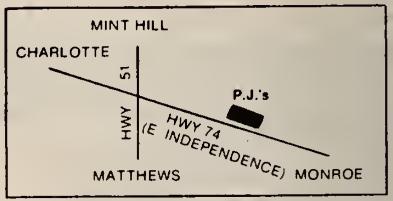

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Love One Another As Christ Loved His Church

ope, Lutheran Leaders Mark 5th Anniversary Of Dialogue

VATICAN CITY (CNS) — Pope 1 Paul II and representatives of the ıeran World Federation marked the ı anniversary of official Catholic-ıeran dialogue with a meeting and t prayer at the Vatican.

In an April 23 address to Dr. tfried Brakemeier, federation presi-, the pope said the two denomina-s "have made much progress in over-ing the barriers of separation be-en us and in strengthening bonds of y through both theological dialogue practical cooperation."

"I remain confident that our patient rts will continue to bear fruit for the unity of all who put their faith in the ı Lord and have received new birth ugh water and the Holy Spirit," the said.

The pope said the Catholic-Lutheran ogue has made significant contribu-s to Christians' understanding of the re and mission of the Church and of fication.

Both issues, he said, are closely ed with the authentic proclamation e Gospel, and different understand-of the issues played an important in the division of the Church at the of the Reformation.

"In this regard, I would express my viction that ecumenical dialogue t strive for an ever deeper under-ding of the mystery of our salvation, mplished through the incarnation, h and resurrection of Jesus Christ," ope said.

Theological investigation and dia-e on issues related to salvation, he could bring mutual enrichment lead to "that growth in the truth h the Lord promised as the work of Holy Spirit."

Pope John Paul said he hoped the olic-Lutheran dialogue would continue to help Christians understand one another and work together to preach salvation in Christ.

"A few days ago, we celebrated Christ's victory over sin and death," he said. "The one who has the power to defeat death is also able to overcome the divisions between his followers."

In his address to the pope, Brakemeier also praised the progress made in Catholic-Lutheran dialogue and suggested that the time might be right to allow Eucharistic sharing.

"I join my predecessors and other Lutheran leaders in raising once more the question whether the unity we have mutually come to recognize is not so much greater than those things which still seem to divide us that we could come together at the table of the Lord," he said.

"Our people look to you and to other leaders of the Church for the encouragement and support to venture such concrete steps toward unity," said Brakemeier, whose federation represents 107 Lutheran churches throughout the world.

He seconded Pope John Paul's frequent message that fervent prayer is an indispensable part of the Christian's obligation to work for the unity of the church.

"Commitment to prayer and action are especially important in these days when the ecumenical climate seems harsher again," he said.

The Lutheran leader cited "competitive patterns" of some missionary activity and division between Christians over moral-ethical issues.

"The question arises whether an ecumenical consensus must encompass issues of behavior as well as those of doctrine," he said.

The 25 years of dialogue, he said, have shown the world that Catholics and Lutherans are determined to reach full unity.

"Walls which separated us have fallen, and our dialogue has paved the way for the cordial relationships which we now enjoy," he said.

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Zabelka (From Page 10)

McCarthy in his homily at Father Zabelka's funeral.

Father McCarthy, spiritual coordinator at the Melkite-rite Seminary of St. Gregory the Theologian in Newton, Mass., recalled his first meeting with Father Zabelka, when he went to Lansing in 1973 to conduct a retreat on Christian non-violence for priests of the diocese.

Father Zabelka challenged his non-violent approach, citing America's struggle against the Nazis in World War II and asking, "What about all those children destroyed at Auschwitz?"

Father McCarthy said he had no idea who Father Zabelka was when he shot back at him: "What about all those children destroyed at Hiroshima and Nagasaki?"

"Unbeknown to me until several years later, he left that retreat center fighting round one of what was to be a two-year battle for his faith," Father McCarthy said.

In a Christmas letter to friends in 1975, Father Zabelka wrote that he "must do an about-face" because he had come to realize that Jesus requires non-violent love toward friends and enemies, Father McCarthy said.

He recalled an interview Father Zabelka gave several years later in which he explained his conversion to pacifism.

Father Zabelka said Jesus's message, "Love your enemies, do good to those that hate you," was quite clear, so for him the issue was one of faith — either he accepted Jesus as God and took the message seriously " or else I forget about the whole business ... Forget about Christianity."

Father McCarthy reminded mourners that "in 1982-83, at the age of 67, Father George walked 7,500 miles, from the nuclear submarine base in Bangor, Wash., to Bethlehem, Israel, teaching what Jesus taught about homicide and enmity."

"In England," he added, "a television documentary was made of his life, 'The Reluctant Prophet,' which since has been shown throughout the world. In Australia a popular song about his courageous honesty, 'My Name Is George Zabelka,' is played continually on secular and religious radio stations."

After a second heart attack in 1976 forced him to retire as a pastor, Father Zabelka devoted much of his time to peace activities. He made numerous peace pilgrimages in his final years, including one in 1984 to Hiroshima and Nagasaki to ask forgiveness personally from survivors of the 1945 bombs.

CRS To Aid Zaire

BALTIMORE — Catholic Relief Services (CRS) has donated $40,250 to provide urgently needed medicines and first aid supplies to the province of Kasai Occidental, Zaire.

The donation is CRS' contribution to a fund organized by a consortium of European and American Catholic organizations and the Belgian government that will supply the isolated province with enough medicines and first aid supplies to last three to five months.

The political and economic crisis plaguing Zaire has worsened in recent months, as political protests against President Mobutu Sese Seko's rule continue.

The donated drugs and supplies will be distributed by the National Catholic Health Secretariat and a Dutch Catholic health organization to 41 clinics and 19 hospitals in five dioceses in the province. About 200,000 people will benefit from this effort.

Court (From Page 3)

He chalked up Blackmun's question as "part of the argument," but Preate added "I don't think Justice Blackmun is correct. Roe does not stand for the principle that there is abortion on demand in America."

Some speakers on the steps outside the Supreme Court said they expect the case to be used to overturn Roe.

Melody Gage of Americans United for Life, a law firm representing abortion opponents, said, "The court made this case to overturn Roe vs. Wade. We hope that it will."

If it is overturned, "we favor the issue to go back to the states," she added. "Roe vs. Wade is bad law."

The Rev. Keith Tucci, spokesman for the anti-abortion group Operation Rescue, also said Roe is a bad law, adding that "every type of human defamation" in the past 20 years, including drive-by shootings, drugs, AIDS was connected to abortion on demand.

Rev. Tucci said an apathetic pro-life electorate needed to see the court issue a pro-life ruling.

"I really think we need this. I think it's essential. I think it's critical," he said.

Patricia Ireland, head of the National Organization for Women, said the fact the Pennsylvania abortion law was heard by the court has "galvanized our supporters."

Wanda Franz, president of the National Right to Life Committee, said she believed the court would uphold the Pennsylvania law "because it is moderate law. It will protect women and children."

EMPLOYMENT OPPORTUNITIES

Position Open: St. Thomas Aquinas in Charlotte is looking for a part-time music director. Prerequisites include: knowledge of Catholic liturgy, must be both an instrumentalist and vocalist. Salaried position. Interested persons should call the parish office at (704) 549-1607 to arrange an interview with the priests of the parish. Further information available upon request.

Executive Coordinator: Catholic Committee of Appalachia seeks executive coordinator to begin January 1993 (earlier negotiable) to coordinate all CCA activities. Skills needed include: ability to work with Church and community groups, oral and written communication (including editing of newsletter and grantwriting). Car needed for travel. Prefer some experience working in Appalachia. Send resume by July 1 to Catholic Committee of Appalachia, PO Box 953, Whitesburg KY 41858.

Music Director: St. Raphael's Parish in Raleigh, N.C., is accepting resumes for the position of director of music ministry. Please send resumes to: Search Committee, St. Raphael's Catholic Church, 5801 Falls of Neuse Rd., Raleigh NC 27609.

Comunidad Hispana
Comuniquémonos

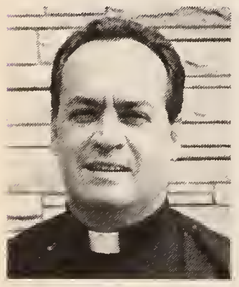
Imagen de Cristo Resucitado. Foto por P. SILL RUEDA

"Porqué buscáis entre los muertos al que vive? No está aqui, ha resucitado. Acordaos cómo os habló estando aun en Galilea." Ellas se acordaron de sus palabras y volviendo del sepulcro comunicaron todo esto a los once y a todos los demás. (Lc. 24:5-9)

Tierra Santa
!Resucitó Aleluya! Aleluya!

Por PADRE SILL RUEDA

La resurrección de Cristo que actualizamos cada año en la Semana Santa, es el hecho más importante de nuestra religión católica, porque sin ella como dice San Pablo, vana sería nuestra fe.



Cristo salió victorioso de la muerte, para asegurar su victoria sobre el pecado y asi mismo nos llena de satisfacción saber que está vivo y camina con nosotros en este mundo.

Con su resurrección gloriosa nos ha demostrado que realmente El es el Hijo de Dios, el que ha venido al mundo para salvarnos y conducirnos a la gloria del Padre.

La solemnidad de este acoantecimiento es la primavera de nuestra vida, el descanso a todas nuestras luchas, el oasis que necesitamos para refrescarnos del fuego del mundo que nos quema con sus pasiones diarias. Este milagro indescriptible de Cristo de volver a la vida, para nunca más morir, nos tiene que sensibilizar a todos los cristianos que luchamos a diario, con tropiezos y caidas buscando días nuevos, para mejorar nuestra vida y poner más confianza en el Señor que todo lo puede. También nos tiene que llenar de esperanza al saber que nosotros algun día resucitarémos con El y tendrémos parte en la vida eterna.

Comencemos pues desde ahora a preparar nuestra resurrección como Cristo preparó la suya con su pasión y muerte en la cruz. Que las incomodidades de este mundo, con sus sufrimientos sean parte del ascenso hacia el calvario de Jesús, para morir a nuestros pecados y resucitar con Cristo a una vida nueva, a un hombre nuevo y a una persona distinta.

Todos podemos resucitar en nuestras vidas a un mundo de amor, lleno de comprensión y de servicios a los demás. De entrega generosa al prójimo, comenzando por nuestras propias familias. La resurrección de Cristo es un hecho real y palp en la vida del Cristiano, por eso nuestra iglesia católica es única y especial, po su fundador fue capaz de salir glorioso del sepulcro para nunca más m acontecimiento que no pudo hacer otro fundador de ninguna religión.

! Alegrémonos hispanos, donde quiera que nos encontremos, porque Crist resucitado y vive con nosotros !

Cursillo Hispano de Mujeres...

CURSILLO HISPANO No. 2
Diocesis de Charlotte, N.C.

Con un número de 24 candidatas se realizó en Maggie Valley el segundo cursillo hisp de mujeres durante los días del 9 al 12 de abril. Hubo muy buena colaboración y participa entre todas, tanto de parte de las candidatas como de las auxiliares, siendo la rectora de d cursillo la Sra. Elena Silva y como directora espiritual la Hna. Pilar Dalmau.

Algunos del Grupo Juvenil en el CCH.

Grupo Juvenil del CCH

Con mucha fidelidad y entusiasmo se siguen reuniendo todos los doming las 5 pm. el "Grupo de Jovenes Católicos Unidos" para planear sus activida sociales y apostólicas y la participación en la misa dominical una vez al mes. cuentan con más de 23 chicos y chicas de diferentes paises hispanos representa en la diócesis y con dos asesores adultos que son: José Fernandez y Car Guerrero.

Hace poco regresaron de Atlanta, donde participaron de la Pascua Juvenil

Somos un Puente

Por MONS. AUGUSTO TRUJILLO ARANGO

(Tomado de la revista "Vida Pastoral")

La Iglesia, Pueblo de Dios y cuerpo de Cristo, debe vivir en camino construye la comunión y la participación de todos. Esta es la meta y el propósito cotidian un proyecto pastoral. La Iglesia es un proyecto de Dios, realizado en el tiemp vivido a lo largo de la historia. La Iglesia particular debe ser como ese proyecto Iglesia nacida en la Trinidad y nacida el día de la Encarnación del Verbo, en el s purísimo de María, debe vivir en permanente esfuerzo para presentar al mund imagen que Dios le imprimió. Vivir este misterio y este designio de Dios es v siempre ante el rostro de Jesús para presentar este rostro a la humanidad.

Somos un puente entre el pasado y el futuro que ya empieza en el presente. eso el Concilio es un esfuerzo de fidelidad a Dios y a los hombres. Es un paso r duro porque somos una Iglesia ligada al pasado pero moviéndonos hacia el fut

Noticias Locales

Se renta cuarto para compartir apartamento. Los interesados favor llama número: 532-9829.

Busca trabajo: cuidado de niños y limpieza de casas. Preguntar por Luis número 846-1854.

her Conrad Kimbrough received Eddie Trammel (3rd from left) into the Church at the ter Vigil at St. Benedict in Greensboro. Also pictured are Dianne and Julian McClamroch were Trammel's sponsors.

leeting Priest In Jail Turns oung Man's Life Around

By CAROL HAZARD
Associate Editor

GREENSBORO — Eddie Tram- spent last Easter in a Guilford County on, serving time for possession of ijuana. This Easter, the 22-year-old con was confirmed into the Catholic rch.

Trammel was one of more than 600 ple received into the Church this ter by the sacraments of initiation. iation rites were celebrated in par- s throughout the Diocese of Char- e, welcoming newcomers into full munion with the Church.

The rituals, which date back to the y Church, have found new meaning ugh the Rite of Christian Initiation Adults, an instruction program for ple seeking membership in the rch.

Trammel's instruction began behind s.

While in the minimum security jail, mmel turned his freewheeling life around when he met fellow prisoners Father Conrad Kimbrough and St. Benedict parishioner Julian McClamroch.

Father Kimbrough, pastor of St. Benedict, and McClamroch were in jail for seven days on a second degree trespassing charge for blocking access to an abortion clinic. In all, 17 pro-life activists were charged for their involvement in a rescue.

Trammel was curious about the Bible carrying inmates, so he struck up a conversation. It clicked.

"Something just happened inside," recalls Trammel. "It was what I had been missing, the one thing I'd been looking for ... Right now, no matter how bad things get, I could never turn away. Before I accepted Christ in my life, things were awful. I don't want to do anything stupid and fall back."

Trammel, the son of a coalminer, grew up in the Virginia mountains and dropped out of high school in the 10th grade. He camped out with various relatives, and eventually wound up with an uncle in High Point.

A heavy metal guitarist, he was reckless and wild. He recalls waking up some mornings and not knowing where he was.

His six-month prison term was enough to convince him to straighten up and get off drugs. But until he met Father Kimbrough, God was not part of the plan.

"Father Kimbrough intrigued me," recalls Trammel. "I was into any kind of book knowledge I could get my hands on and I knew he was full of it. He was real wise, smart and fun to talk to."

Trammel wanted to know how someone becomes a priest. "First, you have to become Catholic," he was told.

And, so the process began. Trammel became an RCIA candidate.

He attended his first Mass in jail. Father Kimbrough, in his orange prison garb, concelebrated Mass with a visiting priest.

After Father Kimbrough and McClamroch were released, they returned to the jail as visitors, bringing more of the good news.

"I felt worse about leaving than going in," says McClamroch.

"We had so many friends. What amazes me is God's total and complete hand in this. It started as an Operation Rescue project and God used it to touch the life of someone He wanted touched. It was no accident we went in there June 5. It was no accident Eddie was there."

"Jail was the best thing that ever happened to me," says Trammel. "I honestly believe Father Kimbrough and Julian (McClamroch) influenced me to turn my life around."

No more drugs, promiscuity or heavy metal. Trammel has turned to Christian hard rock, infusing his music with anti-drug, anti-abortion and anti-suicide messages.

"I've totally changed and handed my life to God ... I've slipped a couple of times, but not for awhile. I just have to try harder."

As for the priesthood, Trammel says he's still "kicking around the thought," But for now, he'd like to work with young people through his music.

Directory (From Page 1)

But U.S. Catholic Conference spokesman Father Kenneth J. Doyle called the apparent loss "a statistical quirk caused by different methods of reporting introduced over the last year by some dioceses."

Most data in the directory come from actual counts compiled at the parish and diocesan level and sent in from each diocese, but Catholic population figures are simply estimates.

Father Doyle said that by switching from the estimates of parishes to the use of statistical formulas to calculate its population, the Los Angeles Archdiocese alone reported 367,000 fewer Catholics this year than last year.

Another large drop occurred in the figures from the U.S. Archdiocese for the Military Services which reported only 1.34 million Catholics under its care, down about 260,000 from last year's figure of 1.6 million.

Although priestly ordinations were up in the past year, because of deaths and other departures the total number of priests declined. There were 310 fewer diocesan priests and 499 fewer priests in religious orders, bringing the combined total down from 53,086 last year to 52,277 this year.

The number of permanent deacons rose to 10,384 — 264 more than last year and nearly double the figure of a decade ago.

The number of U.S. women religious dropped below 100,000 for the first time in many decades. The new figure was 99,337, a loss of more than 2,500. Religious brothers dropped from 6,896 to 6,603.

The number of receptions into the church was 1,180,707, up nearly 33,000 from the year before. By contrast, the number of recorded deaths of Catholics dropped slightly.

Although the number of Catholic parish, diocesan and private elementary schools declined, the number of students enrolled grew by about 10,000 to almost 2 million. It was the second straight year of slight growth, suggesting that 25 years of declining attendance in Catholic elementary schools may have been reversed.

DESCUBRE La Fe

23. ¿POR QUÉ LA IGLESIA CATÓLICA TIENE UN PAPA?

Jesús reconoció la necesidad que tiene el pueblo de un líder que le proporcione una dirección confiable y unidad. El nombró a San Pedro como la piedra, la base de Su Iglesia, y prometió que "los oderes del infierno no la podrán vencer." (Mateo 16:18) San Pedro tenía que ser la fuente de la unidad y la cabeza de los apóstoles.

Por voluntad divina, el Papa es el sucesor de San Pedro, el líder visible de la Iglesia de Jesús. El Papa es el instrumento de Jesús, quien garantiza la unidad del Cuerpo de Cristo. Él es el líder del colegio de obispos y sirve como guía moral y espiritual de todo el Pueblo de Dios.

Jesús también le dió a la Iglesia el don de la infalibilidad. Esto significa que bajo la guía del Espíritu Santo, la Iglesia nunca errará al enseñar el mensaje esencial de Jesús. El Papa expresa la enseñanza infalible de la Iglesia cuando habla *"ex-cátedra,"* es decir, cuando habla como cabeza visible de la Iglesia sobre materia de naturaleza religiosa o moral, usando toda su autoridad y recursos y pronunciando una enseñanza definida y consistente con la creencia de la Iglesia.

El Papa también enseña ordinariamente de modo no infalible. Sus encíclicas y decretos nos dan una guía confiable sobre temas específicos de nuestros tiempos.

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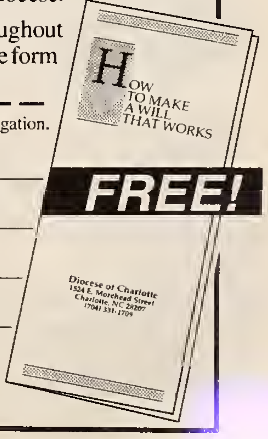

Diocesan News Briefs

CRISM Picnic

HICKORY — A CRISM picnic, a fun-packed day for Catholics 50 and older, is May 27 at the Catholic Conference Center from 10 a.m. to 4 p.m.

The picnic includes a box lunch, bingo, a drawing, cooking demonstration, slide presentations and a display table for sharing talents and creativity. Representatives from the Catholic Bookstore, the AARP and Elder Hostel will be present.

For more information, call Rachel Greene at (704) 331-1720.

Bereavement Ministry

CHARLOTTE — St. Matthew Parish is presenting "Helping Others Survive The Death Of A Loved One," a four-session training program for people who work with the bereaved and others who would like insight into helping friends and loved ones cope with their losses.

The sessions are May 7, 14, 21, and June 11 in the parish family room from 7 p.m. - 9:30 p.m.

Facilitators are Mercy Sister Therese Galligan, patient-family counselor with Mercy Cardiac Rehab, and Dr. Micki Lukse with Randolph Child & Family Counselling Center.

To register, call St. Matthew at (704) 543-7677 Monday through Friday 9 a.m.- 4:30 p.m.

Beach Retreat

CHARLOTTE — The Office of Young Adult Ministry is sponsoring a beach retreat weekend for married and single people in their 20's and 30's May 15-17. The theme is "Ministry and Discipleship."

The cost is $55. For more information, call Pam Newton at (704) 377-6871 or (704) 554-9697. Registration deadline is May 11.

Council On Aging

ASHEVILLE — The Asheville Vicariate Regional Council on Aging is meeting May 14 from 2 p.m. - 4 p.m. at St. Eugene.

Hank Gonner, director of chaplain services at St. Joseph's Hospital, will speak about advanced directives and living wills. A representative from the Alzheimers Assocation of Asheville will talk on "Alzheimers — All About It."

For more information, call Mercy Sister Anita Sheerin, (704) 254-5193.

Job Search Support Group

GREENSBORO — Our Lady of Grace Church is forming Seekers, a support group for unemployed parishioners to share advice and tips for seeking employment in a Christian environment. The group will meet weekly. For more information, call Kathleen Martinek at (919) 275-3605.

Bible Quiz Bowl

SALISBURY — Quiz whiz kids from 4th-6th grades are participating in a seven-parish Bible Quiz Bowl at Sacred Heart parish May 3 at 2 p.m. Our Lady of the Rosary in Lexington is hosting the event. For more information, call Michael Thompson, (704) 636-5436.

Men's Day

HOT SPRINGS — The Jesuit House of Prayer is presenting "Man's Identity as Person," a day of prayer and reflection for men Saturday, May 16 from 9:30 a.m. - 3:30 p.m.

Dr. Gerard Stamm, an Asheville psychologist, will lead the program.

For more information or to register, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or call, (704) 622-7366.

Gospel Singing

ARDEN — Perpetual Hope Gospel Choir from Our Lady of Consolation Church in Charlotte will sing at the 11 a.m. Mass at St. Barnabas Church in Arden Sunday, May 3.

Give Me Five

The Knights of Columbus are selling $5 raffle tickets for a trip to Hawaii and a 10-day Caribbean Cruise for two. The drawing will be May 15 at the state convention in Charlotte. Proceeds will benefit the state charity drive.

Spaghetti Dinner

THOMASVILLE — Our Lady of the Highways spaghetti dinner is Saturday, May 23 from 4 p.m. to 6 p.m. and Sunday, May 24 from noon to 3 p.m. Cost is $2 for children ages 6-12, $3.50 for 13 and older, $3 for senior citizens. The dinner is free for children 5 and younger.

Yard Sale

SHELBY — The Ladies Guild of St. Mary's Parish is hosting a yard sale Saturday, May 9 at the parish from 7 a.m. - 2 p.m.

For more information, call Mary Borchert at (704) 482-8690 or Marsha Hunt at (704) 865-6895.

Golf Outing

GREENSBORO — St. Pius X "Great Golf Outing" is May 4 at Oak Hollow Golf Course. All proceeds will benefit the St. Pius X Sponsors Fund

A golf putting contest for children will begin at 4:30 p.m., and a pig pickin' will start at 5:30 p.m.

For more information, call Roger or Kay Warfield at (919) 282-0855, or Loren Morse at (919) 282-0464.

Benefit Brunch

ASHEVILLE — St. Joseph's Hospital Foundation is sponsoring a Cadillac Brunch at Harry's Cadillac-Pontiac dealership Sunday, May 3 from 12:30 p.m. to 2 p.m.

Tickets are $50 a person and include a chance to win for a year a new Cadillac DeVille, a Bonneville SSE, a GMC "Jimmy" four-wheel drive or a GMC Custom Truck.

Proceeds will used to expand orthopedic services at the hospital.

For more information, call the foundation at (704) 255-3035.

Charity Golf Tournament

CRAMERTON — The Gastonia Jaycees are sponsoring the 2nd Annual Golf Tournament May 4 to benefit Holy Angels, a Belmont home for the mentally and physically handicapped operated by the Sisters of Mercy.

The tournament will be at the Cramer Mountain Country Club in Cramerton. Hole-in-one prizes are a 1992 Chevrolet Lumina Eurosport from McKenney Chevrolet and two round-trip tickets to anywhere in the continental U.S. courtesy of USAir.

The public is invited. Cost is $75 a person. For more information, call Ryan Meredith at (704) 861-0425 or Tom Schieber at (704) 853-6270.

Pilgrimage Of Trust

DAYTON, OHIO — Thousands of young adults are expected to attend "Pilgrimage of Trust on Earth" in Dayton May 21-25. At the invitation of the National Conference of Catholic Bishops, the Monastic Community of Taize, France — known for its huge ecumenical gatherings in Europe and Asia — is leading the pilgrimage.

Father John Hoover, director of Elijah's Cave Retreat House in Highlands, is coordinating diocesan efforts to form a group pilgrimage to Dayton.

Cost is $90 and includes housing and meals. Registration deadline is April 30. To register, write Father John Hoover, P.O. Box 543, Highlands, N.C. 28741 or call (704) 526-2418.

Mission Forum

CULLMAN, ALA. — The Ca
lic Committee of the South in collab
tion with the Glenmary H
Missioners is sponsoring a Mis
Forum May 19-21 at the Benedic
Conference Center in Cullman,
The theme of the conference is "
membering our Past/Learning fo
Future."

The conference will draw upo
learning of the Glenmary Missio
from their first 50 years. The focus
be on home missions and making f
missions more effective.

All are invited. The cost is $75
more information, contact Benedi
Sister Evelyn Dettling, Catholic C
mittee of the South, P.O. Box
Neon, Ky. 41840.

Middle School Fling

GASTONIA — The Office of Y
Ministry is presenting "Middle Sc
Fling: Finding a Piece of the Puzzl
day of games, food, sports, praye
workshops at St. Michael Church S
day, May 9 from 9 a.m.- 4 p.m. C
$13 for youths and $7 for adults.

For more information, contac
Office of Youth Ministry at (704)
1723, or your parish youth minist

The Catholic News & Herald
comes parish news for the diocesan
briefs. Good photographs, prefer
black and white, also are welc
Please submit news releases and ph
at least 10 days before date of pub
tion.

Upcoming Diocesan Events

May 2 & 3 Bake Sale
St. Margaret Mary,Swannanoa
After All Masses
Mrs. Angela Ward (704) 290-1737

May 7 - 9 CCHS Musical,
"Carrousel"
CCHS, 7:30 p.m.
Sr. Paulette Williams, RSM
(704) 523-5671

May 9 Prom Night
Bishop McGuinness High School
Sawtooth Center, Winston Salem
8:00 pm - Midnight
Mrs. Sheets (919) 725-4247

May 9 Lay Ministry Training
GRADUATION
St. Charles, Morganton, 11:30 am
Sr. Timothy Warren, RSM
(704) 334-1805

May 9 Chicken BarB-Q Dinner
St. Margaret Mary, 6:30 pm
John Morris (704) 686-3941
Al Wilke (704) 298-2042

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World and National Briefs

acher Fired Over Marriage Loses ght For Jobless Benefits

WASHINGTON (CNS) — The U.S. ipreme Court has refused to intervene the case of a Pittsburgh Catholic hool teacher who was fired and turned wn for unemployment benefits after arrying a divorced Catholic. The court held without comment a June 1991 ling by the Commonwealth Court in rrisburg, Pa., that Bishop Leonard gional School in Mount Oliver, Pa., uld not be required to pay unemployent compensation to the teacher, Maria esley. Wesley was fired by the school Dec. 22, 1989, after she announced r plans to marry a man whose previs Catholic marriage had not been nulled. She had been a fifth- and th-grade math and science teacher at school, earning $11,000 a year.

ripture Doesn't Dictate Unchang- Church, Priest Tells NCEA

ST. LOUIS (CNS) — Scripture says rist is the same yesterday, today and ever but it "never says that of the urch,'' a leading Scripture scholar d Catholic educators April 20. lpician Father Raymond E. Brown s keynote speaker at the 89th annual nvention of the National Catholic ucational Association. More than ,000 educators from across the counattended the April 20-23 event. Catho- s must "think through'' Jesus' teach- , that of a Jew in the first third of the t century, and translate it to modern ies, Father Brown said.

e Texas Episcopal Priests k Catholic Priesthood

WASHINGTON (CNS) — Five rried Episcopal priests in Texas are rently seeking acceptance into the tholic priesthood, Father James Parker *Catholic News Service* April 16. ey are among some 15 to 20 former ests of the Episcopal Church nationle who have decided to join the Catholic Church since last summer and have started the process to become Catholic priests, Father Parker said. The Texas five include two priests, Fathers Timothy Church and Loyd Morris, from the same parish, Holy Nativity Episcopal Church in Plano.

Satisfaction Levels High Among Parish Lay Ministers, Study Finds

NEW YORK (CNS) — An extensive survey of lay ministers, including nuns and brothers, employed by U.S. parishes found a surprisingly high degree of satisfaction on the part of the ministers as well as the ordained ministers and parishioners they worked with, according to a priest who coordinated the study. Father Philip J. Murnion, director of the National Pastoral Life Center in New York, said widespread stories of staff conflicts over matters such as job descriptions and authority sometimes gave a negative impression, but that this impression was not borne out by survey results. "For the people involved — for parishes, pastors, the lay ministers — it is a very positive picture,'' he said in an April 15 interview. "We found problems in 10 to 15 percent of the cases, but overall there is a high level of satisfaction.''

Poverty Rising Among Children In Young Families, Report Says

WASHINGTON (CNS) — The poverty rate for children in families headed by persons under 30 has doubled to 40 percent in one generation, according to a new report. "The much heralded period of economic growth from 1982 to 1989 bypassed young families and they are now suffering dramatic additional losses from the current recession,'' said the report, called "Vanishing Dreams: The Economic Plight of America's Young Families.'' The report, released April 14 by the Children's Defense Fund and Northeastern University's Center for Labor Market Studies, looks at government statistics from 1973 to 1990 to assess the status of young families. In March 1991, there were 9 million families headed by someone younger than 30, the report said. Those families contained 10.6 million children, one-sixth of the nation's total.

Indonesia Bans Broadcasts Of Vatican's Easter Events

JAKARTA, Indonesia (CNS) — Indonesia's Ministry of Religious Affairs banned live broadcasts of Pope John Paul II's Easter weekend events, apparently at the request of a Muslim group. The ministry cited the June 9 general election as the reason for the cancelation. But a prominent Muslim said the ban was imposed at the request of the Indonesian Islamic Scholars Council, *UCA News*, an Asian church news agency based in Thailand, reported. The director of Muslim Research at Jakarta's National University, Lukman Harun, told reporters April 20 that the Muslim council sought to keep the Easter events from airing because it believed "the broadcast could influence Indonesian Muslims' way of thinking,'' Harun said.

Bishop Says Greek Church Unable To Cope With Flood Of Foreigners

VATICAN CITY (CNS) — Greece's tiny Catholic Church is unable to cope with the current flood of Catholics from other countries seeking a better life, said Bishop Franghiskos Papamanolis of Syros and Santorini, Greece. At least 100,000 Poles and 15,000 Filipinos have entered Greece recently due to relaxed travel restrictions throughout Europe, he said. There are also 2,000 Italians working in Greece, he added. "We are prepared to take care of 40,000 faithful,'' Bishop Papamanolis said in an April 20 Vatican Radio interview. Greece has 106 Catholic priests and 81 parishes.

Influential Magazine Says Church Must Preach More About Hell

ROME (CNS) — An influential Jesuit magazine said the Church should more emphatically preach the existence of hell and the real possibility of eternal damnation. "Preaching about hell constitutes a grave obligation of conscience for pastors,'' said the magazine, *La Civilta Cattolica*, in an editorial in its April 18 issue. Articles published in *La Civilta Cattolica* are reviewed at the Vatican's Secretariat of State prior to publication, so they are believed to reflect Vatican thinking. "Very little is said about hell today, even in the Church. And whoever does talk about it is suspected of theological conservatism and reactionary cultural positions,'' the editorial said.

Philippines President Condemns Bombing Of Easter Procession

MANILA, Philippines (CNS) — President Corazon Aquino denounced as "a brutal act of terrorism'' a grenade attack on an Easter Sunday procession in the southern Philippines that killed at least 11 people and wounded more than 70 others. Many of those hurt were children dressed as angels for the parade. "I condemn this as a senseless and brutal act of terrorism,'' Mrs. Aquino said. Two of the wounded died in hospitals Easter Monday, raising the death toll to 11, with many others still in serious condition, police said. Police said teen-age Moslems were believed responsible for the attack in the southern industrial city of Iligan.

Court Convicts 33 In Italian Bank Scandal

MILAN, Italy (CNS) — An Italian court convicted 33 people, including several leading businessmen, of charges relating to the $1.2 billion collapse of Italy's largest private bank — a case which touched the Vatican bank. But Vatican bank officials, including U.S. Archbishop Paul Marcinkus, could not be tried in the case of the Banco Ambrosiano because their Vatican status gave them immunity from prosecution. A three-judge tribunal in Milan issued the verdict April 16 and handed out prison sentences to those convicted. The convictions were immediately appealed, and no sentences will be served before the appeal process is over — probably after many years.

Yugoslavian State Exercising Racism, Cardinal Says

VATICAN CITY (CNS) — The fighting in Bosnia-Herzegovina is the result of a "racist policy'' carried out by Serbs against other nationalities during the breakup of Yugoslavia, said Cardinal Franjo Kuharic of Zagreb, Croatia. Force is being used "to impose arbitrary solutions and to obtain unjust ends,'' he said in an Easter message. "This is why truces and ethical principles are not respected,'' he added in amessage reported by Vatican Radio. The cardinal said the same policy which caused the Serbian-led federal army to forcefully oppose Croatia's independence is now being used against Bosnia-Herzegovina's efforts to become independent.

DISCOVER the faith

23. WHY DOES THE CATHOLIC CHURCH HAVE A POPE?

Jesus recognized the need people have for a leadership that provides reliable direction and unity. He appointed St. Peter as the rock, the foundation of His Church, and promised that "the jaws of death shall not prevail against it" (Matthew 16:18). St. Peter was to be the source of unity and the head of the apostles.

By divine will, the Pope is the successor of St. Peter, the visible leader of Jesus' Church. The Pope is the instrument of Jesus, who guarantees the unity of the Body of Christ. He is the leader of the college of bishops. He serves as a moral and spiritual guide for all God's people.

Jesus also gives the Church the gift of infallibility. This means, under the guidance of the Holy Spirit, the Church will never err in the teaching of Jesus' essential message. The Pope expresses infallible Church teaching when he speaks "ex cathedra." He speaks "ex cathedra" when he speaks as the visible head of the Church on a matter of a religious or moral nature, using his full authority and resources, and pronounces a teaching as having been defined and consistent with the belief of the Church.

The Pope also ordinarily teaches in non-infallible ways. His encyclicals and decrees give us reliable guidance on specific issues of our times.

The Pope assures us of Jesus' continuing presence teaching in our midst.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact James K. Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Diocesan Support Appeal Parish Results (As Of April 23)

DIOCESAN TARGET: $1,590,000
DIOCESAN PLEDGES: $1,771,392

Charlotte Vicariate

Our Lady of the Assumption
Charlotte
Goal: $23,214 Pledges: $26,064

Our Lady of Consolation
Charlotte
Goal: $18,444 Pledges: $16,226

St. Ann
Charlotte
Goal: $56,286 Pledges: $57,900

St. Gabriel
Charlotte
Goal: $137,376 Pledges: $154,248

St. John Neumann
Charlotte
Goal: $59,625 Pledges: $76,680

St. Luke
Mint Hill
Goal: $18,126 Pledges: $11,065

St. Matthew
Matthews
Goal: $56,127 Pledges: $65,257

St. Patrick Cathedral
Charlotte
Goal: $65,826 Pledges: $48,570

St. Peter
Charlotte
Goal: $36,888 Pledges: $26,005

St. Thomas Aquinas
Charlotte
Goal: $21,783 Pledges: $37,856

St. Vincent de Paul
Charlotte
Goal: $50,403 Pledges: $60,107

Albemarle Vicariate

Our Lady of the Annunciation
Albemarle
Goal: $11,448 Pledges: $11,482

Our Lady of the Americas
Biscoe
Goal: $1,590 Pledges: $2,321

Our Lady of Lourdes
Monroe
Goal: $12,084 Pledges: $16,272

Sacred Heart
Salisbury
Goal: $34,662 Pledges: $34,107

Sacred Heart Mission
Wadesboro
Goal: $954 Pledges: $1,035

St. James
Concord
Goal: $27,984 Pledges: $24,077

St. James
Hamlet
Goal: $6,678 Pledges: $7,620

St. Joseph Mission
Kannapolis
Goal: $2,862 Pledges: $4,154

Asheville Vicariate

Immaculate Conception
Hendersonville
Goal: $55,809 Pledges: $70,602

Sacred Heart
Brevard
Goal: $17,808 Pledges: $20,567

Sacred Heart Mission
Burnsville
Goal: $2,226 Pledges: $1,252

St. Andrew the Apostle
Mars Hill
Goal: $3,657 Pledges: $3,362

St. Barnabas
Arden
Goal: $27,825 Pledges: $32,040

St. Eugene
Asheville
Goal: $23,532 Pledges: $35,260

St. Joan of Arc
Asheville
Goal: $14,469 Pledges: $15,509

St. John
Tryon
Goal: $11,766 Pledges: $14,185

St. Jude Mission
Sapphire Valley
Goal: $3,498 Pledges: $325

St. Lawrence
Asheville
Goal: $19,716 Pledges: $20,825

St. Margaret Mary
Swannanoa
Goal: $8,586 Pledges: $17,511

Boone Vicariate

Church of the Epiphany Mission
Blowing Rock
Goal: $795 Pledges: $25

St. Bernadette
Linville
Goal: $5,406 Pledges: $5,170

St. Elizabeth
Boone
Goal: $16,536 Pledges: $14,250

St. Frances of Rome Mission
Sparta
Goal: $2,544 Pledges: $3,600

St. Francis of Assisi
Jefferson
Goal: $1,908 Pledges: $1,675

St. John Baptist de la Salle
North Wilkesboro
Goal: $6,360 Pledges: $6,354

St. Lucien
Spruce Pine
Goal: $3,657 Pledges: $5,451

St. Stephen Mission
Elkin
Goal: $2,862 Pledges: $2,665

Gastonia Vicariate

Christ the King Mission
Kings Mountain
Goal: $2,862 Pledges: $3,935

Holy Spirit Mission
Denver
Goal: $9,858 Pledges: $11,470

Immaculate Conception
Forest City
Goal: $6,042 Pledges: $6,755

Queen of the Apostles
Belmont
Goal: $18,762 Pledges: $20,341

St. Dorothy
Lincolnton
Goal: $9,063 Pledges: $11,536

St. Helen Mission
Spencer Mountain
Goal: $1,113 Pledges: $1,315

St. Mary
Shelby
Goal: $8,268 Pledges: $11,409

St. Michael
Gastonia
Goal: $37,206 Pledges: $41,328

Greensboro Vicariate

Christ the King
High Point
Goal: $5,883 Pledges: $8,551

Holy Infant
Reidsville
Goal: $6,360 Pledges: $6,825

Immaculate Heart of Mary
High Point
Goal: $37,206 Pledges: $48,231

Our Lady of Grace
Greensboro
Goal: $51,993 Pledges: $63,036

Our Lady of the Highways
Thomasville
Goal: $5,565 Pledges: $8,236

St. Benedict
Greensboro
Goal: $9,222 Pledges: $9,150

St. Joseph
Asheboro
Goal: $11,607 Pledges: $21,140

St. Joseph of the Hills
Eden
Goal: $8,586 Pledges: $7,405

St. Mary
Greensboro
Goal: $14,628 Pledges: $17,775

St. Paul the Apostle
Greensboro
Goal: $56,922 Pledges: $62,917

St. Pius Tenth
Greensboro
Goal: $45,156 Pledges: $43,362

Hickory Vicariate

Holy Trinity Mission
Taylorsville
Goal: $2,226 Pledges: $2,465

Our Lady of the Angels Mission
Marion
Goal: $3,816 Pledges: $3,895

St. Aloysius
Hickory
Goal: $30,846 Pledges: $34,647

St. Charles Borromeo
Morganton
Goal: $11,766 Pledges: $12,605

St. Francis of Assisi
Lenoir
Goal: $9,222 Pledges: $10,015

St. Joseph
Newton
Goal: $11,766 Pledges: $14,685

St. Philip the Apostle
Statesville
Goal: $18,762 Pledges: $20,493

St. Therese
Mooresville
Goal: $20,352 Pledges: $27,986

Smoky Mountain Vicariate

Holy Redeemer
Andrews
Goal: $2,067 Pledges: $2,576

Immaculate Conception
Canton
Goal: $1,590 Pledges: $1,585

Immaculate Heart Of Mary
Hayesville
Goal: $4,770 Pledges: $5,900

Our Lady of Guadalupe
Cherokee
Goal: $2,067 Pledges: $1,060

Our Lady of the Mountains
Highlands
Goal: $5,565 Pledges: $1,550

Prince of Peace Mission
Robbinsville
Goal: $795 Pledges: $405

St. Francis of Assisi
Franklin
Goal: $11,766 Pledges: $10,991

St. John
Waynesville
Goal: $9,063 Pledges: $10,575

St. Joseph
Bryson City
Goal: $1,908 Pledges: $1,155

St. Margaret
Maggie Valley
Goal: $4,452 Pledges: $6,890

St. Mary
Sylva
Goal: $6,996 Pledges: $6,298

St. William
Murphy
Goal: $5,565 Pledges: $6,795

Winston-Salem Vicariate

Good Shepherd
King
Goal: $2,544 Pledges: $2,577

Holy Angels
Mt. Airy
Goal: $5,724 Pledges: $7,269

St. Francis of Assisi
Mocksville
Goal: $3,657 Pledges: $5,415

Holy Cross
Kernersville
Goal: $25,599 Pledges: $26,907

Holy Family
Clemmons
Goal: $43,089 Pledges: $49,779

Our Lady of Fatima Mission
Winston-Salem
Goal: $17,649 Pledge: $23,375

Our Lady of Mercy
Winston-Salem
Goal: $33,072 Pledges: $34,555

Our Lady of the Rosary
Lexington
Goal: $10,017 Pledges: $11,725

St. Benedict the Moor
Winston-Salem
Goal: $6,042 Pledges: $4,460

St. Leo
Winston-Salem
Goal: $59,625 Pledges: $66,363

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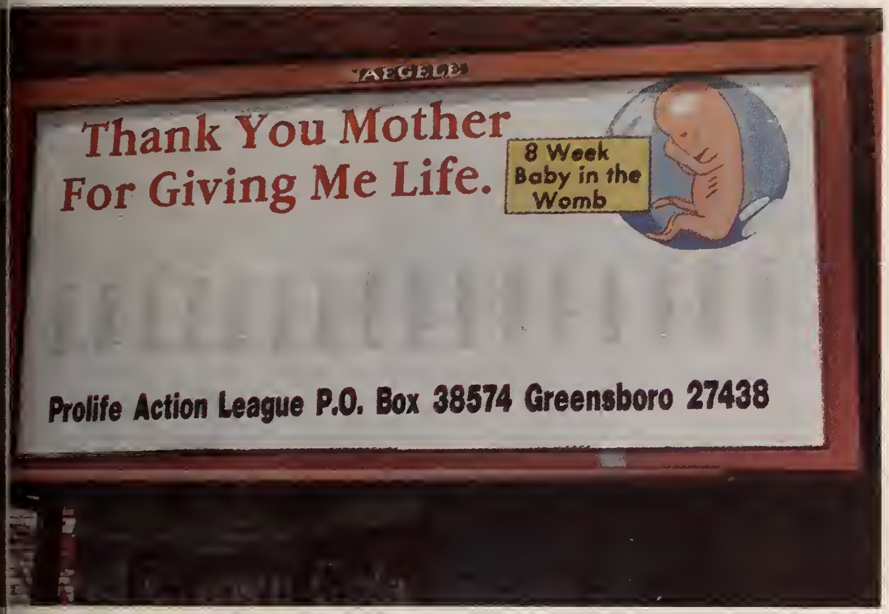
CATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 34 • May 8, 1992

he Gift Of Life...



-life Action League of Greensboro placed this and two other billboards in the city to celebrate ther's Day and the gift of life. Each billboard bears the names of 240 contributors who gave $5 h.

Photo by CAROL HAZARD

iocese Joins In World Day Of Prayer For Religious Vocations

By JOANN KEANE

Associate Editor

CHARLOTTE — On May 10, general ercessions will be offered for World Day Prayer for Vocations during Masses oss the diocese.

At a glance, it's a day to offer up entions for those answering the call to ve. In reality, the day brings to the efront the specific needs for increased cational response. It's not just a day of yer and awareness, but an educational ightenment for the people in the pews.

"It's not so much to say we're here, but

FATHER CECIL TICE

t we need you, too," says Father Cecil e, diocesan director of vocations.

Vocation awareness, says Father Tice, uires everyone's attention. "It's not just esponsibility for the ordained or religus. While it is usually a priest or sister's ery (of an individual) to consider vocan, everyone needs to be involved, as well praying to increase vocations," says Far Tice.

"The Lord always calls the faithful to ve Him through religious consecration; profession of vows, the priesthood, or gious communities. The difficulty to- is to hear and respond fully to the call," 's Father Tice.

"The number of priests has dropped considerably in the past 20-30 years," says Bishop John F. Donoghue. In some areas of the country, parishes are being staffed by permanent deacons, religious women, and in some cases, lay couples. "Deacons, religious women and the laity can do many good things in a parish, but they cannot do the things that are most essential in our spiritual development; the offering of the Eucharist and the forgiving of sins."

While the decline has not affected the Diocese of Charlotte, the threat is real.

"The priestless parish has not hit the Charlotte Diocese, yet," says Father. Tice. However, the current rate of ordinations reflects the national trend. The 1992 *Official Catholic Directory* shows an increase in ordinations to the priesthood. In 1991, there were 864 reported, up from the 620 reported in last year's directory. Recently published seminary statistics show fewer

See **Tice,** Page 16

National Right To Life Leader Says Most Americans Basically Pro-Life

By CAROL HAZARD

Associate Editor

GREENSBORO — Most Americans are fundamentally pro-life and believe abortion should be restricted if not banned completely, said National Right to Life President Wanda Franz at an N.C. Right to Life conference in Greensboro May 2.

Some 80 percent of the American public approve of provisions in the Pennsylvania law now under review by the Supreme Court, said Franz.

These "modest and moderate" provisions include informed consent about the risks associated with abortion, parental consent for minors, information about the developmental stage of the baby in the womb and a 24-hour waiting period, said Franz.

"Opponents are totally out of step with the American public," she said.

They are trying to push through congress a Freedom of Choice Act, a bill that would cement unrestricted access to abortion through the ninth month of pregnancy and allow for abortions based on the baby's sex, Franz said.

"Informed consent would be wiped off the books," she said. "It would invalidate everything we have worked for in the last 20 years."

The Washington-based Right to Life organization has dubbed the bill the "Freedom to Kill Act." "We have got to do everything we can to stop this radical piece of legislation," said Franz.

"Our ace-in-the-hole is President George Bush, the best friend the babies have had of anyone (in Washington)."

Franz, a developmental psychologist, spoke before about 150 members of North Carolina Right to Life at the all-day leadership training and workshop conference.

N.C. Right to Life, a 1,000-member organization with 25 to 40 chapters, seeks to educate the public about pro-life issues from the unborn to the elderly, and mobilize grassroots efforts in support of pro-life issues.

It neither promotes nor endorses breaking the law to stop women from obtaining abortions, said Barbara Holt, state president of the organization. Holt recently became a registered lobbyist in North Carolina and is looking for an office in Raleigh to be near legislators.

National Right to Life President Wanda Franz was the speaker at a recent state organization workshop in Greensboro.

Photo by CAROL HAZARD

"The average person is going to vote for strong pro-life candidates," said Franz. "The majority of Americans support strong family values and the right to life of all, especially the unborn."

Opponents (of pro-life issues) claim that if abortions are restricted or banned, then women will die in the alley, said Franz. "With our position, no one has to die."

The Right to Life slogan is "Abortion stops a beating heart." "That's an argument they (pro-abortionists) can't deal with," said Franz.

"Pro-abortionists have tried very hard to convince the American public that everybody is pro-abortion, and they have a willing media to help them get the message out."

Franz referred to a crowd estimate of an April 5 pro-abortion march in Washington that was cut in half to 250,000 people after a pro-life lawmaker questioned the National Park Service.

Conference workshops included sessions on sponsoring life chains, pro-life church groups and letter writing campaigns. A candidate forum in the afternoon drew about six people running for office.

Papal Document On Vocations Seen As On Target

WASHINGTON (CNS) — A new document by Pope John Paul II on vocations and priestly formation accurately portrays the challenges the church faces today, said Bishop Elden F. Curtiss of Helena, Mont., chairman of the U.S. bishops' Committee on Vocations.

"The document does a good job of outlining the problems for potential vocations," Bishop Curtiss said in a telephone interview.

The document "concentrates on the obstacles" presented by current social and cultural conditions, he said, but it also cites contemporary factors that may encourage priestly vocations.

The papal text, released by the Vatican April 7, is titled *Pastores Dabo Vobis* (*I Will Give You Shepherds*). It is a post-synodal apostolic exhortation, based on the recommendations of the world Synod of Bishops which met in Rome in October 1990 to discuss priestly formation.

"I think it reflects the consensus of the fathers of the synod,'' Bishop Curtiss said.

He acknowledged that many Americans view the Church's requirement of celibacy for priests as an obstacle to vocations. "The sexual revolution and attitudes toward sexuality are a problem,'' he said. "He (the pope) points out in this letter that we need to recover a Christian attitude toward sex, in marriage as well as in (the question of) celibacy.''

He described that as a catechetical challenge for the Church. If a renewed Christian understanding of sexuality is developed among American Catholics, he said, there will be more vocations to a celibate priesthood because "more people will see it as a positive gift and support rather than as something negative.''

"The pope sees a more intense catechesis as laying the groundwork'' for increased vocations, he said.

Bishop Curtiss said that the U.S. bishops' Committee on Priestly Formation, of which he is a member, has been revising the Program of Priestly Formation, the bishops' national statement of seminary norms and policies. The committee had been waiting for the new papal document before putting the finishing touches on the revised edition, and now it can complete that job, he said.

See **Vocations,** Page 11

Catholic Communications Campaign Has Big Impact

By JOHN WOODS
Catholic News Service

Donations to the annual Catholic Communication Campaign translate into national impact when the campaign underwrites a mass media effort such as the movie "Romero."

The campaign, which was launched in 1978 by the U.S. bishops to provide funding for values-centered media projects, has become a key resource for the Church's communications ministry in the United States.

Through money collected in parishes each spring, the campaign makes both a local and national impact because proceeds are divided equally between both levels.

"Sr. Thea: Her Own Story," a one-hour documentary on the life of the late Sister Thea Bowman, was produced by Oblate Media and Communications with funding from the Catholic Communication Campaign. NBC will show the documentary on national television June 14.

In 1990, for example, the collection raised $6.1 million, said Ramon E. Rodriguez, national director for the campaign.

The local share is used at the discretion of the local bishop, Rodriguez said. Sometimes the funds underwrite diocesan communications offices, newspapers and radio and television stations, for example. Frequently dioceses also allocate funds for special TV and radio broadcasts of the Mass.

Funds for national efforts go primarily to two areas: the U.S. bishops' Catholic Telecommunications Network of America, or CTNA, and media projects with a national focus.

CTNA, a nationwide network, is given annual funding from the campaign and received almost $1 million from the campaign in January 1992, said Rodriguez.

The rest of the $3 million allocated for national efforts was earmarked for grants to individuals and groups proposing projects to implement ideas outlined by the campaign office for values-centered media efforts.

Grantees are selected by the 23-member U.S. Catholic Conference Communications Committee. The committee oversees the campaign and includes bishops, religious and laity associated with the mass media industry.

Seven projects, chosen from 70 grant applicants, were awarded a total of $803,164 at the June 1991 meeting of the committee. Grants for 14 additional projects were announced in January 1992, including several projects in developing nations.

The average grant was in "the $100,000 to $200,000 range," said Rodriguez.

Among the projects approved in 1991 were a multimedia public service campaign to promote spirituality in daily life; a newspaper supplement to enhance awareness of the church's communications ministry and draw ad revenue to diocesan newspapers; and a media literacy program for Catholic schools.

Oblate Media and Communications in St. Louis received funding to locate previously produced public service announcements for redistribution. Will Shaw, director of production and marketing for Oblate Media, said that a project such as that one would be financially improbable for the eight-person company without a grant from the campaign.

"It's possible that we could have raised the money somewhere else, but I don't know how," said Shaw.

The project is not the first that Oblate Media has received from the campaign. In 1990, the campaign funded Oblate Media's one-hour, videotaped documentary on the life of the late Sister Thea Bowman entitled, "Sister Thea: Her Own Story."

Oblate Media also produced "Fire in the Pews," a half-hour videotape on the spiritual life of black churches in Washington, New Orleans, Chicago and New York, with backing from the campaign in 1987. Both videotapes were distributed by direct mail.

Tne documentary on Sister Thea also soon will be seen on network television. NBC has scheduled a showing at noon Sunday June 14. (Check l
NBC afffiliates. Times and dates
vary.)

Catholic Communication Camp
funding enabled production of the c
cally acclaimed theatrical m
"Romero" about the slain Archbis
Oscar Romero of San Salvador. It pl
in theaters nationwide and later
broadcast on network television.

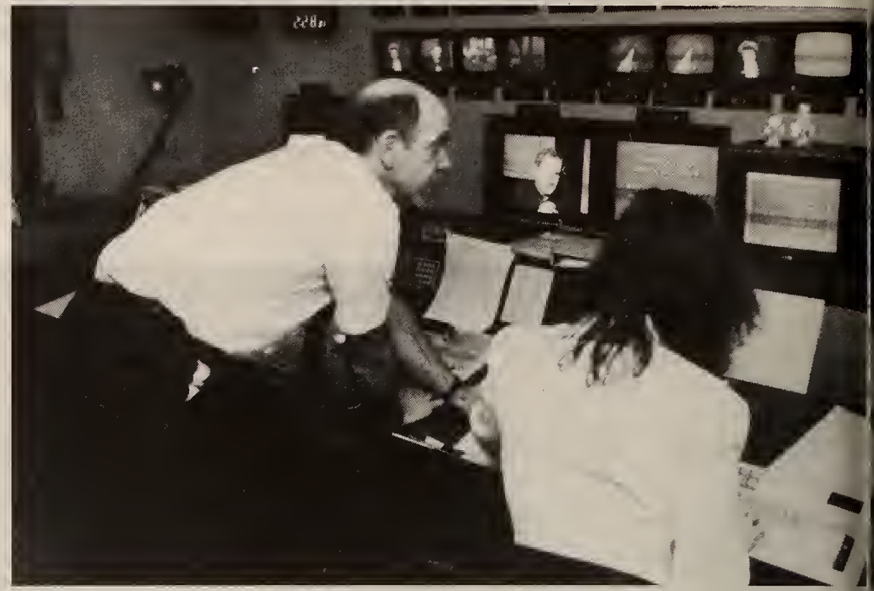
The funding was critical to the
velopment of the script, produce
Paulist Father Ellwood Kieser, p
dent of Paulist Productions in Pa
Palisades, Calif.

A film like "Romero," which
tained high visibility across the U
States, fulfills the campaign's t
goals: to evangelize through use o
media, to achieve national impact
high visibility, and to increase fund
the campaign.

Rodriguez said the camp
watches closely how its money is s
in order to help those who receive g
to meet campaign goals. He said pr
leaders need to be savvy enoug
matters of distribution and promoti
get their message to the masses.

Another campaign effort is its n
letter, Proclaim, which is tailore
Catholic communicators across th
tion. The campaign also present
annual Proclaim award to a U.S. dio
in recognition of excellent use of
funds from the campaign.

The campaign has been base
USCC headquarters in Washington
1989, when it moved from New
City.


A producer for Catholic Telecommunications Network of America calls the shots fro
network control room during a teleconference on education. CTNA was founded by the
bishops for evangelization and pastoral service. (CNS photo by Teresa Zabala).

Florida Bishop Urges Prayers For Vocations To Priesthood

VENICE, Fla. (CNS) — Bishop John J. Nevins of Venice has urged people to pray and work for priestly vocations, saying, "We desperately need many more.''

In a 2,000-word pastoral message he said priests are called "to preach the word of Christ,'' to celebrate the Eucharist for the people and to be ministers of reconciliation.

In the Roman Catholic Church, he added, priests are "called to lead a life of total dedication which includes celibacy'' — a commitment "rooted and founded in the Gospel itself.''

The message, titled "The Dignity of the Priesthood,'' was dated April 16, Holy Thursday. In it he quoted Cardinal Amleto Cicognani, apostolic delegate in the United States from 1933 to 1958: "After the dignity of divine motherhood bestowed on Mary, there is no greater dignity in the world than that of the priest.''

This vocation "has always baffled society,'' Bishop Nevins said, but "throughout the centuries dedicated and holy priests have been a great influence on the people of their time. Perhaps no single institution has had such a profound influence on the development of Christian civilization as the Catholic priesthood.''

"In imitation of Jesus Christ,'' he said, "the priest is called to be a man of prayer; a mediator of peace between God and humanity; a man who strives for holiness and who is humbled by his own human weakness, for he always remains an instrument of grace leading and journeying with his people along the path to eternal life.''

He acknowledged that there are "tragic instances'' of priests who fail but said, "The few who fail should not blind us to the reality that the overwhelming number of priests in this country are splendid and dedicated men. They deserve the support of their Catholic people.''

He said some parents object to the idea of a religious vocation for their children, and when he personally asks young people to consider a vocation to priesthood or religious life, "I all too often hear, 'Forget about it, Bishop;' 'No way, Bishop!'''

"What causes this lamentable response which will surely hinder the work of Christ in our beloved country?'' he asked.

He said that since he came to Venice in late 1984 as first bishop of the newly formed diocese, he has ordained 13 priests. He has also recruited a number of priests from elsewhere.

When it was established, the southwestern Florida diocese had 45 active diocesan priests, 23 religious priests and 22 priests from other dioceses. It had about 116,000 Catholics in 40 parishes.

At the start of this year, the diocese had 62 active diocesan priests, 56 religious priests and 69 priests from other dioceses. The number of parishes has grown to 48 and the number of Catholics has risen to about 161,000.

Interfaith Group To Study Ways To Assist Persons With AIDS

CHARLOTTE — On May 16, the interfaith community of Charlotte will have the opportunity to discover how they can reach out and provide volunteer assistance to persons with AIDS .

A workshop at Myers Park Baptist Church will outline a grassroots organization's plans to establish a volunteer network in the Metrolina area that will work one-on-one with AIDS patients.

Debbie Warren, a member of the Ecumenical AIDS Ministry, hopes to organize this program based on the successes of a Texas-based interfaith AIDS educational organization.

Warren says the day-long seminar will introduce interested persons to the concept, and how they can becom
volved. "It's an opportunity for
viduals to live out their faith in a
effective, challenging way," said
ren.

Keynote speaker will be Mar
Austin from Texas, founder of th
gional AIDS Interfaith Network (R
Austin's organization has designe
implemented AIDS education for
eral use in churches and synagogs. F
volunteers provide direct care, hel
errands, and provide pastoral
Austin's talk will outline RAIN'
erations.

To register, mail a check for
to: Debbie Warren, 1928 #2117
Landing Ave., Rock Hill, SC 297

he Gift Of Life Is To Be Cherished

ear Brothers and Sisters in Christ;

The gift of life bestowed upon us is one to be cherished and safeguarded. Jesus de a strong statement concerning the sacredness and dignity of motherhood by oosing to enter the world as an infant. Mary gave her "yes" to being the mother Jesus, when she responded, "Be it done unto me according to thy word."

Mary's willingness to bring a child into less than ideal circumstances speaks arly of her love for the gift of life. Since she was unmarried, she perhaps had many estions on how she could provide for a child. She may also have feared being an tcast with no way of obtaining food, clothing or housing.

Today, a message is being sent to those unable to speak for themselves: The right life will be protected for a very select group. Our society often looks for an "escape tch" in dealing with our problems. This is particularly true regarding crisis gnancies. In the United States, there are presently 1.5 million abortions each year, 00 each day, with abortion legal through the ninth month of pregnancy. At the ne time, 2 million couples are waiting to adopt children.

I realize that many women are faced with a crisis pregnancy, but does the right life depend on being wanted by the mother? The answer to abortion is offering an ernative, insuring protection and help for the mother and child.

I ask your prayers and support for any women contemplating abortion as a viable lution to a troubled pregnancy, that the Lord will touch their hearts and help them lize that every human life is sacred. I ask that you especially pray for those women o have undergone abortions. Ask the Lord and His Blessed Mother to help them d to heal them. Let them know of your love for them and the Lord's desire that they reconciled with Him.

Our response in standing on the side of life must come as human beings, made the image and likeness of God; as Christians united through baptism, and as tholics, sharing in the faith handed down through Peter.

I would like to take this opportunity to wish all mothers a Happy and Holy ther's Day.

Sincerely yours in Christ,

+ John F. Donoghue

Most Rev. John F. Donoghue
Bishop of Charlotte.

eorgetown Revokes Status Of tudent Abortion Rights Group

WASHINGTON (CNS) — orgetown University has revoked icial recognition of a student-run club t dealt with the abortion issue.

School officials announced April they have denied GU Choice access university benefits on the grounds t the student group violated an agreent to stick to open discussion on rtion and instead moved into abor-n-rights advocacy.

Jesuit Father Leo J. O'Donovan, d of Jesuit-run Georgetown, said in tter to the university community that orcing the agreement with the year- group was "extraordinarily difficult and ultimately unmanageable."

GU Choice had been given the same privileges of any other campus group, such as access to funding provided by student fees and to other university benefits.

Father O'Donovan denied that Cardinal James A. Hickey of Washington, the Vatican, and a group that has sought to have the Vatican revoke Georgetown's Catholic status had any part in the decision.

"I had no instruction from the Vatican," Father O'Donovan told an April 24 news conference. Rumors that he had been summoned to Rome to discuss the controversy were "simply not true," he added.

He said he had "a few conversations with Cardinal Hickey, and only with Cardinal Hickey" on GU Choice. The cardinal had strenuously objected to the funding plan for GU Choice since its inception in February 1991.

The funding tie-in was "not the best place" to bring in a student abortion

See **Georgetown**, Page 11

Pro-Life Corner

"It is not only war that kills peace. Every crime against life is an attack against peace, especially if it corrodes the morals of the people, as often happens today with abortion, the suppression of dawning life with horrendous and sometimes legal facilty."

Pope Paul VI

Respect the gift of life. **Respect Life Office (704) 331-1720**

Cardinal Says Being Pro-Life and Pro-Execution A Contradiction

VATICAN CITY (CNS) — A Vatican official said abortion opponents who support the death penalty are involved in an "unacceptable contradiction."

"Among the individuals and groups against legalized abortion in the United States, there are some who support the continuation of capital punishment," said Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers.

"This is an inconsistency and an unacceptable contradiction," he said in an April 25 interview with the Italian Catholic newspaper *Avvenire*.

Meanwhile, in a front-page editorial April 26 the Vatican newspaper *L'Osservatore Romano* called the death penalty "a terribly desperate tool" of a society that seems to show "a primitive instinct for revenge."

The newspaper earlier condemned as cruel and barbaric the April 21 California gas chamber execution of Robert Alton Harris.

Cardinal Angelini, who was interviewed after the death of Harris and the April 23 Texas execution by lethal injection of Billy Wayne White, said, "In other times, Catholic theologians accepted the death penalty. But today it is no longer admissible."

"There is a motive of civility; to condemn someone to death is barbaric. Today, instead, there is the possibility of therapy; there is imprisonment, even for a long time. But absolutely, one cannot kill, as now, 14 or 16 years after a crime."

The cardinal said it might be possible to understand how someone, "in exceptional circumstances," could kill in the heat of passion, "but not a homicide in cold blood like that which occurred a few days ago."

"We are called to always serve life and also to do all we can so that the laws which regulate society are at the service of life and not against it," the cardinal said.

"Not everything sanctioned by the law is moral," he said. "That is valid both for abortion and for the death penalty."

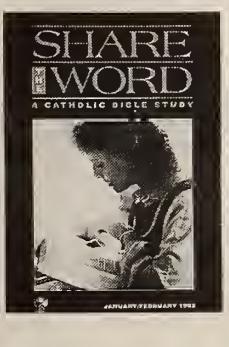
Cardinal Angelini, speaking of the two executions, said, "This revival of the culture of death is alarming. The Catholic Church, in any case, will always be on the side of the defense of every human being from birth to natural death."

L'Osservatore Romano said that Harris' execution, with its six hour delay because of four last-minute court decisions, should have been a turning point in how Americans view the death penalty. But with White's execution two days later, the United States "seemed to return to an abnormal normality."

The newspaper noted that U.S. public opinion supports the use of the death penalty. But, it said, since the time when the crowds of Jerusalem asked that the murderer Barabbas be released instead of Jesus, "the changing moods of the people in the street should be taken with some critical reservation as far as the administration of human justice is concerned."

According to various studies, the paper said, the death penalty is not a deterrent for crime as some supporters of capital punishment would argue.

"In developed and well-off societies, there seems to appear a primitive instinct for revenge which explodes to exorcise the contradiction and the basic desperation of a human existence which is losing its sense of communion, of the sacredness of life and of hope for the future," *L'Osservatore Romano* said.



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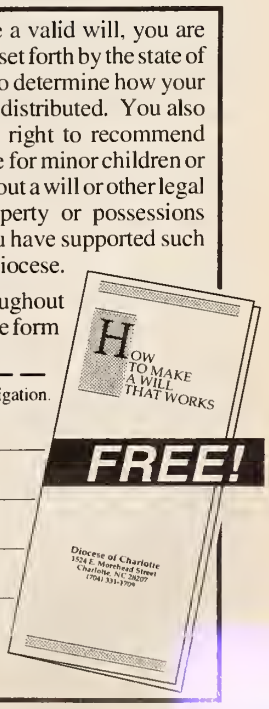

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

Pray For Vocations

Pope John Paul II has proclaimed this Sunday May 10 as World Day of Prayer for Vocations and has urged all of the faithful to join him in praying for an increase in the numbers of young people who answer the call to religious life.

In his message for the occasion, the Holy Father says, "We cannot deny that in some areas the number of those that agree to consecrate themselves to Christ is diminishing. From this we see the need for an increasing pledge of prayer and initiatives able to impede this crisis from having grave consequences for the people of God."

The pope also said, "The Christian people need men and women, that in offering themselves to the Lord, find the full justification of their very existence..."

As Father Cecil Tice, the diocesan director of vocations, says elsewhere in this issue, the situation has not yet reached crisis proportions in the Diocese of Charlotte — at least as far as priests are concerned. Three diocesan priests were ordained last year, two more will be ordained this year, two next year and four in 1995.

But as Father Tice says, the diocese is "just maintaining the status quo" and that is largely because of a slower rate of attrition.

While most national attention has been focused on the shortage of priests in recent years, the situation is even more critical in the ranks of religious women. The Sisters of Mercy of the Americas have one novice at their North Carolina motherhouse in Belmont and other orders around the country report similar slowdowns in the number of young women entering religious life. There are few to replace the older sisters as they retire.

One of the suggested intercessions for this Sunday's Masses says, "That faithful and courageous men and women will continue to respond to God's call to proclaim the word throughout the world: **Let us pray to the Lord.**"

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 29.

Dear brothers and sisters,

When she celebrates the sacrament of the anointing of the sick, the Church is clearly shown to be a priestly people. This sacrament has its origins in the ministry of healing and concern for the sick which marked the messianic mission of Jesus and which he in turn entrusted to his disciples (cf. Mk 6:13; Mt 10:11). In the New Testament, the Letter of St. James urges the Christian who is sick to "call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord'' (Jas 5:14).

In the sacrament of the anointing of the sick, Christ shows His love for those who are ill and He helps them to bear their afflictions in union with Him. They receive a grace of the Holy Spirit, whose inner anointing frees them from sin, grants comfort and strength, and inspires great trust in God's mercy and love. This anointing can also be instrumental in bringing about physical healing. Although it has traditionally been called "extreme unction,'' the sacrament of the anointing of the sick is not intended simply for those in danger of death. It should be requested by all v suffer serious illness or the infirmity associated w advanced age.

The effect of this sacrament is not only the ir vidual benefit of the one who receives it, but spiritual growth of the entire Church. The Secc Vatican Council exhorts the sick who receive t sacrament "freely to associate themselves with passion and death of Christ, and so contribute to good of the whole People of God'' (*Lumen Genti* 11). They will thus enable others — their fam friends and those who care for them — to realize t sickness and infirmity can be a "spiritual sacrific offered in union with Christ our Savior and with all other members of His mystical body, the Church.

I extend a warm welcome to the seminarians of Pontifical North American College who will be dained to the diaconate tomorrow, and to the memb of their families. Dear friends: strengthened by sacramental grace which you will receive at y ordination, may you model your lives ever more f on Jesus Christ, the obedient Son of the Father and faithful spouse of the Church. Through the exampl your personal holiness and your diaconal ministr liturgy, word and charity (cf. *Lumen Gentium,* may you always help God's people to grow in faith to live fully the new life bestowed by the risen Lo

Upon all the English-speaking pilgrims, from G Britain, Australia, Canada, Thailand, Korea and United States, I invoke Almighty God's abund blessings.

ROME (CNS) — Pope John Paul II, visiting one of Rome's oldest hospitals, said modern health care systems must keep love for the sick person at the center of their operations.

This love "can be threatened inside a hospital setting if a close watch is not kept on passions, selfishness, individualism and the interests of a prevailing consumerism,'' the pope told staff and patients at the San Giovanni Hospital April 25.

The pope's talk reflected growing concern over the poor conditions of Italian hospitals and their failure to provide adequate treatment in a number of recent emergency cases.

The pope acknowledged that in modern society, care of the sick has passed legitimately from families and religious agencies to the state.

"But woe if, after having organized a national health service, the sense of personal responsibi disappears,'' he said.

"The presence of public structures does not empt individuals from that active participation and human sentiment, to which the sick are entitled no than to physical care,'' he said.

Hospital patients know human suffering well, so sometimes have to battle feelings of desolation said.

The pope noted that in Italy there are frequ complaints of legislative delays, bureaucratic sl ness, hospital inefficiency and disinterest among he care workers. The main problem, he said, remains of moral values.

"On this front, we need a real improvement, a t of conversion,'' so men and women can bring love care to suffering individuals, he said.

VATICAN CITY (CNS) — Pope John Paul II said Catholic teachers should be competent instructors in doctrine and examples of virtue for their young students.

Young people today need "models of an upright moral life who are faithful to the Church's teaching,'' the pope said April 28. He was addressing members of the World Union of Catholic Teachers, in Rome for their annual congress.

The pope said formation programs for Catholic teachers should try to produce "educators and witnesses, people who are masters in the field of Christian doctrine and witnesses for their entire lives.''

He said Catholic teachers' task of educatin rooted in their baptism, and "it is necessary first o to be disciples of the unique teacher, Christ.''

Catholic instructors are therefore expected to p tice the sacraments, pray, read the Gospel and fol the Church's teachings, he said.

The pope praised the teachers' organization helping establish new formation programs in European countries. He said this was an invalu contribution toward "forming the generations tomorrow will be leading these countries, which gradually moving toward a democratic system.''

Letters To The Editor

Where are the symbols?

To the editor:

This is in response to Msgr. John McSweeney's article in the April 3 Catholic News & Herald, "Catholic Symbols - Missing in Actions." He recalls when every Catholic home prominently displayed a crucifix, a picture of the Sacred Heart and other Catholic symbols. Some of us still do. However, many are influenced by our Catholic churches. My question to Msgr. McSweeney is where are the crucifixes and symbols of our faith in our churches? Walk into the main Church of St.. Gabriel's any day of the week, and it is no different than a non-Catholic church. In fact, there are some Protestant churches that are more inspiring!

Yes, Monsignor, I totally agree with you, we should not dismiss religious symbols as useless relics of the past. And yes, we do need these signs to remember what they represent. And yes, they do m us remember what and who we stand for: Jesus Ch But, again, I ask why aren't they in our churches if t are so important? I am Catholic. I love my faith. I l my Church. I apologize to no one for being Cath I can be one in my heart with my non-Catholic frie and I am. My Church must stop apologizing for b

See **Letters,** Pa

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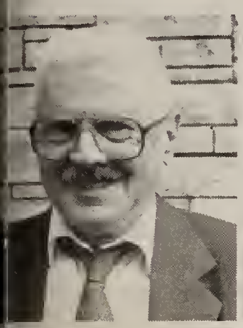
The Editor's Notebook

By BOB GATELY

There appear to be some signs that the Vatican is prepared to speak out more ngly on the issue of capital punishment, particularly in the United States.

Since the two most recent U.S. executions — those of Robert Alton Harris in ifornia and Billy Wayne White in Texas — there have been strong statements against capital punishment by a member of the Roman Curia and by the Vatican newspaper, *L'Osservatore Romano.*



The statement by Cardinal Fiorenzo Angelini seems particularly pertinent in this area where many Catholics favor use of the death penalty. The cardinal noted that many Catholics who oppose abortion support capital punishment. He said that's an "unacceptable contradiction." I agree.

People who know me at all well know that I am opposed to the death penalty. Opposition to capital punishment is part of the pro-life position of the U.S. bishops — a fact which I fear many otherwise pro-life Catholics choose to ore.

Cardinal Angelini concedes that, at one time, many Catholic theologians epted the death penalty. But now, he says, "it is no longer admissible."

L'Osservatore Romano said in a front-page editorial that use of the death alty seems to show a "primitive instinct for revenge." However, I don't see how revenge can be particularly satisfying when it takes a dozen or so years to exact

Personally, I think that spending 40 or 50 or more years behind bars is more of inishment than death. I'll admit, I would be happier if a life sentence in North olina meant life in prison as it does in many states. As it stands now, a life ence here usually means 25 years at the most.

I think it's about time for a change in North Carolina law to provide for a ndatory life sentence without parole for someone convicted of first-degree der. Surely, there are some members of the General Assembly who would be ing to push for such a change. It might even result in more first-degree murder victions. If there's no death penalty, a juror might be more willing to vote for a ty verdict. And a prosecutor might not be so willing to settle for a plea bargain ause he tinks the jury might be reluctant to vote for a death penalty.

hy Have Greeters In Church?

By FATHER JOHN DIETZEN

Q. Where and when did the position of greeters originate? Do we not feel come in the house of God without someone greeting us at the door? Is it more ortant than prayer? (Iowa)

A. The practice of assigning volunteers to serve as greeters or hosts at parish day Masses is, I believe, becoming quite common. Ushers, by the way, at least partially fulfill this role if they do their jobs well.

The source for this practice is not hard to find. It lies in our responsibility to be hospitable and just plain courteous to people when they come to our spiritual home, to treat them as Christ and to exercise the spiritual works of mercy.

Visitors of course always appreciate being welcomed and assisted. But it goes beyond that. Perhaps more often than not, people arrive at the doors of church for Sunday Mass with something less than the ideal time of reflection behind them.

Families may show up after rising at the last minute, searching frantically for someone's shoe or sock or dress, sing each other in and out of the bathroom and maybe arguing with a child who sn't want to go to Mass in the first place. Even couples and individuals could bably tell their own similar story, at least occasionally.

It is the task of the greeters (and, again, the ushers), by a smile and a kind, eful word of welcome, to prepare all these people to share in the Mass more quilly and reflectively and actively.

Someone will object, I suppose, that it is precisely those cares and frustrations ch we should bring to place before God at Mass. That is true. But a little less inner noil and a little more inner quiet can make our encounter with God's word and Lord's sacrifice a lot more fruitful.

Caring and thoughtful greeters can help greatly in making that happen and ance immeasurably the prayer that goes on in our Sunday worship.

Q. In your column on receiving the Eucharist some time ago, you said that iving Communion by intinction precludes the option of receiving Comion in the hand.

In our parish we have Communion by intinction. If the communicant nes to receive the host in the hand (not having it dipped into the chalice) he he simply extends the open hand, as when Communion is distributed under species. Thought you would like to know. (Missouri)

A. While actually drinking from the Communion cup is identified by liturgical uments as the more symbolically desirable way to receive the precious blood, nmunion by intinction is of course permitted.

I am grateful to this pastor for telling us how at least one parish does it.

(A free brochure answering questions Catholics ask about Mary, the Mother of s, is available by sending a stamped self-addressed envelope to Father John zen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions his column should be sent to Father Dietzen at the same address.)

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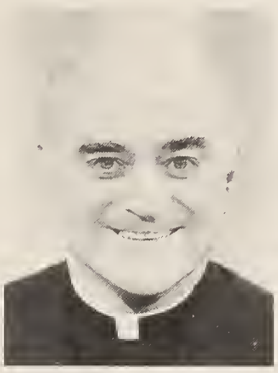
Light One Candle

By FATHER JOHN CATOIR

This month marks the 25th anniversary of my syndicated columns. I'd like to dedicate it to all my readers and to a special spiritual friend of mine, Blessed Julian of Norwich, a 14th century mystic, who has touched my life with her wisdom. In the following passage, she quotes the words which Jesus addressed to her:

"Do not blame yourself as if you were responsible for all the tribulations and miseries you must endure: I do not want you to be imprudently depressed and sad — for I tell you whatever you do, you will always have some sorrow. That is why I want you to be wisely aware of the state of penance in which you always dwell, and to accept it as your personal and profitable penance." (Chapter 77 of her book, *Revelations*)



This passage mirrors our Lord's own words revealed in the Gospel of St. John. "Do not let your hearts be troubled." (John 14:1) "In the world you shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33)

Julian's mystical revelations fascinate me precisely because they reflect the Gospels so beautifully.

Who is Julian of Norwich? We know little about her personal life. She was born in 1343, and lived alone in a small cell attached to the Cathedral of St. Julian of Norwich in England, thus her name. She devoted her entire life to prayer and fasting. Though she was illiterate, her private revelations were recorded by a local priest.

In the following passage, she gives a vivid description of God's love. "For as the body is clothed in garments ... and the bones are clothed in the flesh and the heart in the breast, so are we, body and soul, clothed and enclosed in God's goodness. Yes and even though all these things may disappear, God's goodness will not. His goodness is ever whole and much closer to us than anything else." (Chapter 6)

We are enfolded in the blessings of an all-loving God. Though we will have crosses, Blessed Julian encourages us to embrace them as our personal and profitable penance. Then, she adds this upbeat piece of advice:

"The greatest honor you can give to Almighty God in your penance — greater than your sacrifices and mortifications — the greatest honor you can give God, is to live gladly because of the knowledge of His love."

I was so taken by this insight that I made it the theme of my book, *Enjoy the Lord.*

Living gladly because of the knowledge of God's love is the most important spiritual idea I have ever learned.

(For a free copy of the Christopher News Note, "God Delights In You," sned a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Responding To Christ's Cry For The Poor

By JIM WALLACE

Why are the lives of the saints and their writings so adorned with acts of charity? Why is our diocese so adamant about parish stewardship programs?

Listen to the words of John Michael Talbot in his book, *Reflections on the Gospels.* He challenges us to rethink a number of issues, one of which is our response to the needs of the poor:

"As for ourselves, are we willing to give more than just money to a ministry? Are we willing to accompany Jesus and His ministries as they preach and heal: Will we donate a day, a week, a month or even a year to go to the mission field ourselves to preach the good news to the poor?

"Are we willing to become poor to save the poor? Are our hearts truly compassionate toward the needy? Do we really give up our wants to save the lives of the needy? These are questions Jesus calls us to answer today. If we cannot answer them, we cannot know the fullness of salvation, which is the good news preached to the poor!

"All Jesus calls us to do is believe in Him, love from our hearts and give. He will do the rest, for He is God."

What moved Talbot to write such strong words? He believed that "we must be on fire to relieve the suffering we see in this world." He believed that "we cannot be passive about the poor if we follow Jesus." He believed we "must respond from the depths of our heart ... with our whole life ... giving our whole life so that at least one life might be saved."

Christ came into this world to be a servant of love, laying down His very life for us. Is there a greater witness of charity? Is is not obvious what He expects of us, how He cherishes the giver, the lover?

Christ loved so that He could not turn down anyone's needs once they were encountered.

The following verses of scripture have moved me to seek a lifestyle of serving the poor for the love of Christ:

— Amen I say to you, as long as you did it to one of these least brothers, you did it to me. (Mat. 25:40)

— Amen I say to you, so long as you did it not to one of those least, neither did you do it to me, and these shall go into everlasting punishment; but the just into life everlasting." (Mat. 25: 45-46)

— For I was hungry, and you gave me to drink; I was a stranger and you took me in naked, and you covered me; sick and you visited me. I was in prison and you came to me. (Mat. 25:35-36)

— Beloved let us love one another, for love is from God, and everyone who loves is born of God, and knows God. He who does not love, does not know God, for God is love. (1 John 4:7-8)

— Give alms out of thy substance, and turn not away thy face from any poor person; for it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability, be merciful. If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little. — Tobit 4: 7-8)

See **Wallace,** Page 6

Stewardship Profile

By TOM RAWE

BELMONT — Until I started reading small articles about stewardship, and then noticed the time, talent, and treasure printed on our church envelopes, I never really thought much about the significance of stewardship.

I had been working on the Finance and Administration Committee almost since we joined Queen of the Apostles in 1981. With the help of many in the parish, we embarked upon various projects like clean up days, painting days, the church and rectory renovations.

But at first I was doing this work because I thought I was supposed to do that. I really didn't see the spiritual significance. I guess I always felt that I couldn't complain about the way the parish was directed or maintained if I wasn't involved. Or maybe I felt that if I wasn't part of the solution, then I was part of the problem.

I always thought about Jesus' message: "Whatever you do for the least of my brethren, that you do unto me." And I always felt sort of guilty about being blessed with many gifts and not really doing much to help with the many needs of the Church and our society. So I began to help out in small ways around the church, applying what talents I had for the benefit of the parish. I felt a responsibility to help, but I still didn't feel like I was working strictly out of live for Christ.

It was not until after several years of parish work that I began to feel God's blessings and grace. When I began to contribute of my time, talent and treasure because I wanted to, because I felt a need to, then I really started to feel God's blessings and rewards. It was a matter of changing my attitude from "supposed to" to "want to and need to."

I realized that this was what commitment to Christ's Church was all about — helping His mission by sharing of our time, talents, and treasures in whatever way we feel we are called. When we share out of love of God, out of love for each other, out of love for our parish — then we are doing what Jesus called us to do.

We don't have to be a super mom or super dad and keep 18-hour days to fulfill this commitment. The important thing is that we make the commitment, that we view stewardship as a way of life. The important thing is that we do give of our time, talent and treasure in a planned and proportionate way, and we give because we want to, because we need to. God has given so much to us. We give back because God expects us to be good stewards of the time, talents, and treasures that He has given to us.

In my life, the sharing of my time, talents and treasure in a planned and proportionate way has brought many blessings. It has given me security and strength. It has given me knowledge and satisfaction that I am taking the first steps on my spiritual journey. And this is the whole message of stewardship: The giving of ourselves first to God out of love for all that He has given us. When we do this, we begin our spiritual journey toward God.

This is what it is all about. This is why we are all here seeking God's presence.

So please, think and pray about your commitment to God, your commitment to the way of life that he calls us to follow. Think about how you fit into God's plan.

Tom Rawe is a parishioner of Queen of the Apostles in Belmont.

Letters (From Page 4)

Catholic by stripping us of our symbols.

Put our symbols back in the Church. Remind us visually of Christ's suffering. I challenge the priests and the bishops to have courage of leadership, and to stop the watering down of our faith.

Sincerely in Christ,
Stephanie Alder
Charlotte

Student seeks help

Dear Readers,

Hi! I am a student at the James F. Leonard School in Lawrence, Mass. My Social Studies teacher has planned an interesting project and we could use your help.

I will be researching and studying all about North Carolina. Please send postcards or pictures of your city. This project will run through May 22. Please send material to the address below.

Billy Joe Ortiz
c/o J.F. Leonard School
60 Allen Street
Lawrence MA 01840

Wallace (From Page 5)

Did you hear God speaking to us? Was this but His call for the poor? He beckons us to join Him in eternal happiness, to taste this joy here on earth through giving, sharing, caring, loving.

Christ's whole life was love; that's the template for our life. His love was borne out by entering the human experience. He was born to poverty, scorned by the chosen people of Israel, humbled by His own humanity, betrayed, wrongly accused and found guilty, scourged and crucified, suffering the pain of all the sins of all time; all in the name of love.

So can I turn down Christ's needs in the poor, can I say to Him "sorry, there are more important uses of my time, talent and treasure?"

I pray to God I will not turn down Christ's needs and that I will always recall that charity is love of neighbor, that mercy is but the manifestation of love, that in giving I am not sharing what is mine but am sharing what was given for the common use of all. Also, I pray that I will not turn down the needs of others whom I encounter knowing that perfection of spiritual life consists essentially of charity.

As we reach out to others, let us meditate on God's words, "What so ever you do to the least of my brothers, you do unto me." Then, we will bask in the joy of ministering to Christ-in-the-poor.

Contemplate the total message of charity, which is love of Christ. It will change your acts of mercy to acts of sharing God's gifts and, in so doing, we give personally to Christ and receive the joy of everlasting salvation.

For the needs of the poor, for our very salvation, I pray that we would no longer let our Christian requirement of feeding, welcoming, comforting, clothing, housing and loving those in need go unmet.

Jim Wallace is a parishioner at Our Lady of the Highways in Thomasville. He and his wife, Ann, have served as missionaries in Haiti and are trying to go to the Dominican Republic to work with the poor.

How Does Canon Law Affect Us?

The Bishops' Conference

By SISTER JEANNE MARGARET McNALLY

While the Bishops' Conference or the Episcopal Conference may not be th most pressing topic you wish to read, nevertheless, this conference is important i our lives because of its role in teaching and legislation. Bishops' Conferences ar new in the Church coming from Vatican Council II and then the 1983 Code of Cano Law. However, the gathering of bishops had an ancient conciliar tradition an assemblies of bishops were not new. At Vatican Council II, bishops expressed th need to have an effective policy-setting mechanism at national level and, as a result, conferences were officiall established in canon law to meet this need.

Only the Holy See can establish, suppress, or chang an Episcopal Conference (c.449.1), Canon 447 defin the conference as "A permanent institution, namely, a assembly of the bishops of a country or of certain territor exercising together certain pastoral offices for Christ' faithful of that territory. By forms and means of apostolat suited to the circumstances of time and place, it is t promote, in accordance with the law, that greater goo which the Church offers to all people."

The authority of the Episcopal Conference to issu decrees is regulated by law (c. 455.1). Because the conference is an integral part the whole College of Bishops, the faithful are bound to adhere to the instructions an teachings of the Episcopal Conference (cc. 753, 754). However, any decree issue by the conference has no binding force unless it is first reviewed by the Apostoli See.

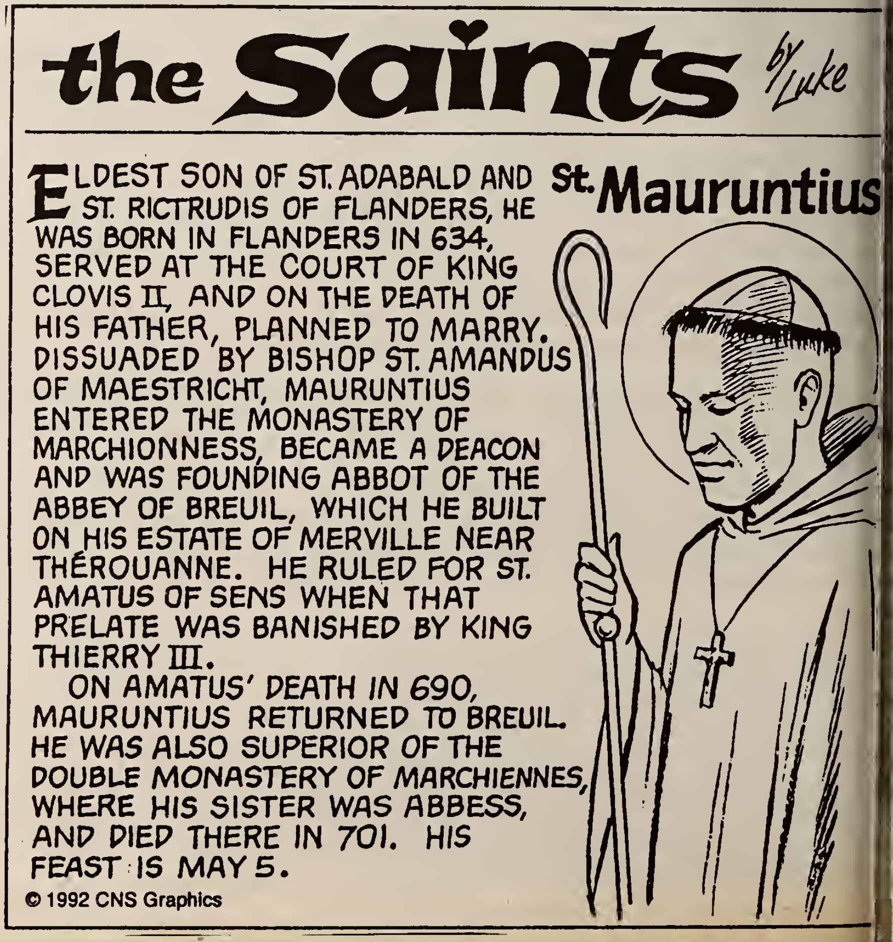
There are approximately 86 canons that mention the Bishops Conferenc Without a comprehensive listing, some of the actions of the conference are th setting or determination of:
(c. 230.1) — qualifications for the installation of lectors.
(c. 236) - norms for formation of the permanent diaconate.
(c. 766) - norm for preaching by lay persons in church.
(c. 772.2) - norms for preaching on the radio or TV.
(c. 804.1) - norms on religious education in schools and media.
(c. 1067) - norms on pre-nuptial investigation and banns.
(c. 1246.2) - decision to abolish or transfer the observance of holy days.
(c. 522) - allowing a bishop to set a limited term in appointment of pastors.
(c. 755.2) - promoting Christian unity.
(c. 891) - determining the age of confirmation other than the age of discretion.
(c. 1126) — determining how the declarations and promises in a mixed marriage ar to be made.
(c. 1421.2) - permitting lay persons to serve as judges.

Perhaps one of the most relevant aspects of the conference is that the authent magisterium (teachers) in the Church is to be found in every individual episcop office. (c 375.1,2) Whenever a number of bishops gathered in Episcopal Conferenc "Whether they teach individually, or in Episcopal Conferences ... Bishops i communion with the head and members of the College, while not infallible in the teaching, are entrusted to their care ..."(c. 753). Thus the Episcopal Conference b its very nature may be said to be a continuum of the authentic magisterium of th Church in a specific locality.

The bishops of the U.S. attend official conference meetings twice a year. Th conference building or headquarters is located in Washington, D.C., near Cathol University.

Given the major teaching and legislative role of the Conference of Bishops, w are reminded that in all things the good of souls "must always be the supreme la of the Church. " (c. 1552)

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge the Tribunal of the Diocese of Charlotte.



ELDEST SON OF ST. ADABALD AND ST. RICTRUDIS OF FLANDERS, HE WAS BORN IN FLANDERS IN 634, SERVED AT THE COURT OF KING CLOVIS II, AND ON THE DEATH OF HIS FATHER, PLANNED TO MARRY. DISSUADED BY BISHOP ST. AMANDUS OF MAESTRICHT, MAURUNTIUS ENTERED THE MONASTERY OF MARCHIONNESS, BECAME A DEACON AND WAS FOUNDING ABBOT OF THE ABBEY OF BREUIL, WHICH HE BUILT ON HIS ESTATE OF MERVILLE NEAR THÉROUANNE. HE RULED FOR ST. AMATUS OF SENS WHEN THAT PRELATE WAS BANISHED BY KING THIERRY III.

ON AMATUS' DEATH IN 690, MAURUNTIUS RETURNED TO BREUIL. HE WAS ALSO SUPERIOR OF THE DOUBLE MONASTERY OF MARCHIENNES, WHERE HIS SISTER WAS ABBESS, AND DIED THERE IN 701. HIS FEAST IS MAY 5.

© 1992 CNS Graphics

estricted television viewing by children is not desirable, according to Catholic media erts. They suggest that parents can — and should — set viewing rules for television, os and movies early in a child's life. (CNS photo by Jack Hamilton)

V Critics Says Parents Can And hould Guide Children's Viewing

By INES PINTO ALICEA
Catholic News Service

Parents can — and should — guide r children's viewing of television, eos and movies, according to two critics whose reviews appear in the holic press.

James Breig, a syndicated TV colnist, and Henry Herx, a movie and reviewer and director of the U.S. holic Conference Office for Film Broadcasting, said parents can set ving rules early in a child's life.

The media experts also advocate ching and critiquing programs and ies with the child.

That way, said Breig, when someg objectionable comes on you can "You know that what we saw was ng. It's not something we believe

Breig, who also is editor of *The ngelist*, newspaper of the Diocese of any, N.Y., said the approach works his own children.

"Even if they roll their eyes," said ig, "they still listen. I believe parents more powerful than television."

U.S. children, who average about ours weekly in front of a TV screen, ch more than 1,200 hours of televi- a year, according to "Television You: A Viewer's Guide" published he Christopher News Notes. The phlet provides tips on how parents guide viewing habits.

Just as parents take the time to pick od pediatrician and school, they should spend time guiding their d's viewing habits, the pamphlet s.

In the years before the child can rate a TV set, parents can control ving by turning on the television when they feel an appropriate show n, said Breig.

However, as a child grows older, nts have to be more active.

"Kids are very impressionable," said x. "They can come up with strange s of the world. The best thing par- can do is talk about what the child eing on television. The parents can o harm" coming from incorrect mes- es.

Parents also must be aware of the mple they give, Breig said.

"Watch what you watch," cautioned ig. "If you watch horrible shows, they will watch horrible shows."

Parents must open the communica- lines with their children early so dren understand that television is a tasy world and TV shows and ads differ from one another.

"Children should be taught when they are very young that commercials are trying to sell something, they're manipulative and they're selling their product with dreams," Herx said.

Many parents regularly talk to their children about what they view and budget children's time between television, play, homework and reading.

"Those who don't do it are not helping their youngsters," Herx said.

"Listen to your children," said the Christopher pamphlet. "Encourage them to express thoughtful opinions and to develop critical reasoning skills."

Both critics said a way to control viewing habits is to limit how many hours children watch per week. For example, parents could say the child is allowed to watch 14 hours of television, with the child selecting four of those 14. The parents pick the rest.

But the best method of controlling a child's viewing habits is to watch television together.

"Sit down as a family and decide together what to watch," Breig said. "When all the kids go to a different room to watch television, they're not interacting, not commenting and not critiquing what they see on television."

"These are basic, easy things parents can do," Herx said. "Sometimes parents just don't think of these things."

Both critics said parents also could buy a lock-out device which would make only certain channels accessible on the television.

Herx warned against using TV viewing as a reward.

"Parents who use TV as a reward are making a mistake by treating it as a forbidden fruit, building up a great deal of curiosity," Herx said.

When children start going to movies with their friends, parents need to keep talking to them about what they are viewing, especially because of the adult nature of many films, Herx said.

Breig said if parents have been communicating with their children about what they are viewing all along, the job should be easier once the children reach adolescence.

"Hopefully before then you have instilled in them some values and the ability to critique so they are judging themselves," Breig said.

If a child sneaks in a movie that the parents would have prohibited, the parents should try not to get too angry.

"It's not the end of the world," Herx said. "Talk about what they saw and that it was not a good idea. If the talking is reasonable then the lines of communication will be open."

Copies of "Television and You: A Viewer's Guide" can be obtained by writing or calling The Christophers, 12 E. 48th St., New York, NY 10017; (212) 759-4050. Ask for Newsnote 338. Single copies are free; bulk rates are $4 per 100 and $30 per 1,000.

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting.

"Alice Doesn't Live Here Any More" (1975)

A widow (Ellen Burstyn) takes her young son (Alfred Lutter) on a sojourn across the Southwest trying to pursue her dream of a singing career but winds up as a waitress in a greasy spoon where she's courted by a rancher (Kris Kristofferson). Director Martin Scorsese's somewhat ambiguous picture of the struggles of a single parent in contemporary America offers some insights on the condition of women in a male chauvinistic society. Several sordid situations and rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"I Remember Mama" (1948)

Engaging, warm-hearted version of the John Van Druten play in which a daughter (Barbara Bel Geddes) recalls the nurturing influence of her mother (Irene Dunne) on her Norwegian-American brood in San Francisco circa 1910. Produced and directed by George Stevens, the interplay of family life is richly depicted through good times and bad, convincingly portrayed by a fine cast including Oscar Homolka as the family patriarch, Ellen Corby as the spinster aunt and Edgar Bergen as her mousey beau. Sincere, affecting and universal in theme and appeal. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Imitation of Life" (1959)

Tawdry romantic claptrap about a struggling actress (Lana Turner), the self-effacing black woman (Juanita Moore) who becomes her best friend and their daughters, one of whom (Sandra Dee) falls for her mother's beau (John Gavin), while the other (Susan Kohner) tries desperately to pass for white. Director Douglas Sirk's silly tearjerker exchanges the credible premise of the 1934 original for an empty scenario full of bad acting and bogus sentimentality. Some sexual innuendo, stylized violence and unenlightened racial attitudes. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Marie" (1985)

In telling the fact-based story of Marie Ragghianti, a divorced mother of three children and the first woman to head the Tennessee Board of Pardons and Paroles, the movie details her courage in refusing to cooperate in the graft and corruption of the governor who appointed her to office. Directed by Roger Donaldson, this inspiring film portrait owes much to a superb performance by Sissy Spacek in the title role. Several scenes of violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Mildred Pierce" (1945)

Misplaced ambition fuels James M. Cain's story of a driven woman (Joan Crawford) who shucks a useless husband (Jack Carson) in rising from waitress to head of a restaurant chain, then falls for a scoundrel (Zachary Scott) who turns his attentions to her adolescent daughter (Ann Blyth). Directed by Michael Curtiz, it's an acerbic tale of how obsession with material success ultimately destroys its misguided heroine, not the least of whose mistakes is raising her only child to be a spoiled brat. Mature theme and treatment. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"None But the Lonely Heart" (1944)

Darkly muddled story of a British drifter (Cary Grant) who returns to his home in the London slums to look after his dying mother (Ethyl Barrymore) but can't resist the easy money offered by a local mobster (George Coulouris). Written and directed by Clifford Odets, not even the square-jawed Grant can make the shallow lead sympathetic, though Miss Barrymore copped an Oscar for her shining performance as his long-suffering yet ever hopeful mom. Brief stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Stella Dallas" (1937)

Sentimental tale of a small-town wife (Barbara Stanwyck) whose husband (John Boles) gets a good job in New York while she stays behind raising their daughter (Anne Shirley) until she realizes the youngster will have a better life with her father and his new wife. Director King Vidor's classic tearjerker about a mother's love and self-sacrifice has a well-plotted script, neatly defined class distinctions and a stand-out performance by Miss Stanwyck. Some domestic strife. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Up the Sandbox" (1972)

Seriocomic story of a somewhat mad Manhattan wife and mother (Barbra Streisand) who counters an acute identity crisis by creating a fantasy life allowing her to escape a myriad of troubles and even transcend them. Directed by Irvin Kershner, the housewife's struggle for liberation is what makes the film engagingly healthy and at times quite wise, despite flaws in some of the flights of fancy, such as a scene in an abortion clinic. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.**

FAITH alive!

Whose responsibility? Mine or God's

By Father Robert L. Kinast
Catholic News Service

Once there was a young married couple with a small child. They lived simply and saved their money and finally were able to buy a little farm. The farm was in terrible condition: The land was full of rocks and had not been fertilized for years; the barn was falling apart; a well had to be dug for irrigation.

This young couple worked constantly, clearing the land, making repairs. At the end of the first year they had a good harvest. They were so happy that they asked the parish priest to come and bless their efforts.

As the priest went around the farm, he prayed. "We praise God who has blessed this land and made it fruitful. We praise God who has given this sturdy barn to preserve the crop. We praise God for providing the water which nourishes the fields."

As the priest was leaving, he asked the child if she was grateful for all God had done for her parents. "Oh, yes, Father, I am. But you should have seen this place when God had it all to himself."

The child seemed to understand that life is a partnership with God. Human beings have their part to play and so does God. Unlike human partnerships, however, these parts are not always spelled out ahead of time. They are discovered as people live their lives. This is especially evident when human beings feel they are up against their limits.

CNS illustrations by Janine Applegate

Janet had a deficient respiratory system and a short life prognosis if she did not receive a lung transplant. She and her parents decided the risk of the transplant was worth the possibility of a nearly normal life.

They completed all the medical and financial preparations and then they had to wait.

When people realize that their old way of handling a situation just isn't working, "they turn to God for a new perspective," a whole new way of doing things.

They could do nothing until a donor was found. As days turned into weeks and then into months, they remained confident that having done all they could, God would do the rest. They were right — up to a point.

When a donor was found, the surgery went smoothly but its long-term success depended on Janet's willingness to fight through the pain and danger of rejection. No one could do that for her, not even God.

Janet succeeded. She now lives like other young women her age and faces a new set of responsibilities: further education, career, independent living. This is how the partnership with God works.

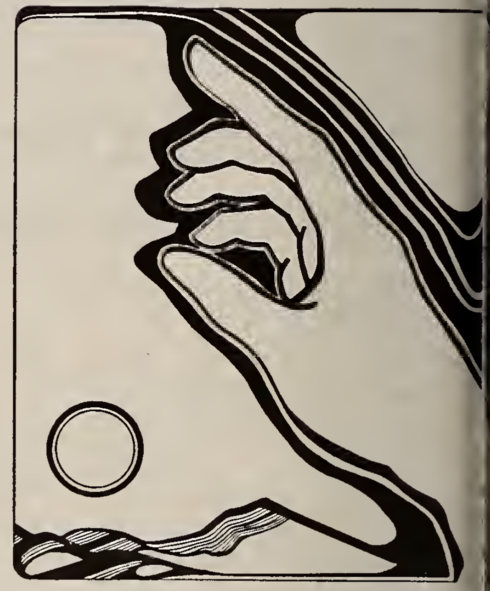
God initiates life and entrusts it to us. We have the responsibility of nurturing and improving what God has given: our own life, the life of others, the life of the world we inhabit. God accompanies us in this task but does not take over.

Janet and her parents did not expect God to terminate someone's life so Janet could obtain a new lung. They did expect God to give them the patience, the courage, the support they needed to carry through the responsible decision they made and to accept its outcome, whatever it would be.

When people face their limits in a situation like this, they often say they are "turning it over to God." What does this mean?

It means the people see their responsibility in a given situation but don't know how they can fulfill it.

- One spouse knows that the other is drinking to excess but no amount of persuasion or confrontation seems to stop the behavi
- Parents know that their chi needs a quality education to break o of the cycle of poverty but they ca afford the better schools.



■■■

When people turn situations lil these over to God, it means they wa things to be different. They are n convinced that "nothing can be don They just don't know what they can d they turn to God for a new perspecti

Of course, sometimes people tu things over to God expecting that G will do their work for them. A paris ioner once asked me to bless her ho so she and her tenant would get alo better. When I asked what the pro lem was between them, she said, don't know. We never talk." I su gested the blessing might do more go if they talked first.

Facing human limitations is a hu bling experience. But it can open u new experience in one's relationsh with God. When people "let go and l God," they allow God to influence th perception, their thinking, their fe ing and their decisions.

This experience should not be served for extreme crises. It shou characterize the daily life of every b liever.

Recently I was visiting a 92-yea old man, who told me, "When I wa up each morning, I say, 'Lord, I tha you for this day and I give it all to yo Then I get out of bed and watch h the Lord gives it all back to me."'

It doesn't have to take 92 years learn that life is a partnership in wh we turn predicaments and limitatio over to the Lord and make room taking on new responsibilities.

(Father Kinast is a Florida-bas pastoral theologian.)

FAITH IN THE MARKETPLACE

When a problem seems beyond your control and you ask God to take over, are you freed of further responsibility?

"I wouldn't say I was freed of further responsibility. I would say I was freed from further worry. I still have to do everything I can do. I just have to trust that that is enough." — Sarah Yaworsky, Rochester, N.Y.

"No. I don't think God is totally responsible for anything. You can ask God to help, and he will guide you. But you still have to help yourself." — Jan Horst, Park Ridge, Ill.

"No. I buy into Henry Nouwen's concept of fruitfulness. As Christians we are not necessarily called to be effective, but we are called to work for justice and trust that God will make that effort fruitful. Praying is part of it, but one has to act on the trust that God will make it fruitful." — Harry Murray, Rochester, N.Y.

"Of course not. It is important to put matters in God's hands.... But God has also provided us with resources to solve those problems, and we need to use them. For example, we can't just pray and let evil run its course. We need to combat it, looking for the resources God provides and trusting that they will come." — Marianne Simmons, Rochester, N.Y.

An upcoming edition asks: What occasion do you recall when faith and your daily life obviously connected in a way that made a difference? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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Media Ministry

Communicating to the world through today's technology

pplement To The Catholic News & Herald May 8, 1992

Church Becoming More Involved In Television

By JULIE SLY
Catholic News Service

Religion via the airwaves is increas- as mainline groups, including the holic Church, move into TV ven- s.

Today, for example, church pro- m options abound on national Catho- networks. In addition, local dioceses make substantial use of cable tele- on.

The major TV efforts by mainline gious groups include the Catholic ecommunications Network of erica, or CTNA, Mother Angelica's mal Word Television Network, or TN, and the Vision Interfaith Satel- Network, also called VISN.

Founded in 1981 by the U.S. bish- , CTNA now has outlets in more n 120 U.S. dioceses, religious therhouses, Catholic health care fa- ties, and Catholic colleges and uni- sities. Frank Lattanzi, CTNA's vice sident for marketing and business, mated that the network's diocesan liates reach 7 million households onwide.

"Our major goal is to have every ese affiliated with CTNA," he said. ny dioceses show CTNA programs local cable television stations, he d.

CTNA programming ranges from lership development courses in health to minicourses for college students on date rape. Others include telecourses for religious education directors, priests, liturgy directors and educators.

Teleconferences address pressing Church concerns, as do frequent telebriefings by officials of the National Conference of Catholic Bishops and U.S. Catholic Conference.

CTNA was founded by the bishops for evangelization and pastoral service, Lattanzi said.

"Our purpose is different from that of other networks," he said. "We are trying to help Church leaders, especially the laity, to go out and do their work."

EWTN was founded in 1981 by Mother Angelica, a cloistered Poor Clare nun. From a garage-turned-studio broadcasting to 60,000 viewers from the grounds of Our Lady of the Angels Monastery in Birmingham, Ala., EWTN has grown to a 24-hour cable network now reaching more than 23.3 million households on some 820 cable systems in 49 states.

EWTN provides "family-oriented" programming, including talk shows such as "Mother Angelica Live," a teaching series on spiritual and scriptural topics, and prayers and devotional shows.

Founded in 1988, VISN is an interfaith cable TV network presenting religious, faith and values programming from the perspective of the mainstream Judeo-Christian tradition. VISN represents 54 faith groups.

Programs address spiritual as well as social issues and include documentaries, drama, live call-in, profiles, worship and preaching, feature films with discussion and children's programs.

Nelson Price, president and chief executive officer of VISN, said the network has grown by 77 percent during 1991 and now reaches approximately 11.3 million cable households. He cited two goals: to promote the network to cable TV systems and to "reach a broad cross section of people, not just people who watch religious programs."

"Our programs promote high moral and ethical values in an interesting and entertaining way," Price said. "The network is unique because of its diversity — all viewpoints, theologies and social witness are presented."

A recent survey showed that more than 58 percent of VISN viewers were under age 50, Price noted. "The target audience is a broad spectrum of people who are on spiritual journeys and are interested in a better way to live their lives."

Catholic media experts cautioned that Church officials must be serious about pursuing new and creative ways to promote their product on television.

"It's a two-sided problem: Church leaders tend to be pastoral and distrust the mass media, and at the same time there's ignorance about much of the good television programming that's out there," said Clare Colella, director of electronic communications for the Diocese of San Bernardino, Calif. The diocese presents Catholic programming, including EWTN and VISN, on seven cable systems in the diocese, including mountain and desert areas.

"People depend on electronic technology on an ongoing basis — many church leaders don't realize this," Colella said. "People are reached through radio and TV. They are touched, moved and supported by these equally as much as they are by a Sunday liturgy or homily." Understanding this is critical to answering the question of how to teach, preach and evangelize most effectively today, she said.

Sister Angela Ann Zukowski, president of Unda-USA, a national association for church communicators, said approximately 60 percent of U.S. dioceses are involved in some type of TV production, primarily for cable systems.

The Church must look at "how we could use TV and radio to their fullest extent," said Sister Angela, a Mission Helper of the Sacred Heart.

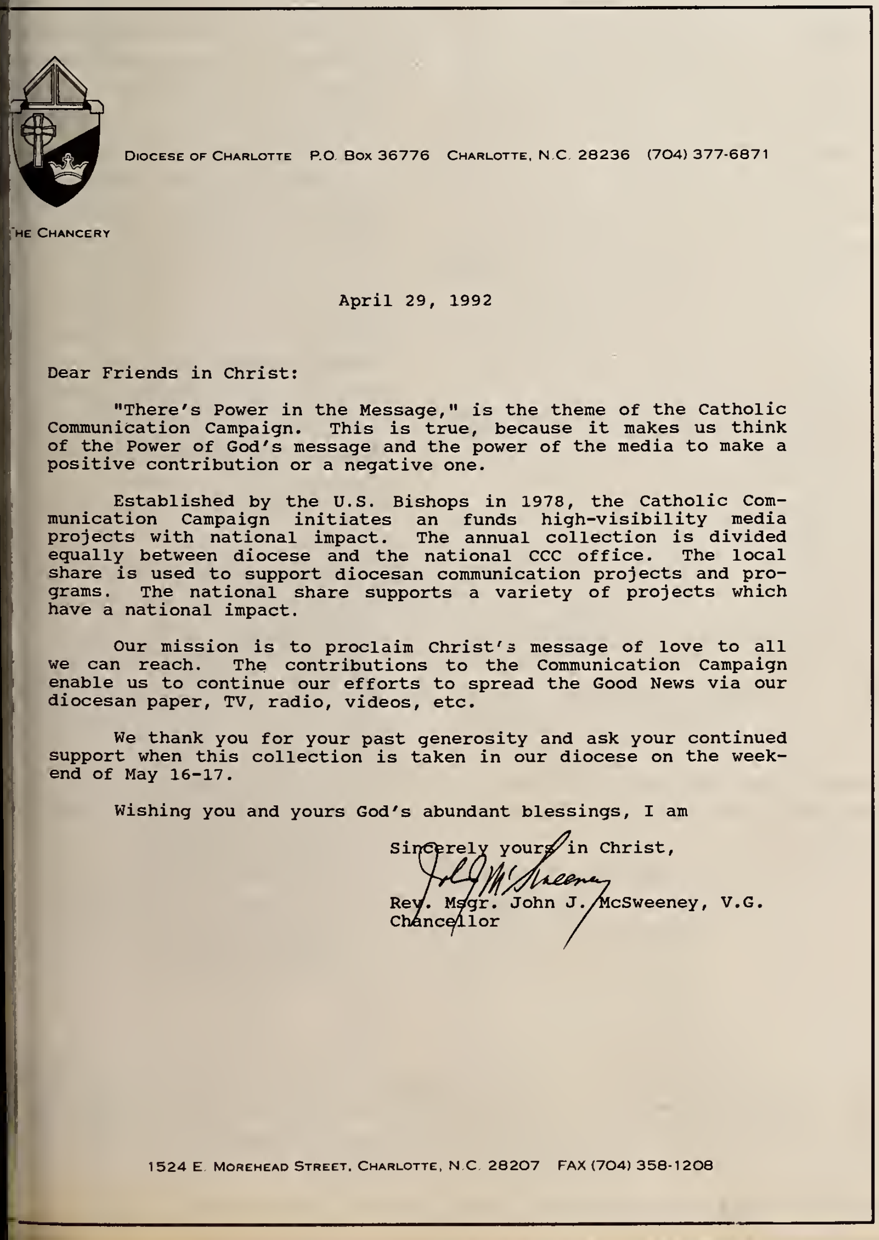
"We don't look at the most creative program we could produce that would have the greatest national impact, and then invest our resources in that," she said. "When bishops look at the cost of producing a program, panic sets in and they fall back on the more traditional ways of communicating. What we need to do is produce a variety of programs for a variety of audiences."

Paulist Father John Geaney, director of the Intercommunity Telecommunications Project in Silver Spring, Md., who has worked for 30 years in Catholic broadcasting, said the Church has not been able to deal aggressively with radio and television.

Within Catholic television, he said, Church leaders "should decide on a first-rate television effort or stop what they're doing and save a lot of money."

"The major problem the Church faces is our inability to promote," Father Geaney said. "It is almost incredible that with 53 million active Catholics, we can't produce large TV audiences when there is something worthwhile to watch."

This Mass, celebrated by Bishop Donoghue at St. Patrick Cathedral, is taped weekly for showing on VISN, the interfaith cable network and is available for use on cable systems around the diocese. Photo by JOANN KEANE



Diocese of Charlotte P.O. Box 36776 Charlotte, N.C. 28236 (704) 377-6871

he Chancery

April 29, 1992

Dear Friends in Christ:

"There's Power in the Message," is the theme of the Catholic Communication Campaign. This is true, because it makes us think of the Power of God's message and the power of the media to make a positive contribution or a negative one.

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Our mission is to proclaim Christ's message of love to all we can reach. The contributions to the Communication Campaign enable us to continue our efforts to spread the Good News via our diocesan paper, TV, radio, videos, etc.

We thank you for your past generosity and ask your continued support when this collection is taken in our diocese on the weekend of May 16-17.

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Letters, Calls, Even Watching Can Influence TV Networks

By NANCY FRAZIER O'BRIEN
Catholic News Service

Letters, telephone calls and even your choice of what to watch can have an influence on network programming, according to officials of the networks and a media monitoring group.

And when you think a show has gone beyond the boundaries of community acceptability and all else fails, you can go after a local station's broadcasting license with a petition to the Federal Communications Commission.

"If you're upset with a program, we want to hear," said Janice Gretemeyer, director of media relations for ABC-TV in New York. "t's also helpful when we hear from people who are pleased with a particular show."

The network's Audience Information Department monitors and tallies all the letters and phone calls received and passes the information along to network management, Gretemeyer said.

Betty Wein, senior editor for Morality in Media, said her organization also urges its members to make their views known in letters — to advertisers sponsoring offensive programming, to the network or cable system airing it, and to the local stations.

"Every letter counts," she said. "If something offensive is on TV today and you write a letter, you may have prevented the network from going one step further."

But, Wein said, Morality in Media has found that "form letters don't get that much attention" at the networks or the advertisers, so a personal message is preferred.

Gretemeyer said the networks also "rely heavily" on the Nielsen ratings, currently the "only tool we have" to measure viewership.

"One of the best ways a person can show support (for a particular show) is by watching it," she said.

That theory — in reverse — is what leads Morality in Media, founded in 1968 by a Catholic priest, and other organizations to sponsor a "Turn Off the TV Day" each year.

Claiming that millions of people darkened their screens for the 1991 observance, Morality in Media president Kevin Beattie said it sent a message "that the American people are fed up with the sex, vulgarity and violence coming over the airwaves into their homes, tired of the unrelenting and escalating assaults on their deepest convictions, and deeply concerned over TV's influence on the mores of this nation."

The networks said there was no noticeable change in TV viewing on Turn Off the TV Day in 1991. But Wein said the 4,000 Nielsen households really don't reflect the nation's 248 million people in any meaningful way.

Vicki Riley, president of the Delaware-based Concerned Viewers for Quality Television, who served as a catalyst for the campaign, said that three weeks after the TV blackout day, "my post office box is still being bombarded with letters from people expressing concern about TV and asking how they can make a difference."

According to Gretemeyer, ABC's Broadcast Standadds and Practices Department tries to prevent problems before any viewers can be offended.

That department "looks at every program, every commercial, every public service announcement, from concept to rough cut to final program," she said.

See **Influence**, Page 4

WHAT MESSAGE ARE THEY TUNED TO?

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Films such as "Gandhi," which present religious values in a positive light are the excepti
to Hollywood's recent pattern of trvializing religion, according to a media critic whobeliev
th Church can help build an audience for serious films. (CNS photo from Columbia Pictur

Films Present Distorted View Of Church; Trivialize All Religion

By DAVID SCOTT
Catholic News Service

"Mermaids" was a box-office sensation when it hit theaters in 1990. It also became a popular home video.

In it, a teen-age girl imagines what it would be like to be Catholic. She ultimately decides that Catholicism would fill her life with mysterious habits and rituals and would make her feel guilty about sex and fearful of death.

Another popular home video, the 1990 film "Godfather III," offers an equally dreary portrait of Catholic life — focusing on less-than-pious Catholic gangsters and showing a Vatican hierarchy that is sinister, decadent, and ruled by back-stabbing prelates and double-dealing priests.

Those images are typical of the way Hollywood has cast the Church in recent years, according to Les Keyser, an English professor and media critic at the College of Staten Island, N.Y.

Keyser is co-author with his wife, Barbara, of the 1984 book *Hollywood and the Catholic Church*, published by Loyola University Press.

Though Catholicism is pictured negatively for the most part in U.S. movies, Keyser said he sees no particular Hollywood bias or conspiracy against the Church.

Hollywood has a hard time putting religion on the screen in general, he said.

"The question of this world and other worlds is most difficult to deal with in cinematic terms," he added.

Despite persistent anti-Catholic stereotypes and prejudices, the image of the Church in Hollywood films is far from black and white and has changed over the years. In the so-called "Golden Age of Hollywood," films like "Angels With Dirty Faces" (1938) and "On the Waterfront" (1954) depicted the Church and its priests "as a powerful force for social change," according to Keyser. "It was a real place where one could get a different sense of values."

Aggressive Hollywood criticism of the Church emerged only in the turbulent '60s and '70s. Catholic teachings on sex outside of marriage and birth control were targeted for potshots and one-liners in countless popular films and were ridiculed even in serious films such as Diane Keaton's "Looking for Mr. Goodbar" and John Travolta's "Saturday Night Fever," both of which came out in 1977. Movies like "M*A*S*H" (1970) typify the period's tendency to
malign priests and nuns as laughab
characters out of touch with the chan
ing times, Keyser indicated.

Those trends continue today. A go
case in point, Keyser said, is the chara
ter played by the starlet Winona Ry
in "Mermaids."

"Here we have this young gi
Winona Ryder, with whom lots of you
American women identify, treating C
tholicism as bizarre and antiquated,
giving her a distorted ethical system
wrong approach to sexuality and as lea
ing her to a fixation on death," he sa

But as disturbing as those skew
images of the Church might be, Keys
is more worried about the growing te
dency of films to trivialize religion al
gether. Recent movies like "Black Rob
and "At Play in the Fields of the Lor
are exceptions to Hollywood's rece
pattern of giving the Church and re
gious believers only bit parts in movi

The Church should be concern
about the prejudices against Cathol
and religion, Keyser said. From tele
sion to VCR to theaters, the medium
film has become the Church's ch
rival as a source of values and attitu
and as creator of a "world view,"
said.

Hollywood has its own "catechis
or system of values and beliefs about
world, Keyser said. And it is one tha
entirely at odds with religious valu
Taken together, Hollywood movies
fer a picture of an "earthly heaven"
"riches, youth, beauty, health and sex
activity."

Despite the competition, the Chu
shouldn't give in to the temptation
support censorship of films or any s
of religious "quotas" in Hollyw
movies, said Keyser. Instead the Chu
should help — through sermons a
articles in the Catholic press — to bu
the audience for "serious films wh
treat the human condition, if not spec
cally ecclesiastic questions."

As examples of such films, he ci
"Gandhi," "Romero," "Tender Merci
and "Chariots of Fire." And the b
religious film of all times, in Keyse
estimation, remains "The Nun's Sto
(1959).

Such films show that Hollyw
can make the cross come alive on
silver screen and can help people
"what the good life is" and "how
function in this world when one's fo
is on the other world."

icelli M. Cantero, executive director of Archdiocese of Miami's Spanish-lan- ıge newspaper, would like to see the urch spend more money to reach His- ıic Catholics through electronic and print dia. (CNS photo by Ken Touchton)

Precious Blood Father Clarence Williams heads the Detroit-based Black Catholic Televangelization Network. He has produced documentary programs on black Catholic worship throughout the world. (CNS photo by David Perry)

;hurch Media Efforts To Reach lispanics, Blacks Seen Mixed

By LAURIE HANSEN
Catholic News Service

U.S. Church efforts to use the me- to reach Hispanic and black Catho- s leave a lot to be desired, contend ck and Hispanic church media ob- vers.

But inroads to the black and His- ıic communities are being made ough radio and other electronic means.

"We have stories to tell. We're do- a lot in the Church, yet we're prac- ılly invisible in the Catholic press," d Beverly A. Carroll, executive di- tor of the U.S. bishops' Secretariat Black Catholics.

Relatively few black Catholics sub- ibe to diocesan or national Catholic vspapers or magazines "because there n't enough stories in them that reflect at we're involved in," said Carroll.

The only way to fill that void, she ıtends, is for the Catholic press to ke a point of hiring African-Ameri- ı reporters.

Araceli M. Cantero, executive di- tor of *La Voz Catolica,* Spanish- guage newspaper of the Archdiocese Miami, says a relatively small por- n of Hispanic Catholics nationwide reached by the church through me-

"It seems to me that many times ıse in the Church power structure are of touch (with Hispanic Catholics) not aware of the power the media ı have to evangelize," she said.

While recognizing that economic limitations face the Church at all levels, she said, the money the Church does have isn't funneled into Spanish-language newspapers, radio or television. "It seems the Church is not willing to spend money for these means of evangelization."

When English-language diocesan newspapers were started, "bishops realized Catholics needed their own identity and, therefore, their own press, and they gave the newspapers big subsidies," said Cantero.

But with young and struggling Spanish-language diocesan newspapers "we tend to demand (budgetary) standards of current Anglo newspapers"—ignoring that "Hispanics for the most part across the country are poor."

In her view, publishing one article or one page in Spanish in an English-language newspaper is "a token sign" or "gesture," but does not address needs of Hispanic Catholics.

"A Hispanic who doesn't read English isn't going to buy that newspaper and see that column," she said.

Cantero notes that as people find themselves busier and busier with less time to read, radio becomes a powerful tool for the church.

In Miami, unlike in many other parts of the nation, Spanish-language Catholic radio programming is plenti

See **Media,** Page 4

Writers Reach Popular Audience With Catholic Themes

By LEE STRONG
Catholic News Service

If there were a convention of Catholic authors, one at first would be hard pressed to find what they have in common.

They would include poets, columnists, playwrights and novelists, men and women, priests and religious, married and single, young and old.

What they'd hold in common, however, would be the faith that helped form their thinking.

"Once you're indoctrinated as profoundly into a religion as soundly as I was, you're not going to leave it behind," says William Kennedy, author of the novels *Ironweed* and *Billy Phelan's Greatest Game*. "It's permanent baggage that you carry in your mind."

Kennedy, an Albany, N.Y., native, attended Catholic schools, including Franciscan-run Siena College in Loudonville, N.Y. He initially worked in journalism in San Juan, Puerto Rico, and Miami, but eventually returned to Albany. His hometown and Irish-Catholic background provide settings and characters for his fiction.

Kennedy won a Pulitzer Prize in 1984 for *Ironweed* and since then has worked as a novelist, screenwriter, and teacher.

Many of Kennedy's characters are Catholic.

In an interview with "Contemporary Authors," an annual research work, Kennedy credited the Church with giving him "an understanding of a mythical structure for my own life and other people's."

"The main effect (of my Catholicism)," Kennedy said, "is that I keep writing about Catholics.

"I'm constantly aware of its fascination as a force for social change," he concluded, "in society and in the individual." Similarly, novelist Mary Gordon noted in an interview for Peter Occhiogrosso's 1987 book, *Once a Catholic*, that the Church influences her work.

"The best of what I consider Catholicism that I can feel touched by and touch combines aesthetic idealism and moral intensity, and an image of love and responsibility and beauty that feeds you and enables you to go on with it," she said.

Gordon's father was a Jew who converted to Catholicism. Her mother, who was Irish and Italian, also was Catholic. She defines herself a Catholic feminist, differs with the Church over such issues as the ordination of women and abortion.

Jon Hassler's novels examine how characters live out their Catholic Faith. (CNS photo from Ballantine Books)

Gordon attended Catholic elementary and secondary schools. After graduating from Syracuse University she taught English at a community college and later gave up teaching to work at home and raise her children.

While teaching, Gordon wrote fiction and essays. Her first two novels, *Final Payments* and *The Company of Women*, explore Catholic life, particularly from the vantage point of women.

The Company of Women, for example, examines the lives of seven women and their relationships with Father Cyprian, a character who detests the permissiveness of the contemporary Church.

J.F. Powers, another contemporary writer, might well be called tho dean of U.S. Catholic fiction writers. Born in Jacksonville, Ill., in 1917, Powers pursued a variety of jobs before becoming a college writing teacher in the late '40s.

Powers has written short stories, many of them focusing on Catholics and particularly on priests. His 1962 novel, *Mort d'Urban*, which won a 1962 National Book Award, and *Wheat That Springeth Green*, published in 1988, focus on priests.

In many stories, Powers examines how the characters live out their faith. Often the stories are tinged with humor, even satire.

Author Jon Hassler explores the same territory. His 1990 novel, *North of Hope*, drew critical acclaim and comparisons to Powers.

See **Writers,** Page 4

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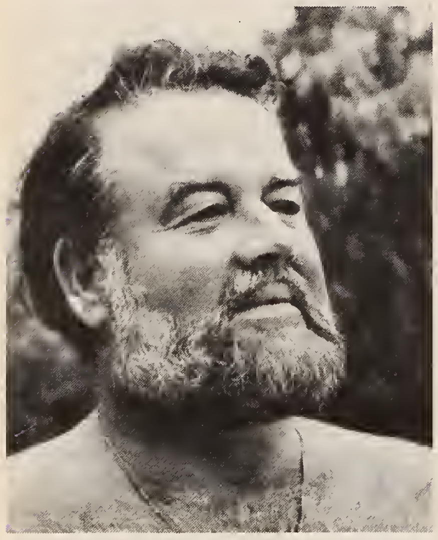
Writers (From Page 3)

Hassler was born in Minneapolis in 1933. He taught high school for many years before becoming a professor and writer-in-residence at St. John's University in Collegeville, Minn.

North of Hope tells of a priest who must deal with losses in his life. In an earlier novel, *Staggerford*, he tells the story of a young man who becomes Christ to a troubled girl.

One of the major Catholic characters in that novel, Agatha McGee, reappears in *A Green Journey*, where on a tour of Ireland she learns the truth about an Irish pen pal with whom she corresponds.

Another Catholic author, Andre Dubus, has written primarily short stories. However, in 1991 he published the autobiographical *Broken Vessels*, a work prompted by a near-fatal highway accident five years earlier which resulted in 12 operations — including the amputation of his left leg — to survive.



Short story writer Andre Dubus says his Catholicism permates his writing. (CNS photo from David R. Godine Publisher)

J.F. Powers' novel *Wheat That Springeth Green* focuses on priests. (CNS photo from Knopf)

Dubus examines the accident, its aftermath and his own life in the work.

Dubus was born in Lake Charles, La. He served in the Marines from 1958 to 1964 before pursuing a career in writing and teaching.

Most of his fiction has been published in such collections as *Adultery and Other Choices*, *Finding a Girl in America* and *The Last Worthless Evening*.

The stories focus on isolation, loneliness and relationships. Often they have a dark edge, yet there is always a faith in something more. In a 1987 interview in *America* magazine, Dubus pointed out that his Catholicism permeates his writing.

"I see the whole world as a Catholic," Dubus noted, "so I can't help but see my characters through the eyes of a Catholic."

The networks keep track of your phone calls and letters, so send your opinion to the following addresses:

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CBS: 51 W. 52nd St., New York, NY 10019
Fox: P.O. Box 900, Beverly Hills, CA 90213
NBC: 30 Rockefeller Plaza, New York, NY 10112
PBS: 1320 Braddock Place, Alexandria, VA 22314

You can influence TV

©1992 CNS Graphic

Influence (From Page 2)

"It monitors them for taste and accuracy, tries to prevent the exploitation of sensitive subjects and to prevent stereotyping" and works to reach "a standard of good taste and community acceptability."

Gretemeyer said the networks sometimes get blamed for programs they are not involved with. "It's hard to distinguish network programming from cable," noting that the network often gets calls complaining about programs that did not appear on ABC.

Other programs airing on ABC's 125 member stations originate not with the network but with the local stations, which "are mandated by the Federal Communications Commission to serve the public interest," Gretemeyer noted.

If a viewer feels a station has violated community standards in its programming, he or she can file a petition with the FCC asking that the station's license to broadcast not be renewed.

But in a fact sheet distributed to those who inquire about filing a petition, the FCC points out that it can onl act on complaints that the station ha violated the Communications Act or th FCC's own rules and policies.

"For example, the commission ha no basis for acting on a complaint that program contains too much violenc because there is no prohibition again violence," the fact sheet says. "On th other hand, a complaint that a stati broadcast indecent material, accompanied by a tape of the offending materia can be entertained by the commissio because a statute prohibits the broadca of such material."

Wein of Morality in Media said th most important way to have an infl ence on television is "don't be silent.

"We don't care how you do it – letters to advertisers, to the networks, the stations," she said. "People ha tremendous clout and they don't kno it."

"It's for our children," Wein add "We're fighting for their legacy in th midst of a cultural war. And we ne more troops."

Media (From Page 3)

ful. Catholic lay people and priests must be given credit for most of it, said Cantero.

Miami Auxiliary Bishop Agustin Roman, originally from Cuba, "can go anytime he wants" to any number of Spanish-language radio stations in Miami and get on the air, she said.

In addition, a new two-hour daily Miami radio show called "Amanecer" (Dawn) starts each day with a greeting and blessing from Bishop Roman and then goes on to offer four half-hour segments on a constantly changing variety of topics, from charismatic renewal to drug addiction and attacks against the Catholic Church. The radio broadcast even reaches Cuba, Cantero said.

Cantero herself goes on the program for a half hour every two weeks with a news segment called "La Voz Catolica Informando" (The Catholic Voice Informs) that is based on information published in her diocesan newspaper.

Working with electronic media both to reach black Catholics and teach the larger Catholic community about black Catholics is Precious Blood Father Clarence Williams, president of the Detroit-based Black Catholic Televangelization Network.

Father Williams, pastor of St. Anthony Parish in Detroit, began with a filmstrip series on evangelization. It was so well received, he said, that he came up with a second project to be broadcast on Catholic cable networks that would focus on the history of black Catholics.

Called Spiritual Black Christian Heritage, the resulting series of programs has been distributed worldwide by the Vatican, said Father Williams.

By viewing the programs, which show the history of Catholicism in the Caribbean, Latin America and Africa, "black and white communities could see that to be black and Catholic is not absurd or an anachronism" as is sometimes believed in the United States, he said.

The priest credited numerous Catholic foundations, the U.S. bishops' Catholic Communication Campaign, the Josephite Fathers, the Divine Word Fathers and the American Board of Catholic Missions for funding his efforts.

Seeing one's own community in the media is especially important in modern times, contends Father Williams. "Nowadays, if you're not on TV in this country, people don't think you exist," said the priest.

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An adventure that leads in new directions

By Steve Heymans
Catholic News Service

Bob Weir, guitarist for the Grateful ead, once said it was the birth of his st child that made him grow up. "Af- r all," he said, "you can't be on drugs hen you've got a 1-year-old to tend to. at would be irresponsible!"

We like to think responsibility is like cial hair and getting a driver's license: comes naturally with age. But if Weir right, becoming responsible is not me stage into which we naturally de- lop. It is that time in life when there's where else to "pass the buck."

In short, young people don't just be- me "responsible." They become re- onsible for something.

This is a scary thought for me, as meone who works with college stu- nts. We are very concerned with the statistics on alcohol use by young people. We are constantly telling them to be responsible young adults.

Yet, when all you have to be responsible for is making it to Psych 101 by 1 p.m. tomorrow, why not spend an evening with the boys?

> **"What is attractive to young people about sex, alcohol and drugs is not the sex, alcohol and drugs in themselves; it is the adventure, a newness and excitement otherwise not found."**

What is attractive to young people about sex, alcohol and drugs is not the sex, alcohol and drugs in themselves; it is the adventure, a newness and excitement otherwise not found.

We all know that this adventure of sex, drugs and alcohol leads nowhere. But adventure is necessary to living meaningful lives. And in part, those of us who are adults have to take blame for not offering young people a significant adventure. Often we have not offered a worthwhile alternative to the adventure of the street.

This is ironic. For, as Christians, it seems we have an exciting adventure right at our feet.

Paul the evangelist goes so far as to call Christians "spiritual warriors." We "gird our loins with truth," put on the "breastplate of righteousness."

How much more adventurous can one get? Such militaristic images may not appeal in our age of conscription and military superpowers. But perhaps Paul does not have a superpower army in mind; he may well be thinking of an underground revolution — a "guerilla" movement.

But this is not a violent revolution. It is a revolution of faith, hope and love.

The "responsible" students with whom I work are responsible precisely because they have this sense of adventure. Whether they volunteer in a soup kitchen or help as eucharistic ministers, they see themselves on the move.

They are *response-able*, that is, able to respond. What they respond to is the mystery of the Gospel, not knowing where they will be taken, but on the move nonetheless.

Seeing ourselves on an adventure to which God calls us has a practical side: It allows us to step back from our business-as-usual way of doing things. It affords us a new perspective, an imaginative way of seeing and acting.

Without a sense of adventure and the vital imagination in affords, we too easily succumb to convention and all its trappings: We remain the victims of old ways of doing things.

Thus there is a connection between this adventure and the imagination, an indispensable attribute for Christian living.

Ironically, these student don't see themselves as responsible. They're just having fun being of service to God and neighbor. To label that "responsible" would sound terribly boring to them.

Perhaps they're right. Jesus doesn't invite us to be responsible. He invites us to share in new life. "I have come so that they may have life and have it more abundantly." (John 10:10).

Now that's something worth responding to!

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

CNS photo from Cleo Freelance Photo

FURTHER NOURISHMENT

In *Paschal Journey: Reflections on Psycho-Spiritual Growth*, Father Patrick J. Brennan, who holds degrees in clinical psychology, ministry and theology, writes of difficult issues faced in ordinary life and what happens when the power and wisdom of God are experienced in that context. Writing of grace, he says: "Grace, divine presence freely given to us, is that power greater than ourselves that we can attend to, tap into.... Sometimes that presence — invited or uninvited — has been comforting. At other times that presence has been disturbing, challenging me to more profound conversion and transformation of life." (Thomas More Press, 205 West Monroe St., Sixth Floor, Chicago, Ill. 60606-5097. Paperback, $13.95.)

18

Don't give up! Just shift into another gear

By Father John J. Castelot
Catholic News Service

It is strange, but true, that people ıd solutions to seemingly insoluble oblems only when they stop trying so rd. Beating their heads against brick alls solves nothing — and it hurts!

When they wake up to the futility of all and hand the problem over to God, ey have taken the only sure step to- rd an eventual solution.

When Jesus came down from the ount of Transfiguration, he found his sciples surrounded by an excited owd. Their efforts to cure a boy had tracted much attention, and those me efforts had brought nothing but ıstration.

Jesus inquired into the situation and rned that the boy had experienced ghtening seizures all his life. His poor ther was frantic. He had sought the lp of the disciples — to no avail.

Then he turned to Jesus with the ten- tive but hopeful plea: "If you can do ything..." (Mark 9:22). Jesus, sensing e tentativeness of the request, ex- imed: "'If you 'can!' Everything is pos- ble to one who has faith."

The man's reaction is heart-rending, t eloquent: "I do believe, help my un- lief!"

It is not a matter of washing one's nds of all responsibility and involvement. Rather one's involvement shifts from an unaided and futile effort to a different kind of effort, the effort to trust.

But the man realizes he needs help even here: "Help my unbelief!" Now, finally, he does trust, and Jesus cures the boy.

The disciples, too, learn a lesson: not that they should simply stop trying to help people, but that their unaided efforts were misguided.

Acknowledging the futility of one's sincere efforts does not lead to inaction but to action backed up by trust in God's power, with the emphasis on the latter.

It is not a question of either-or but of both-and.

■■■

The prophet Elijah had been waging a long battle with the ruthless Queen Jezebel. His last effort, a successful skirmish with her court prophets, brought down her murderous fury upon him.

He couldn't win for losing. He ran for his life. But he ran in search of the God who had apparently abandoned him.

Elijah found God in a dramatic way. Having found God, he found the solution to his problem.

He did not simply give up but returned to do things God's way.

St. Paul, so conscious of his weakness and now burdened by a mysterious chronic ailment, threw himself into God's arms and learned that it was here that he would find success, in spite of apparent failure. "My grace is sufficient for you, for power is made perfect in weakness" (2 Corinthians 12:9).

Paul did not give up the struggle, but he now struggled with strengthened confidence and a renewed perspective.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

FOOD FOR THOUGHT

There are times when a person's utmost efforts to *take care* of things, to manage events responsibly, lead only to frustration.

This happens particularly in situations involving another person: one's child, spouse, co-worker, student. The other person may not respond to our well-intentioned direction.

I may be convinced I am right. Still the other person may function differently than I wish.

Perhaps the other's behavior is truly negative, destructive. Or perhaps the other person is pursuing his or her unique — and ultimately positive — course in life.

Whatever the case, an important question finally dawns: What do I do when my old ways of functioning in a situation aren't working?

At this point people often begin to speak of *turning it over to God*.

If I quiet my voice in order to allow God's voice to be heard, I may begin to see that my old way of functioning in the situation wasn't the only possible way.

Perhaps God's gift to me will take the form of a new perspective. Slowly I may begin to *see* the other person differently.

Slowly, too, I may begin to see myself and my role in others' lives in a new light.

David Gibson, Editor, Faith Alive!

People In The News

Shaughnessy Named Editor Of Lexington Diocesan Newspaper

LEXINGTON, Ky. (CNS) — Thomas F. Shaughnessy, assistant editor of *The Tennessee Register* diocesan newspaper in Nashville, has been named editor of *Cross Roads*, the diocesan newspaper in Lexington. Linda Piwowarski, who has been serving as administrative assistant of *Cross Roads*, was named assistant editor of the newspaper. Shaughnessy, 29, succeeds D.G. FitzMaurice, who had been editor of the paper since its founding in 1990.

Pope Appoints Two Auxiliaries For Toronto

VATICAN CITY (CNS) — Pope John Paul II appointed two auxiliary bishops for Toronto, one born in the United States and the other a native of Italy. Named were Msgr. John Stephen Knight, a 50-year-old pastor in Thorold, Ontario, in the Diocese of St. Catharines, and Father Nicola de Angelis, 53, currently superior general of the Sons of the Immaculate Conception, a Rome-based religious order. He worked from 1970 to 1980 among Italian immigrants in the Toronto area and became a Canadian citizen in 1975. The appointments were announced at the Vatican April 27.

Wisconsin Bishop Resigns For Health Reasons At 74

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Bishop Cletus F. O'Donnell, 74, of Madison, Wis. The Wisconsin prelate, who suffered a severe stroke last September, resigned for health reasons, according to the Madison Diocese. Bishop O'Donnell, a former chairman of the U.S. bishops' Canon Law Committee and past president of the National Catholic Educational Association, has been bishop of Madison for 25 years. Archbishop Agostino Cacciavillan, U.S. apostolic pro-nuncio, announced the resignation in Washington April 28. Madison Auxiliary Bishop George O. Wirz will govern the diocese until the diocesan board of consultors elects a diocesan administrator. Bishop O'Donnell, in a statement released April 28, said that he had intended to remain bishop of the diocese until he turned 75, but as a result of his stroke he had submitted his resignation to the pope.

Bishop Gaughan, Recovering From Stroke, Visits Diocesan Offices

MERRILLVILLE, Ind. (CNS) — Bishop Norbert F. Gaughan of Gary, Ind., 70, who is recovering from a stroke, made a 30-minute visit to the diocesan pastoral center and chancery in Merrillville April 27. He had not been to the building since Feb. 26, the day before he suffered his second stroke in less than three years. Prior to visiting the office, the bishop, accompanied by physical and occupational therapists from St. Anthony Medical Center, where he is a patient, visited his Valparaiso home.

Lithuanian Bishop Brizgys Dies: Lived In Chicago After Nazi Exile

CHICAGO (CNS) — Lithuanian Bishop Vincentas Brizgys, exiled from his homeland since 1944, died of a heart attack April 23 in Chicago after nearly half a century of ministering to Lithuanian Catholics around the world. He was 88 years old and a bishop for nearly 52 years. From 1951 until his retirement in 1984, he was the papally designated bishop in charge of pastoral assistance to all Lithuanian Catholics outside Europe. From abroad he helped organize and support the underground Catholic Church in Lithuania that thrived in the 1970s and '80s despite Soviet attempts to suppress it.

Vatican-appointed Chinese Bishop Fan Dies At 85

HONG KONG (CNS) — Vatican-appointed Bishop Peter Joseph Fan Xueyan of Baoding, China, head of China's underground bishops' conference, died in mid-April at the age of 85. The exact date and place of his death have not been confirmed, reported UCA News, an Asian church news agency based in Thailand. Catholic sources in China's Hebei province said Bishop Fan died at home in Baoding April 16, Holy Thursday, and his body had not been buried by April 23. Anthony Liu Bainian, a Beijing-based official of Chinese-approved Catholic organizations, told UCA News April 23 that Bishop Fan died April 13, and it was unlikely he died at home. Liu said he did not know about funeral arrangements.

Father Boff Turns To Secular Publisher For Latest Book

SAO PAULO, Brazil (CNS) — Controversial Franciscan liberation theologian Father Leonardo Boff said he will use a secular publisher for his newest book on the history of Latin America. Titled *Latin America: From Conquest to New Evangelization*, the book has a chapter "The Future of Brown Catholicism'' which defends the creation of a "brown'' Catholicism integrated with African-Brazilian culture. Father Boff said he decided to use a secular publisher, rather than the Catholic house Vozes, which he usually uses, because of problems in obtaining an imprimatur from the Sao Paulo Archdiocese.

✠ Scripture

Readings for the Week of May 10 - May 16

Sunday: Acts 13:14, 43-52; Revelation 7:9, 14-17; John 10:27-30.

Monday: Acts 11:1-18; John 10:1-10.

Tuesday: Acts 11:19-26; John 10:22-30.

Wednesday: Acts 12:24-13:5; John 12:44-50.

Thursday: Acts 1:15-17, 20-26; John 15:9-17.

Friday: Acts 13:26-33; John 14:1-6.

Saturday: Acts 13:44-52; John 14:7-14.

The shrine at Medjugorje is threatened by the spread of ethnic fighting in Yugoslavia an a support group is requesting prayers for peace in the area. News & Herald file photo.

Group Urges Prayers For End To Fighting Around Medjugorje

WINSTON-SALEM — To stop the war in and around Medjugorje, Yugoslavia, each person, prayer group and church is asked to join together in communion around the world Saturday, May 16, consecrating themselves to the Sacred and Immaculate Hearts of Jesus and Mary by using prayers supposedly given by the Blessed Mother in Medjugorje.

Medjugorje is the village where believers say the Blessed Mother has appeared since 1981 and drawn throngs of the faithful.

The worldwide consecration is being organized by Caritas, a Medjugorje support network in Birmingham, Ala. The network asks that people begin praying at noon EST and make or renew their consecrations at 12:40 EST, the time which the apparition of Our Lady is supposed to appear in Medjugorje.

"If we do this together at the exa
time when Our Lady is appearing i
Medjugorje, these simple prayers sai
with all our hearts and love will chang
the world and all of history," a Carita
information sheet says.

The consecration was organized a
the result of an April 25 message deli
ered by the Blessed Mother, the info
mation sheet says. "Dear children," th
message reads. "Only by prayer an
fasting can war be stopped ... I invite a
those who have said 'yes' to me t
renew their consecration to my son Jes
and to his heart and to me so we can tak
you more intensely as instruments
peace in this unpeaceful world."

To obtain a copy of the Consecra
tion to the Heart of Jesus and Mar
prayers or for more information, ca
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ANDREW J. LATSKO

J.T. PUTNAM JR.

eminarians On Threshold Of heir New Lives As Priests

By CAROL HAZARD
Associate Editor

Andrew Latsko and John Thomas "J.T." Putnam Jr. will be ordained May 30, inging the total number of active diocesan priests to 65. Three were ordained in 91, and two more are expected to be ordained next year.

The Catholic News & Herald *spoke to both men as they packed their belongings the seminary and prepared to cross the threshold into their new lives as priests. tsko and Putnam talked about what attracted them to the priesthood and how they ve changed during their years studying for the vocation.*

Latkso, who will turn 59 three days before the ordination, spent 34 years at estinghouse Corp. Putnam, 26, entered the seminary directly after graduating m college.

They will receive their assignments from Bishop John F. Donoghue in June.

ndrew J. Latsko

Since arriving five years ago at Sa- ed Heart School of Theology in Hales rner, Wis., Latsko has seen the num- r of seminarians grow from about 90 160 from all over the world.

Like many of his newer classmates, tsko is on the verge of launching a cond career.

"What I see here is the maturity of men," said Latsko. "In many ways, hink it is better to live life a little fore going into seminary. There's so uch life experience. All that's needed the theology and the pastor element."

Although never much for academ- in his younger years, Latsko says he s come to "treasure" academics as a minarian. The more he learns, the re he wants to know, he says.

Born in Beaverdale, Pa., a mining wn in the Pennsylvania mountains, tsko went to Catholic schools through gh school except for half a semester after the family moved to the Philadelphia area when he was in fifth grade.

He recalls a nun talking to him about the priesthood but Latsko wasn't ready to make the commitment. As it turned out, he wouldn't be ready for decades.

During World War II, his mother and father worked for Westinghouse Corp. Latsko landed a job there after high school. He worked as an industrial photographer and master coordinator of production until the plant closed in 1984.

Athough old enough to retire, Latsko consented to work at a subsidiary in Charlotte.

The move brought him in touch with Jesuit Father Gene McCreesh, pastor of St. Peter in uptown Charlotte. "God sent me to the right person ... One thing led to another and the next thing I knew, I was talking to the bishop."

Latsko resisted, however, as he had in his younger years. "With a little nudge here and there, finally I said 'what the

See **Latsko,** Page 16

HRINES OF ITALY

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APOSTOLATE OF HOLY MOTHERHOOD
A MUST FOR ALL CATHOLICS

Vocations (From Page 1)

He said the new papal text would not require any substantial changes in the Program of Priestly Formation. The committee had been engaged in ongoing consultation with the Vatican and "we knew we were in sync" with the pope's views on priestly formation, he said.

Among elements in the new document that Bishop Curtiss praised were:

— Its discussion of the role of different Church members in priestly formation, especially the role of the bishop.

— Its "strong emphasis on human and spiritual formation" as a priority and necessary basis for solid "intellectual and pastoral formation."

— Its final chapter, dealing with the ongoing formation of priests after ordination, which is "something new" for a papal document on vocations and priestly formation.

In that chapter, Bishop Curtiss said, the pope "picks up on the same four themes" of human, spiritual, intellectual and pastoral formation and gives them "new emphasis."

The bishop suggested that some of the unraveling in Church life that contributed to a sharp vocations decline in the United States in the quarter-century since Vatican II may be coming to an end.

"It takes some time after a council to wrestle with the issues raised by the council," he said. "There is a lot of disruption after a council, and it takes a while for the catechesis to come together again. The pope does that in this document to a great extent, and we do it in the new PPF (Program of Priestly Formation) to a great extent."

Bishop John A. Marshall of Springfield, Mass., who participated in the 1990 synod and headed a major, Vatican-mandated study of all U.S. seminaries in the 1980s, also praised the new papal document.

In a homily at a Mass with priests of his diocese, Bishop Marshall said the text reflects Pope John Paul's continued efforts during his pontificate to define more clearly, in sacramental terms, the uniqueness of priests in the Church.

Before Vatican II it was common to refer distinctively to priests as "another Christ," he said, but that is "not enough" in theology since the council, which recognizes that every Christian, lay or ordained, is called to live a holy, Christlike life.

The new papal document, he said, reemphasizes that "the relation of the priest to Jesus Christ and in Him to the Church is found in the very being of the priest by means of his sacramental consecration and anointing."

He said the new document is another step in the pope's struggle against the erroneous notion that "the priesthood is becoming obsolete."

Georgetown (From Page 3)

discussion group, Father O'Donovan said. But "if there is a way, the university (setting) is the place where it will be found."

Father O'Donovan's letter said Georgetown since 1989 has had a "free speech and expression policy" applicable to all students.

In a separate letter, John J. DeGioia, dean of student affairs, said there was a "misperception" that Georgetown's involvement meant the school "supports the advocacy of abortion."

At the press conference, DeGioia outlined three GU Choice violations of the agreement over a two-month period:

— In mid-February, a GU Choice literature table included advocacy for "general legislation for abortion."

— A March opinion essay in Georgetown's student newspaper, the Hoya, written by new leaders of the group, said GU Choice received university funds "for the purpose of providing proper education for the pro-choice side."

— A March GU Choice meeting was adjourned and hastily reconvened to discuss plans for the April 5 abortion-rights rally in Washington.

"It seemed the club did not do a very good job of educating its members," DeGioia said.

The club's biggest expense, according to DeGioia, was $645-$700 spent to host a lecture by Kate Michelman, head of the National Abortion Rights Action League, in early 1991 as the funding controversy unfolded.

GU Choice's budget for 1991-92, DeGioia said, was $135. The group would have had a $105 budget for 1992-93, he added.

Kelli McTaggart, a graduating senior who stepped down in March as GU Choice co-chair, said the group "no longer exists."

A new group, Georgetown University Students for Abortion Rights, was to hold its first meeting April 27, McTaggart said. The new group is not receiving university benefits.

She disputed DeGioia's assessment of GU Choice's violations. "At the time we thought we were acting in complete compliance with the agreement," McTaggart said. She called the incidents "a few minor things," adding, "We contend we didn't do anything wrong."

Referring to DeGioia's objections to GU Choice activities, McTaggart said, "We could not keep operating under that kind of regulation. It was stifling."

Cardinal Hickey, in an April 24 statement, said he was happy with Georgetown's decision, calling it "consistent with the commitment of Georgetown University as a Jesuit and Catholic institution of higher learning."

Ann Sheridan, president of the Georgetown Ignatian Society, which filed petitions first with Cardinal Hickey and later with the Vatican to revoke Georgetown's Catholic status, hailed the move. She said it was a "save-face" measure by the university.

EMPLOYMENT OPPORTUNITIES

Executive Coordinator: Catholic Committee of Appalachia seeks executive coordinator to begin January 1993 (earlier negotiable) to coordinate all CCA activities. Skills needed include: ability to work with Church and community groups, oral and written communication (including editing of newsletter and grantwriting). Car needed for travel. Prefer some experience working in Appalachia. Send resume by July 1 to Catholic Committee of Appalachia, PO Box 953, Whitesburg KY 41858.

Music Director: St. Raphael's Parish in Raleigh, N.C., is accepting resumes for the position of director of music ministry. Please send resumes to: Search Committee, St. Raphael's Catholic Church, 5801 Falls of Neuse Rd., Raleigh NC 27609.

Comunidad Hispana
Comuniquémonos

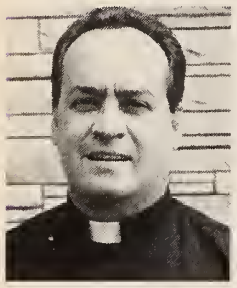
Tierra Santa
La Tumba vacía de Cristo

Pasado el sábado, ya para amanecer el día primero de la semana, vino María Magdalena con la otra María a ver el sepulcro. Un ángel del Señor bajo del cielo y acercándose removió la piedra del sepulcro y se sentó sobre ella. El ángel les dijo: "No temáis, al que buscáis no está aqui, ha resucitado." (Mt. 28,1-6)

Por PADRE SILL RUEDA

Todavía se percibe en el ambiente un hálito de misterio. Al entrar en la catedral del Santo Sepulcro en Jerusalén y comprobar que la tumba de Cristo sigue vacía, se llena nuestra alma y todo nuestro ser de un gozo indescriptible. Allí estuvo por tres días el Salvador del mundo y rompiendo las leyes de la naturaleza y dominando el pecado, salió Cristo victorioso del sepulcro para nunca más morir.

La tumba no fue capaz de retenerlo y menos la muerte. El Señor crucificado es ahora el Señor resucitado y todo allí en Jerusalén lo atestigua.



Sobre aquel lugar sagrado se eleva hacia el cielo la catedral que un día mandó construir Santa Elena y después fue restaurada por los Cruzados, en el centro del barrio cristiano de la ciudad vieja. Toda ella llena de recuerdos sagrados formando un conjunto arquitectónico desordenado.

El sepulcro probablemente era una cueva funeraria judía, con un espacio cortado en la roca, de donde una puerta llevaba al interior del cuarto sepulcral. La puerta había sido cerrada por medio de una piedra redonda, rodante, grande y pesada, por la cual dice el Evangelio que María Magdalena, Salomé y la otra María estaban preocupadas porque no sabían quien les podía rodar la piedra, para poder entrar a perfumar el cuerpo de Jesús. Pero que gran sorpresa se llevaron al encontrar el sepulcro vacío y la presencia de un ángel que les comunicaba la gran noticia de que Cristo había resucitado.

Fue a partir del año 326, cuando Santa Elena, madre del Emperador Constantino, cristiano-Bizantino llegó a Jerusalén y encontró en una cisterna subterranea, la cruz de Jesús y otras reliquias que los judíos habían escondido allí para tapar su crimen. La catedral fue construida, incluyendo bajo su techo los tres lugares santos venerados por la tradición: El sepulcro, el calvario y la cueva de la invención de la cruz.

Restos de esta catedral se conservan hoy en el mismo lugar, ya que en 614 el edificio fue destruido y reconstruido de inmediato. Y en 1010 volvió a ser destruido y otra vez reconstruido, pero ya con un plano más pequeño. La dominación musulmana sobre los lugares santos sirvió para que en Europa se organizaran los ejércitos de los Cruzados y estos fueran a conquistar la Tierra Santa. A finales del siglo XI cuando los Cruzados llegaron a Jerusalén se dedicaron de inmediato a reconstruir y embellecer la catedral del Santo Sepulcro, de la cual todo el trabajo de ellos se conserva hasta nuestros días, a pesar de los muchos daños que el edificio sufrió causados por incendios, terremotos y negligencias de los que lo administraban.

Este conjunto religioso y sagrado para nosotros esta dividido entre seis comunidades cristianas: Ortodoxos Griegos, Armenios, Franciscanos, Etiopes, Copticos y Sirios cada uno defendiendo lo suyo y si es posible ampliando sus propiedades. A pesar de todas las diferencias y limitaciones de los hombres; allí sigue vacía la tumba de Jesús, para mostrar al mundo, la gran verdad de su resurrección y de la pascua nueva que todos los Cristianos seguimos viviendo.

Alegrémonos pues y gritemos a coro desde los cuatro puntos cardinales del mundo: !Aleluya, Aleluya el Señor ha resucitado! !El es nuestra Pascua!

Mayo el mes de las Madres

Por PADRE SILL RUEDA

El mes de mayo llega a nuestros calendarios cargado de recuerdos y de celebraciones. Pues es en mayo que conmemoramos cada año la fiesta de las Madres, tanto la del cielo como la de la tierra. Este mes esta dedicado a la Santisima Virgen y es en mayo también cuando las flores pintan de colores la primavera para que todo renazca de nuevo.

Cuando celebramos la fiesta de las Madres nuestros corazones se hacen niños y sentimos otra vez las dulces palabras de la Madre que nos habla desde la cuna y nos enseña a pronunciar las letras del alfabeto y a escribir en el cuaderno nuestros primeros borrones. Ella nos asiste toda la vida, nos entrega su amor, se va envejeciendo a nuestro lado y todo lo sacrifica por tenernos felices.

Al llegar a esta fecha nuestros sentimientos se hacen más sensibles, pues en cada evocación a ella, sentimos su ausencia los que la hemos perdido y su amor los que la tienen viva. De cada palabra que se hable de ella, vemos también su figura, sus manos acariciándonos y bendiciéndonos, sus pies caminando de prisa para darnos algo. Su corazón siempre dispuesto a entendernos. Las Madres son un regalo del cielo. No hay una mujer que más se sacrifique en la vida como ella y todo lo hace pensando en sus hijos.

María, la Virgen del cielo, también es nuestra Madre, porque nos comprende y nos da a caudales su amor. Desde el principio de la formación de la Iglesia hasta nuestros días, su maternidad amorosa se ha visto protegiendo a los hombres en las pruebas difíciles y caminando con todos nosotros en las luchas diarias; lo atestiguan los hechos de las apariciones marianas a través de la historia.

Nuestra Madre del cielo y nuestra Madre de la tierra tienen mucho en común, ellas son nuestros ángeles protectores y las únicas capaces de comprendernos.

La Virgen de Lujan, patrona de Argentina

Por PADRE SILL RUEDA

Al solo hecho de evocar la Virgen de Lujan, todo el pueblo Argentino resuena en coro de alabanzas y salves a la que por muchos años ha sido su patrona. Desde las altas montañas de la cordillera o por la inmensidad de las pampas, cruzando los rios caudalosos y serenos se oye el tintinar de las carretas y los gauchos que alegres van en romería hacia el santuario. Desde los pueblos y las grandes ciudades todos quieren festejar a su manera, el 8 de mayo, la fiesta de la Virgen que en un arrebato de amor se escapó del cielo para hacer su morada en Argentina.

La misma imagen que en 1630 estuvo bajo la fiel custodia del negrito Manuel, en 1887 fue solemnemente coronada ante 20 mil personas y en 1930 proclamada oficialmente por la Santa Sede como patrona de la Argentina, es la misma que hoy vemos cada vez más embellecida en su santuario, derramando bendiciones abundantes sobre sus hijos.

Ante esta imagen original, con su manto de brocados y lleno de luces, oraron Obispos y Virreyes, nobles y plebeyos, santos y malos y todos ellos alcanzaron algo de sus divinas gracia
El General Belgrano le envió como trofe
dos banderas conquistadas en la batall
de Salta. San Martin le deja su espada
el Coronel French la nombra Patrona d
su Regimiento y jura sus banderas en
santuario. Todos los días sigue
acudiendo a sus pies los que estan al
cerca de ella para implorar sus ruegos
los que se han alejado de la patria p
distintos motivos, la llevan también mu
dentro en sus entrañas.

La misma Virgen decidió donde
le debería construir su Santuario y l
que llevaban la caja con la image
entendieron muy bien que los planes
Dios son distintos a los planes de l
hombres y por eso alli levantaron
catedral. Su mirada es serena, sus man
juntas en actitud de oración y el rosar
que la circunda esta marcado con l
alegrias y penas de su pueblo.

María bajo esta advocación adquie
mas brillo, no solamente en el puebl
Argentino o América Latina sino
toda la Iglesia, porque ella es realmen
la Estrella de la Nueva Evangelizació

Grupo de jóvenes mejicanos de Yadkinville que hicieron el papelde apóstoles en el lavato
de los pies. Foto Por HNA. ANDRE

Semana Santa en Yadkinville

Con gran entusiasmo y fervor se celebró la Semana Santa en el Centro Católico de Cristo Rey del pueblo de Yadkinville, con la participación de numerosas familias hispanas de esa zona. Cada uno de los actos religiosos de la Semana Santa se realizaron con mucha devoción y colaboración de todos. Se comenzó la preparación a los días santos con charlas para los hombres y mujeres y con un acto penitencial donde se hicieron confesiones. El jueves santo con el lavatorio de los pies a doce jóvenes mejicanos. El viernes santo con el via crucis alrededor del edificio y la lectura de la pasión del Señor. El sábado por la noche la bendición del fuego y el ci
pascual, la bendición del agua y la mi
de resurrección en la cual se bautizar
varios niños. Todas estas celebracion
dentro de un marco de humildad
sencilléz con la participación de
Hermana Andrea, directora del Cent
el Padre Joe Mack como capellán y
Padre Silverio Rueda como ayudant

Es de admirar el espiritu de fe
este centro de Cristo Rey, de todos s
fieles, la mayoría emigrantes de Méji
en busca de trabajos agrícolas. Q
Cristo resucitado les ayude a crecer m
en el amor y la comprensión entre tod
para poder formar una Iglesia verdade

ongressman To Speak At Belmont Abbey Graduation

BELMONT — U.S.Representative ss Ballenger, R-N.C., will address 174 Belmont Abbey College gradu- s in ceremonies May 17 at 10 a.m.

Ballenger will receive an honorary ctor of Laws degree. Mercy Sister uline Clifford will receive a Doctor of mane Letters honorary degree. chael F. and Kathleen O. Dugan will eive Doctor of Law degrees.

Ballenger, founder of Plastic Packing Inc. in Hickory, served in the rth Carolina Senate and House of Representatives before being elected to Congress.

Sister Pauline, a native of Ireland, has been president of the Sisters of Mercy of North Carolina since 1988.

The Dugans of Laurel, Md., added to their family of four daughters by adopting hard-to-place children, those with handicaps, emotional illnesses or older in age.

Commencement ceremonies will be preceded by a baccalaureate Mass May 16 at 5 p.m.

Crosswinds

Crosswinds is a series of columns itten by Catholic Social Services staff mbers about their experiences. In ler to protect client confidentiality, staff members are not identified.

We are told that God's grace is ually available for each of us, and that rein is our equality. I, as a counselor, tainly know that some of the people eet have larger burdens to bear than o. I know, too, that I can hardly ture and, at times, can't at all picture, v I could move through life had I n in some of their shoes.

I was recently impressed by the rds of a young woman who, in our rth session, shared more about her oringing. Her story verified for me t God's grace is equally available for h of us. She described incest by her ier, an incest she was incapable of ıfronting for a good number of years ier young life. Perhaps to lighten the erview, I asked her why she chose a holic agency to share her story with l, in a sense, trust her future, since she Protestant. Her response was that saw Catholics as "kin."

She said that about three years ago, n the impact of what her father had e to her became conscious to her, she ost staggered physically. She was walking alone, and sensed that some- ng was different in her childhood ween her father and herself but she had never given it a name. She just knew that she did not feel good about herself.

As she walked, the word "incest" loomed louder in her mind. She noticed a church. It happened to be Catholic. The front door was unlocked and she went in.

She said she met Jesus there in a powerful way, and opted to "hang out" there for about a year and a half. She attended RCIA, but never quite wanted to formally change churches.

She knew that God had met her once before and gotten her on her feet. Now, she felt it was time to get those feet going in more constructive avenues. So, she called CSS. She is feeling good about herself, but feels she has more work to do for herself.

Regarding her father, she has kneeled by her bed each morning since encountering Christ's grace three years ago and prayed for her father: "Lord, grant my Dad peace, prosperity and knowledge of you this day."

She said prior to that time she would go home for a visit and there was always "uproar." She could never understand why so much emotion was unleashed, but she dreaded the visits. Now, when she goes home, the visits are peaceful.

She has turned her Dad over to the Lord and is able to trust that, in His time — be it on earth or in heaven — that her Dad will have peace and know the Lord.

DESCUBRE La Fe

23. ¿POR QUÉ LA IGLESIA CATÓLICA TIENE UN PAPA?

Jesús reconoció la necesidad que tiene el pueblo de un líder que le proporcione una dirección confiable y unidad. El nombró a San Pedro como la piedra, la base de Su Iglesia, y prometió que "los poderes del infierno no la podrán vencer." (Mateo 16:18) San Pedro tenía que ser la fuente de la unidad y la cabeza de los apóstoles.

Por voluntad divina, el Papa es el sucesor de San Pedro, el líder visible de la Iglesia de Jesús. El Papa es el instrumento de Jesús, quien garantiza la unidad del Cuerpo de Cristo. Él es el líder del colegio de obispos y sirve como guía moral y espiritual de todo el Pueblo de Dios.

Jesús también le dió a la Iglesia el don de la infalibilidad. Esto significa que bajo la guía del Espíritu Santo, la Iglesia nunca errará al enseñar el mensaje esencial de Jesús. El Papa expresa la enseñanza infalible de la Iglesia cuando habla *"ex-cátedra,"* es decir, cuando habla como cabeza visible de la Iglesia sobre materia de naturaleza religiosa o moral, usando toda su autoridad y recursos y pronunciando una enseñanza definida y consistente con la creencia de la Iglesia.

El Papa también enseña ordinariamente de modo no infalible. Sus encíclicas y decretos nos dan una guía confiable sobre temas específicos de nuestros tiempos.

El Regalo de la Vida

Queridos Hermanos y Hermanas en Cristo

El regalo de la vida, dado a nosotros es algo que hay que compartir y defender. Jesús hizo una gran declaración concerniente a la sacralidad y dignidad de la maternidad, escogiendo entrar al mundo como niño. María dio su "sí" para ser la Madre de Jesús, cuando ella respondió: "hágase en mí según tu palabra".

La voluntad de María de traer al niño, no fue una mera circunstancia, sino un hecho que habla claro de su amor por el regalo de la vida. Sin ser ella casada, se hace muchas preguntas de cómo va a sostener a su hijo. Temores de que irán a decir de ella. Cómo obtener comida, vestido y vivienda para el niño etc.

Hoy el mensaje ha sido enviado a aquellos que no pueden hablar por sí mismos: El derecho a la vida será protegido por un grupo muy selecto. Nuestra sociedad a veces busca un escape a todos los problemas que tiene, especialmente los que se refieren a los embarazos. En los E.U. se realiza cada año un millón y medio de abortos. 4.400 cada día. Al mismo tiempo hay dos millones de parejas esperando para adoptar un niño.

Yo creo que muchas mujeres deberían enfrentar este problema más serio, porque el derecho a la vida depende mucho del querer de la madre. La respuesta al aborto parece que ofrece alternativas y no es asi, con la vida no se puede jugar. Es problema de todos, todos tienen que ser responsables en este caso.

Les pido oraciones y mucha ayuda para las mujeres que contemplan la posibilidad de un aborto, como solución a un problema de embarazo. Que el Señor les toque los corazones y las haga pensar que toda vida humana es sagrada. Les pido también especialmente por aquellas mujeres que han tenido abortos, para que Dios y su divina Madre, les ayuden y las haga recapacitar en sus decisiones.

Muéstrenles su amor y el deseo que Dios tiene de que se reconcilien con El. Nuestra respuesta estando en el lugar de la vida, debe ser la de seres humanos, hechos a imagen y semejanza de Dios, como cristianos unidos por el bautismo y como católicos compartiendo la fe que hemos recibido.

Quiero también aprovechar esta oportunidad, para desearles a todas las Madres, un feliz y santo Dia de las Madres.

Sinceramente en Cristo:

+ John F. Donoghue

Monseñor John F. Donoghue
Obispo de Charlotte.

Dates Changed For Leadership Training

CHARLOTTE — The dates for the Christian Leadership Institute (CLI) have been changed. The week-long training institute for youth in the diocese will be June 14-18 at Belmont Abbey College.

CLI was established in 1980 by the diocese to foster the leadership potential of each individual and heighten his or her awareness of the responsibilities of leadership in a high school or parish youth ministry, and in the Christian community.

The Institute offers an opportunity for leadership development through an intense period of learning and community living. The program is an in-depth experience of community building, organizational skills, communications skills, motivation skills and personal growth which will enable each young person to take a leadership role in a parish or school youth ministry. The process includes skills development, worship and recreation.

The Institute is designed for youth (at least 15 years old), young adults and adults who are now working in or are interested in parish, school, or diocesan leadership roles in youth serving ministries.

Early registration fees — received prior to May 22 — are $170, increasing to $180 thereafter. All registration must be received in the Diocesan Youth Ministry Office at 1524 East Morehead St., Charlotte NC 28207 by June 5, with an $80 deposit for each applicant. The balance is due on or before June 12.

Space is limited to 30 applicants.

For any further information, call the Youth Ministry Office at (704) 331-1723.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

RPN

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Retired Priest's Father Dies At 91

LAKEWOOD, Ohio —Martin Lash, 91, father of Father Joseph J. Lash, a retired priest of the Diocese of Charlotte, died here April 24.

A Mass of Christian Burial was celebrated April 28 at Ss. Cyril and Methodius Church in Lakewood. Father Lash celebrated the Mass with Father Jerome Duke as concelebrant. Burial was in Holy Cross Cemetery.

In addition to Father Lash, he is survived by a daugher, Mrs. Anne Beno of Phoenix, Ariz., three grandchildren, three great-grandchildren and a niece.

Father Lash served as a priest in the Dioceses of Raleigh and Charlotte from 1957 to 1976 when he was granted leave to serve as a Veterans Administration chaplain. He retired from the VA in 1985 and since then has made his home in Cleveland.

Diocesan News Briefs

Yard Sale

KINGS MOUNTAIN — Christ the King Ladies Altar Guild is having a yard sale Saturday, May 9 from 7 a.m. - 2 p.m., 714 Stone St. Household, yard and baby items will be for sale. Coffee and biscuits will be offered in the morning and hot dogs and drinks in the afternoon.

Lutheran-Catholic Anniversary

GREENSBORO — A Lutheran-Catholic Covenant anniversary observance is scheduled for May 16 at the Franciscan Center, 233 North Greene St., May 16 from 10:30 a.m. - 3:30 p.m.

The Rev. Dr. James Crumley, former president bishop of the Lutheran Church in America, will speak on "Lutherans and Catholics: The Past, Present and Future."

Cost is $7.50 for advance registration, $10 at the door, and includes lunch. To register, send name, address, parish name and check to the Franciscan Center, P.O. Box 29047, Greensboro 27408-9047. Checks should be made out to the Franciscan Center

Calix Society

CHARLOTTE — The next Calix Society meeting is May 17 at St. Vincent de Paul, beginning with 4 p.m. Mass followed by a covered dish dinner and discussion of Scriptural meditations. The society is made up of members of Alcoholics Anonymous and other 12 Step Programs who seek to deepen their recovery by exploring Catholic traditions.

For information, call Brian at (704) 527-5076 or Doug at (704) 342-0615.

Teen Volunteer Program

CHARLOTTE — Teens ages 13-18 interested in volunteer work at Mercy Hospital should call April Levine, director of volunteer services, at (704) 379-5000.

Surviving Parents

CHARLOTTE — A day of prayer and reflection for parents who have lost children to death is scheduled for June 6 at St. John Neumann Church in the parish hall from 9 a.m. - 2 p.m. For more information, call Cindy Cook at (704) 535-4197.

Permanent Diaconate Formation Program Has Openings

BELMONT — Men who will complete their second year of the Lay Ministry Program this spring and who are interested in the permanent diaconate may apply for the new formation program. All requests should be made to Msgr. Anthony Kovacic, Queen of the Apostles Church, 503 N. Main St., Belmont, N.C. 28012. Or call (704) 825-5277.

Religious Items

CHARLOTTE — The Schools Office needs crucifixes, statues and other religious items for two new schools in Charlotte. To donate items, call Joe Armstrong at (704) 331-1718.

Christian Neighbors

SWANNANOA — St. Margaret Mary parishioners have organized Christian Neighbors, a committee to visit the sick and shut-in members of the parish. The group welcomes all ages, male and female.

For more information, call Mary Wilke at (704) 298-2042 or Matt Propst at (704) 298-9647. The group will meet in the parish hall May 20 at 10 a.m.

Caring Hearts

CHARLOTTE — Caring Hearts, a support group to help spouses and significant others cope with the care and support of a loved one who has heart disease, has started a new group. The group meets Wednesdays from noon to 1:30 p.m. or from 7:30 p.m. to 9 p.m. The next session is May 13. The last session is June 17.

For more information, call the Mercy Cardiac Rehab Center at (704) 366-3914. Cost is $10.

Beach Retreat

TOPSAIL BEACH — The Office of Young Adult Ministry is sponsoring a beach retreat weekend for married and single people in their 20's and 30's May 15-17. The theme is "Ministry and Discipleship."

The cost is $55. For more information, call Pam Newton at (704) 377-6871 or (704) 554-9697. Registration deadline is May 11.

Council On Aging

ASHEVILLE — The Asheville Vicariate Regional Council on Aging is meeting May 14 from 2 p.m. - 4 p.m. at St. Eugene.

Hank Gonner, director of chaplain services at St. Joseph's Hospital, will speak about advanced directives and living wills. A representative from the Alzheimers Association of Asheville

See **Local**, Page 16

Upcoming Diocesan Events

May 10 Mothers Day

May 10 World Day of Prayer
for Vocations

May 10 Neophyte Mass
St. Patrick Cathedral, 3:00 pm
Fr. Frank O'Rourke 704-334-2283

May 13 Fine Arts Festival
CCHS, 7:30 pm
Dottie Tippett 704-523-5671

May 15 Field Day
Bishop McGuinness High School
Mr. Spainhour 919-725-4247

May 15 - 17 Young Adult Ministry
Beach Retreat. Christian Conference
Center, Topsail Beach, NC
Pam Newton 704-377-6871

May 16 Junior-Senior Prom
CCHS, MP Baptist Church, 9 pm
704-523-5671

Father Joseph Kelleher (l) and retired Bishop Michael J. Begley participate in the festivi
at an earlier CRISM picnic (Catholic Retirees Invited to Special Ministries).

CRISM Picnic May 27 In Hickory Has Something For Everyone

HICKORY — It's picnic time! All parishioners age 50 and older are invited to attend the sixth annual CRISM (Catholic Retirees Invited to Special Ministries) picnic Wednesday, May 27 at the Catholic Conference Center.

Bishop John F. Donoghue will celebrate Mass and retired Bishop Michael J. Begley hopes to be there as well. Bishop Begley is the honorary president of CRISM.

Activities include a 50/50 drawing (with half the pot going to the winner and the other to the conference center), bingo and door prizes, lunch and a health fair.

The theme for the fair is "Heart Smart." Dietician Bonnie Irvin will demonstrate the art of wok cooking, a "heart smart" way to eat healthy. A film, shown by dietician Ruth Wirts, will give pointers on selecting heart smart foods in restaurants.

John Meares, a representative of the American Association of Retired Persons, will have an information table about the organization. David Jones, a Charlotte podiatrist, will discuss the proper care of feet, make a slide presentation and be available for questions.

Bob and Carolyn Branflick, a Hickory couple, will speak about what they have gained from Elderhostel, a college course program for seniors. Judy Gritzmacher, manager of Carolina Catholic Bookshoppe in Charlotte, will display books, cards and religious articles available for sale or browsing.

CRISM members are encouraged to share their talents and gifts by bringing for display their art work, flowers, writing, handwork, wood work or other projects. The title for this new picnic activity is "Praising God With My G
and Imagination."

"Mark your calendar for May
and plan to have a great day with y
CRISM friends from throughout
Diocese of Charlotte," says Rac
Greene, CRISM coordinator. "W
expecting a large crowd again this ye

Pre-registration is required.Gre
asks people to register by May 22.

To register, send your name,
dress and the name of your parisl
CRISM Picnic, 1524 East Moreh
St., Charlotte 28207-1696. Cost is
and checks should be made ou
CRISM. For more information,
Rachel Greene at (704) 331-1720.

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World and National Briefs

eacons Urged To 'Touch Lives' To ing Catholics Back To Church

TEANECK, N.J. (CNS) — Deans and others involved in ministry ust "warm it up, touch lives, touch ople,'' a Chicago priest told a nanal meeting of permanent diaconate rectors. Father Patrick Brennan, dictor of the Office of Evangelization r the Chicago Archdiocese, said at the th annual convention of the National ssociation of Permanent Diaconate rectors in Teaneck that most fallenay Catholics are out of the church not cause of doctrinal disputes but beuse of "human relations issues.'' The pril 22-26 convention, with the theme vangelization: Go Forth and Teach l Nations,'' drew more than 160 peranent diaconate directors and reprentatives from throughout the United ates and Canada.

orida Catholics Hold Holocaust emembrance Service

SARASOTA, Fla. (CNS) — Chrisns and Jews will "never forget'' the man suffering of the Holocaust, shop John C. Favalora of St. Petersrg told a Yom Hashoah (Day of the locaust) observance at a Sarasota tholic church. Bishop Favalora said ws and Christians will "never forget destruction of 6 million Jews. Never rget the destruction of countless other rsons: Christians, Gypsies, political isoners, all the result of inordinate te.'' More than 500 Jews and Christians attended the April 28 service at St. omas More Church in the Diocese of nice. Venice Bishop John J. Nevins lcomed rabbis, priests, Holocaust vivors and members of Jewish and ristian congregations to the obsernce.

iami Herald Backs Catholic hool Scholarship Campaign

MIAMI (CNS) — *The Miami Herd*, a major U.S. daily newspaper, has rown its support behind efforts to save inner-city parochial school slated to se in June. David Lawrence Jr., pubher of the daily, announced the paper's pport April 26 and called for donans to a scholarship program to keep . Francis Xavier School open. The school was founded in 1935 and is the black community's oldest parochial school. It enrolls 78 students from kindergarten through eighth grade. St. Francis Xavier School serves the predominantly African-American community in the Overtown section near downtown Miami where civil and racial unrest made headlines in the '80s. Most of its pupils are not Catholic. Lawrence, who appealed for donations in his weekly column, said Overtown had stalwart people who paid heavily for urban development.

Haiti Trade Embargo Draws Mixed Response In Caribbean Nation

WASHINGTON (CNS) — The international trade embargo imposed on Haiti after a military coup last September gets mixed reviews in the Caribbean nation. On the one hand, a group of Haitian bishops said at a meeting with U.S. bishops in Washington that the embargo is destroying their country. On the other, members of a U.S. church delegation recently returned from the Caribbean nation said Haitians told them that the international community has never enforced the embargo and that they wished it would.

Cardinal Bevilacqua, Two Priests Among Honorees At Ellis Island

NEW YORK (CNS) — Cardinal Anthony J. Bevilacqua of Philadelphia and two priests were among 124 prominent Americans named recipients of the 1992 Ellis Island Medal of Honor. Ceremonies were held April 26 at the restored Ellis Island immigration center in Upper New York Bay. The priests honored were Jesuit Father William J. Byron, the soon-to-retire president of The Catholic University of America in Washington, and Father Casimir A. Pugevicius, a priest of the Archdiocese of Baltimore who has directed Lithuanian Catholic Religious Aid in Brooklyn for the last 16 years.

Abortion-rights March Crowd Estimate Cut In Half

WASHINGTON (CNS) — After queries from a pro-life lawmaker, the National Park Service revised the estimate on the turnout at the April 5 abortion-rights march in Washington, cutting the number in half to 250,000. The original estimate of 500,000 was made by Metropolitan Police in Washington. To arrive at the new figure, the National Park Service reviewed bus counts, subway ridership, and U.S. Park Police video and still photographs. Rep. Christopher Smith, R-N.J., had written to National Park Service chief Robert E. Langston April 15 about crowd estimates.

Pope Talks With U.S. Bishops About Youth Day Trip

VATICAN CITY (CNS) — Pope John Paul II talked with officials of the U.S. bishops' conference about his plans to attend the 1993 World Youth Day in Denver. The topic came up during a one-hour private meeting at the Vatican April 28. "I think he's looking forward to (the trip),'' said Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops. The pope finds the youth celebrations a valuable experience and "he says he's always enlivened by them,'' the archbishop said. Joining Archbishop Pilarczyk in the papal meeting were Archbishop William H. Keeler of Baltimore, vice president of the bishops' conference, and Msgr. Robert N. Lynch, conference general secretary. The group was making a regular consultative visit to the Vatican.

New German Foreign Minister A Catholic And Career Official

BONN, Germany (CNS) — Germany's new foreign minister is a 55-year-old Catholic lawyer and career government official who once ran West Germany's intelligence service. Currently justice minister, Klaus Kinkel worked with the country's retiring popular Foreign Minister Hans-Dietrich Genscher for years at the ministry he will now run. Kinkel has pushed for stronger laws against the German trade in prostitutes from Third World countries and against child pornography. But he also supports his party's liberal line on abortion, which would allow abortion on demand in the first three months of pregnancy, provided the woman undergoes counselling.

North Must Sacrifice To Help South, Say Bishops Of England, Wales

LONDON (CNS) — Citizens of the rich nations of the Northern Hemisphere must sacrifice to help raise the living standards of their poorer neighbors in the South, said the Catholic bishops of England and Wales. In a statement discussing the June 3-14 U.N. Conference on Environment and Development, the bishops also noted that rapid population growth is an effect of poverty, not a result. The bishops described the U.N. conference as "a unique opportunity for the promotion of sustainable development and the integrity of the environment'' that "must not be squandered.''

Pope Warns Of New Dangers Facing Polish Homeland

VATICAN CITY (CNS) — Pope John Paul II warned of new dangers facing his Polish homeland and said the country is in need of a "great prayer.'' The pope made his impromptu and at times emotional remarks in Polish during a general audience at the Vatican April 29. While he did not specify the threats to Polish freedom, his comments came during a continued political crisis in the country that reflects growing economic discontent. The major political parties had failed during the month of April to form a new governing coalition.

Ties To Hierarchy Won't Weaken Lay Groups, Says Pope

VATICAN CITY (CNS) — Close, consistent ties to the hierarchy make Catholic lay organizations more eloquent witnesses of the role lay people have in the church, Pope John Paul II said. Addressing 1,200 delegates to the national assembly of Italian Catholic Action, the pope said, "The pastors of the Italian church must be able to count on you at every moment.'' The association, which has almost 600,000 members, sponsors works of charity and educational programs based on Catholic social teaching.

Journalist Criticizes Opus Dei As Celebration Plans Announced

ROME (CNS) — As Opus Dei, an international Catholic organization, prepared a five-day celebration for the beatification of its founder, a U.S. journalist repeated criticisms of the Vatican's handling of the case. Ken Woodward, religion editor of *Newsweek* magazine, said at a Rome news conference that the speed with which the beatification of Msgr. Josemaria Escriva de Balaguer, Opus Dei founder, was approved shows the group's "extraordinary power in the Holy See'' and its influence on Pope John Paul II. The pope is scheduled to beatify the Opus Dei founder at a Vatican Mass May 17. Woodward was in Rome to promote the Italian translation of his book, "Making Saints: How the Catholic Church Determines Who Becomes a Saint, Who Doesn't and Why.''

This newspaper is printed on recycled newsprint and is recyclable.

DISCOVER the faith

24. WHAT IS A BISHOP?

The New Testament teaches us that the apostles were to carry on the work of Jesus.

Today a bishop is a successor of the apostles. The bishop has the same authority given by Jesus to the apostles to be a teacher of doctrine, a high priest of worship and a minister of governance. The sanctifying, teaching and ruling role of the bishop is one of service to a diocese. The diocese is a portion of the people of God which is entrusted for pastoral care to a bishop with the cooperation of the priests so that, adhering to its pastor and gathered by him in the Holy Spirit thorough the Gospel and the Eucharist, it constitutes a particular Church in which the one, holy, Catholic and Apostolic Church of Christ is truly present and operative. (Code of Canon Law, Canon 369)

However, the bishop has other responsibilities. As the apostles worked together for the conversion of the world, so the successors of the apostles, the bishops, work together today. This is done on national and world-wide levels, as well as on the level of neighboring dioceses that have been grouped together in what is called a province.

THE ORATORY

VISIONS IN FAITH
Sunday June 14 — Wednesday June 17, 1992
DR. ELIZABETH JOHNSON

This annual seminar for theology renewal features Dr. Elizabeth Johnson of Catholic University in Washington, D.C. This update is designed for laity and religious, clergy and teachers. Sessions will be late afternoon and early evening with a supper break. The Oratory provides a community setting for this seminar, while we hope the schedule encourages commuters.
For more information write: Visions in Faith
The Oratory
PO Box 11586
Rock Hill SC 29731

Diocese of Charlotte seminarians attending St. Meinrad Seminary in Indiana outside the Archabbey church. Pictured (l-r, front) Thomas Williamson, Eric Houseknecht, Joseph Valentine and Mark Lawlor; (rear) Robert Evans, James Runde and W. Keith Nesbitt.

Tice (From Page 1)

students than in the upcoming ordination classes, however.

In the Charlotte Diocese, three priests were ordained in 1991, two will be ordained this month, two in 1993, none in 1994 and four in 1995. "We're just maintaining the status quo. There's a lesser degree of attrition than there used to be. As priests retire, and as the population increases, there could be a question," says Father Tice.

Father Tice recalls last years' "Called By Name" campaign. Parishioners were provided information regarding vocations. The campaign invited everyone to offer names of potential seminarians and religious. "Thirty names (men and women) were submitted to the vocations office," says Father Tice.

"The call or the invitation of the Lord that has to be nurtured, within a household, within a family and with the local church," says Msgr. John J. McSweeney, chancellor and vicar general for the diocese. Msgr. McSweeney served as vocations director for seven years. "The best vocation directors or recruiters are mothers and fathers, and the local parish priests; by the example they give in the happiness of their particular vocation," says Msgr. McSweeney.

Novena Of Masses To Mark Mother's Day

WASHINGTON — St. Thomas Aquinas Society members from across the nation will celebrate Mother's Day with a novena of Masses beginning May 10 at the National Shrine of the Immaculate Conception.

During the novena, a traditional Catholic form of prayer, a Mass will be offered each day for nine days for the mothers of the more than 6,000 members of the St. Thomas Aquinas Society. The society, established to meet the spiritual needs of Catholics 55 and older, is based at the University of St. Thomas, St. Paul, Minn.

Society members will join in the Mother's Day observance by attending novena services in person or by forwarding their Mass intentions to society headquarters, Post Office Box 64346, St. Paul, Minn. 55105.

The shrine was selected for the observance because it was built through the generosity of millions of American Catholics as a tribute to Mary, the Mother of Jesus and patroness of the United States.

Latsko (From Page 11)

heck.'" His decision was confirmed each year in the seminary, he says. Today, he can say with confidence, "This is it. This is the life for me."

During summers while in the seminary, Latsko was at Queen of the Apostles in Belmont and Immaculate Conception in Hendersonville. He was ordained into the diaconate this past February.

Latsko's vocation was a long time in the making, says his mother, who says she was not surprised by his decision.

"He was always close to the Church," says Margaret Latsko, who resides in Woodlyn, Pa. "He played priest when he was little. I gave him two Turkish towels for his robes and he used a water goblet as his chalice. It was in his system all the time. It just wasn't the right time until now."

With his ordination a few weeks away, Latsko says he is "a little scared with a small 's,' since it's a transition in life. I'm looking forward to it. I'm especially looking forward to working with the people in the church."

Latsko is becoming a priest for the Diocese of Charlotte, and not for his hometown of Philadelphia, for one reason. "It never happened there," he said. "It happened in Charlotte."

J.T. Putnam

John Thomas "J.T." Putnam Jr. grew up Southern Baptist in the Newton/Hickory area.

It was hard enough on his parents when he converted to Catholicism at age 16. He could just imagine their reaction to his desire to become a priest.

"I didn't want to put my family through any more than they'd already been through," recalls Putnam.

Putnam, now 26, shelved his interest for a couple of years, and studied biology instead of theology at Lenoir-Rhyne College.

By his sophomore year, however, the pre-med student seriously considered the priesthood. He talked with the person who had influenced his decision to become Catholic, the late Msgr. Eugene Livelsberger.

He then contacted Father Cecil Tice, director of vocations, talked with Bish John F. Donoghue and, in his seni year, went through the formal applic tion process.

"My parents were very supporti which surprised me," said Putnam.

By then, however, his parents h come to accept his choices. "I think was natural for him," said his fath John Thomas Putnam Sr. "We feel was called for the priesthood. If h satisfied with it, then we are."

Putnam Sr. wouldn't have said t 10 years ago, however. "It was hectic first," he said, referring to his so conversion. "I was a little (meanin lot) upset. It was hard to accept."

From his perspective, Roman Cat lics and Southern Baptists were mi apart. He has come to realize, howev that they are "not that far apart. don't have as much ceremony," s Putnam Sr. "We have that spiritual fe ing inside, we're just not so stern ab things."

The spiritual feeling inside, ho ever, was precisely what J.T. Putn lacked in the Southern Baptist faith. recalls attending his first Mass: "Son thing inside me said 'this is where I supposed to be.'"

Putnam is poised on yet anot major stepping stone in his conversi process. He graduates this week wit master's in divinity from St. Mar Seminary in Baltimore, Md.

Since he was a convert and l limited experience of Catholicism, four years in the seminary gave him opportunity to immerse himself in faith, develop his ideas about theolo and prepare him for the pastoral pract of the priesthood, he said.

"The seed has been sprouted, lowed to be fertilized and grow, an am prepared to embark on life a priest," said Putnam. "I don't kn exactly what to expect, so I have a li healthy anxiety. But I am also v excited and ready to be a priest."

His parents will cheer him on. Th will attend his ordination in Charlo later this month, as they did his ordi tion to the diaconate last year in Ba more.

Local (From Page 14)

will talk on "Alzheimers — All About It."

For more information, call Mercy Sister Anita Sheerin, (704) 254-5193.

Windjammers

BAHAMAS — Rising 11th and 12th graders and college students are invited to island hop aboard a 65-foot two-masted sailboat. Swimming, snorkeling, fishing and a lot of fun included. The group will leave Charlotte June 25 and return July 5. Cost is $360.

For more information, call Msgr. Richard Allen or trip secretary Jean Ponischil at St. Ann as soon as possible at (704) 523-4641. Or call (704) 375-2366.

Vacation Abroad

IRELAND, SCOTLAND AND HOLLAND — Daily Mass and opportunities for prayer, golfing and seeing the beauty of the World's Fair of Flowers in Amsterdam are included in a 15-day excursion beginning July 13.

For more information, call Msgr. Richard Allen or trip secretary Jean Ponischil at St. Ann at (704) 523-4641. Or call (704) 375-2366.

Job Search Support Group

GREENSBORO — Our Lady of Grace Church is forming Seekers, a support group for unemployed parishioners to share advice and tips for employment in a Christian environment. The group will meet weekly. For more information, call Kathleen Martinek at (919) 275-3605.

African-American Celebration

CHARLOTTE — An African-American Liturgical Celebration at Our Lady of Consolation Church is Sunday, May 24 at the 11 a.m. Mass. Parishioners will wear African apparel.

Men's Day

HOT SPRINGS — The Jesuit House of Prayer is presenting "Man's Identity as Person," a day of prayer and reflection for men Saturday, May 16 from 9:30 a.m. - 3:30 p.m.

Dr. Gerard Stamm, an Asheville psychologist, will lead the program.

For more information or to register, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or call, (704) 622-7366.

Give Me Five

The Knights of Columbus are selling $5 raffle tickets for a trip to Hawaii and a 10-day Caribbean Cruise for two. The drawing will be May 15 at the State Convention in Charlotte. Proceeds will benefit the state charity drive.

Spaghetti Dinner

THOMASVILLE — Our Lady of the Highways spaghetti dinner is Saturday, May 23 from 4 p.m. to 6 p.m. and Sunday, May 24 from noon to 3 p.m. Cost is $2 for children ages 6-12, $3.50 for 13 and older, $3 for senior citizens. The dinner is free for children 5 and younger.

Yard Sale

SHELBY — The Ladies Guild of St. Mary Parish is hosting a yard sale Saturday, May 9 at the parish from 7 a.m. - 2 p.m. For more information, call Mary Borchert at (704) 482-8690 or Marsha Hunt at (704) 865-6895.

Mission Forum

CULLMAN, ALA. — The Catholic Committee of the South in collaboration with the Glenmary Home Missioners is sponsoring a Miss Forum May 19-21 at the Benedict Conference Center in Cullman. T theme is "Remembering our Past/Lea ing for the Future."

All are invited. The cost is $75. more information, contact Benedict Sister Evelyn Dettling, Catholic Co mittee of the South, P.O. Box 5 Neon, Ky. 41840.

Middle School Fling

GASTONIA — The Office of Yo Ministry is presenting "Middle Sch Fling: Finding a Piece of the Puzzle day of games, food, sports, prayer workshops at St. Michael Church Sa day, May 9 from 9 a.m.- 4 p.m. Cos $13 for youths and $7 for adults.

For more information, contact Office of Youth Ministry at (704) 3 1723, or your parish youth ministe

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefer black and white, also are welco Please sumit news releases and ph at least 10 days before date of publ tion.*

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CATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 35 • May 15, 1992

ongs Of Joy...

mbers of the Perpetual Hope Gospel Choir from Our Lady of Consolation in Charlotte present oncert at St. Barnabas Church in Arden. "The parish was very receptive, the Spirit was moving," d the church's pastor, Father John Schneider. "Events like this bring the realization that our tholic community is much broader, that there is more than one way to worship and praise the rd."

Photo by TIM REID

Lay Ministry Training Program Honors First Graduating Class

By CAROL HAZARD
Associate Editor

MORGANTON—They came to learn more about the Catholic faith. They left with a greater love of the faith.

The first graduating class of a two-year program for lay people received certificates of completion at a special Mass in their honor May 9 at St. Charles Borromeo.

In all, 112 people from 48 parishes in 20 counties were enrolled in the first Lay Ministry Training Program. About 70 attended the graduation ceremony.

"The program has helped you to see more clearly the beauty of our faith and its utter importance in the life of today's men and women," said Bishop John F. Donoghue, in his address to the graduates.

As trained lay people, their role in the church "is not just an extension of the ordained ministry," said Bishop Donoghue. Rather, it is a "special and distinct calling to serve the lay apostolate, to foster it and provide encouragement."

The graduates are "messengers of the good news of Jesus Christ," said the bishop. They are sent into their communities, parishes, work places and homes to profess the good news in their words and actions, he said.

In whatever ministry they are involved — whether it is teaching, eucharistic, evangelization, spiritual or charismatic renewal, or meeting the social needs of the church — they are better prepared as messengers for Christ as a result of their training, he said.

Developed as the result of the 1986-87 Diocesan Synod, the program was designed to empower lay people to minister more effectively and become more involved in the Church. It is now a prerequisite for the permanent diaconate and the spiritual directors program.

Bishop Donoghue thanked Mercy Sister Mary Timothy Warren for her genius and enthusiasm in launching the program for the diocese.

Sister Mary Timothy, diocesan director of the Office of Lay Ministry, received her training in lay ministry development over a 2 1/2-year period from the Institute for Pastoral Life, an educational center in Kansas City. The center is relocating this month to Loyola University in New Orleans because of funding cutbacks by the Extension Society, the primary contributor.

In her remarks to the graduates, Sister Mary Timothy said, "We welcome you in the revitalizing effort we know you will make possible in our Church."

The program reinforces the belief that everyone by virtue of their baptism is called forth to ministry, said Sister Mary Timothy. It also fits diocesan goals of parish renewal and evangelization, she said.

Sister Mary Timothy commended participants for the sacrifices they made to be involved in the program. Some traveled as much as two hours to attend five-hour meetings once a month in Hickory, Maggie Valley or Greensboro. An independent group, which followed the diocesan format but was supported by a vicariate and not the diocese, met in Winston-Salem.

The curriculum includes sessions on ministry, Scripture, Christology, church history, liturgy and sacraments, Vatican II documents, prayer, social ministry and Christian morality.

"It (the program) is about putting the Church in focus," said graduate Elizabeth

See **Lay**, Page 13

atholics, Lutherans To Observe ovenant Signing Anniversary

GREENSBORO — Lutherans and tholics across the Piedmont will gather at Franciscan Center in Greensboro on y 16, to kick off a three-event obserce of the first anniversary of the historic venant signed on Pentecost Sunday, 1991. e two other "anniversary days" will be e 6 in Asheville, and June 20 in eenville.

Featured speaker in Greensboro will be Rev. Dr. James Crumley, retired Presid- Bishop of the Lutheran Church in erica. Now living in Columbia, S.C., shop Crumley has been a leader in theran-Catholic ecumenical activities in United States and on the international el. He has recently visited the Vatican to cuss the present state of Lutheran-Catholic dialogues and is expected to reflect on his visit as part of his presentation.

A major portion of the meeting will be five workshops helping parish leaders to further implement various dimensions of the Covenant at the local level.

Two worship services will be a part of the schedule. Morning prayer will begin the day and the primary worship service will be held in the afternoon.

An invitation is extended to all Lutherans and Catholics to be a part of the celebration. . The event will begin at 10:30 a.m. and conclude at 3:30 p.m. Registration is $10.

The Franciscan Center is located at 233 N. Greene St in Greensboro. The phone number is (919) 273-2554.

Queen Of Heaven...

Shannon Thomann, an eighth grade student at St. Ann School in Charlotte, places a crown of flowers on a statue of the Blessed Mother during the school's May crowning Mass.

Photo by JOANN KEANE

orality In Media Calls For Anti-Porn Citizen Action

WASHINGTON (CNS) — Morality Media urged citizens May 9 to become i-porn activists and be "fellow warriors he culture war of the 1990s."

During a national teleconference broadt from Washington, the New York-based anization called on viewers to fight what ends them in the media, including everyg from tasteless television to illegal, ually explicit books and tapes.

The two-hour telecast, titled "Pornoghy—A Plague in Society and What You n Do About It!" was carried by the U.S. hops' Catholic Telecommunications twork of America.

It included taped comments from Carl Roger M. Mahony of Los Angeles, rdinal John J. O'Connor of New York, Ervin Duggan of the Federal Commuations Commission.

Speakers appearing live included Vic- Cline, a clinical psychologist from the iversity of Utah who has treated 300 sex enders, and Terry Rakolta, president of ericans for Responsible Television.

Kevin Beattie, president of Morality in Media, which was founded by Jesuit Father Morton Hill 30 years ago, said the pervasiveness of porn is a result of technological advances.

"Pornography, which used to be downtown, is now downstairs in the living room," he said, citing an infusion of "video porn, cable porn and dial-a-porn."

He asked for "fellow warriors in the culture war of the 1990s" and cited a need for action.

"All the information in the world will be of little value if you don't get involved," Beattie said. "Our success is dependent upon informed, vocal and active citizens."

Cardinal Mahony said porn is not victimless.

"While we ourselves might avoid direct involvement in pornographic materials, none of us can escape their destructive influence," he said.

Effects include "an epidemic of sexually transmitted diseases" and "violent sexual crimes committed against women," he said, as well as unwanted pregnancies and "hundreds of thousands of abortions each year."

"All of us are forced to pay for this abuse of human dignity," he said. "We must emphasize that the production and distribution of pornography are not victimless activities. We are all victims."

Cline cited evidence that watching porn can become addictive and make people sex abusers.

Many people who view it undergo a "desensitization" so that what at first is 'stomach-churning" becomes acceptable, he said. Then comes "acting out" which escalates until porn viewers eventually try to practice the degradation they've seen.

Duggan, an FCC commissioner, urged viewers not to look to government regulation to curb offensive media.

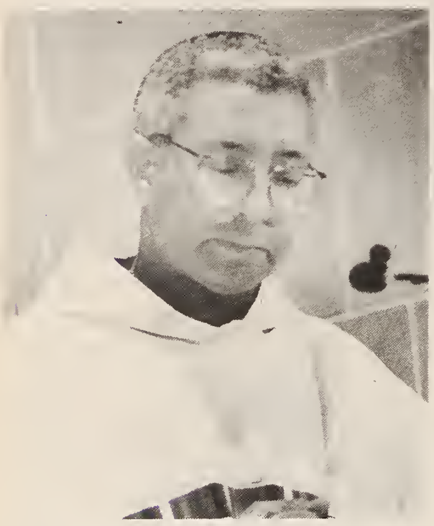
"Too often efforts to suppress only create notoriety," he said.

He said the FCC is determined to do its part but added, "In the end, this issue of decency and humanity lies in the realm of ethics and morality."

Archbishop Says Injustice Hits Innocent As Well As Guilty

ATLANTA (CNS) — Archbishop James P. Lyke of Atlanta, commenting on the Rodney King case, said the tragedy of social injustice is that it "claims the innocent as well as the guilty."

"In a climate of injustice it is always easier to strike out, to terrorize and to resort to violent means to attain our ends. This is the tragedy of social injustice — it confuses our moral sense, it clouds the lines between right and wrong," said the nation's only active black archbishop in a May 5 letter to the people of his archdiocese.


ARCHBISHOP JAMES P. LYKE

He said it was not surprising that when Rodney King "experienced law enforcement at its worst" so many black men and women "identified with his victim status and let their anger be righteously aroused."

Saying that the violent response often resulted in "irrational and destructive behavior," Archbishop Lyke called it "tragic that some will continue to judge an entire race because of the actions of extremists."

Similarly, he said, it is tragic that because of the actions of a few police officers who "lost control," the integrity of all law enforcement officers is brought into question.

"Most police personnel are deeply aware of their responsibility before the citizens they are sworn to protect. And yet, in a climate of growing injustice, these dedicated civil servants must suffer the obstacles of doubt and distrust on the part of so many citizens," he said.

Archbishop Lyke said the easiest response to the Rodney King affair would be to "decry the violence against persons and property" that followed the acquittal of the four officers involved in the beating.

"There is no justification for violence — for the willful harming of human beings, or the looting and destruction of private property," he said.

People who participated in peaceful marches and protests, he said, "acted responsibly both in a legal and a moral sense."

Archbishop Lyke said that while some blame the incident on a justice system that responds to wealth and influence and others blame it on "an abiding racism in our country" that occasionally erupts, the problem is bigger than that.

At the heart of the problem, he said, is "our lack of concern for complete human dignity."

"The anger that welled up out of the black community was a reaction to injustice, certainly, but an injustice that manifests itself at all levels and to peoples of all color," he said.

Among social injustices that cross color lines, he cited:

— Exorbitant health, home and car insurance costs.

— Unemployment aggravated by the exporting of jobs to cheaper labor markets abroad.

— Substance abuse "tearing at the fabric of family life."

— Elderly people "pushed to the margins of a decent life."

— Husband and wife "both working hard and still finding it hard to make it."

See **Lyke**, Page 11

Vatican Says Families Are Key To Preventing Drug Abuse

VATICAN CITY (CNS) — Supporting and healing families is a key ingredient in drug abuse prevention and treatment, said Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family.

"Basically, drug addicts are 'love sick'; they have not known love; they do not know how to love in the right way because they have never been loved in the right way," said a document released May 8 by the council.

Cardinal Lopez Trujillo, the former archbishop of Medellin, Colombia, released the Italian-language document, *From Desperation to Hope*, at a Vatican press conference.

Because love, self-esteem, maturity and responsibility — values that drug addicts lack — are first learned within a family, Church programs for substance abuse prevention must start with the family, the document said.

Because drug addiction devastates all those close to an addict, the family deserves the Church's attention and ministry during the treatment of an addict.

And because recovering addicts need a welcoming attitude, love and support, the Church must help the parish and family accept those who are trying to reintegrate themselves into society, the document said.

"If the church wants to confront the phenomenon of drugs in an effective way, it must make the family its pastoral priority," the 32-page document said.

The document, which originated with a June 1991 council meeting of experts in the field, said the desire of the Church — and not just Church workers directly involved in work with drug addicts — is to minister to "the victims of a great plague, of which resorting to drugs is only a sign and symptom."

It spoke of drug addicts as people caught in "an unending adolescence," fearing the future, wanting immediate satisfaction of all desires and refusing to accept responsibility.

Drug addiction "does not enter a person's life out of the blue, but is like a seed which takes root in ground that was being prepared for a long time," the document said.

"The absolute or relative lack of family life" is one of the most common characteristics of a drug-dependent person, it said, "because the family is the key element in the formation of a person's character and attitude toward society."

The document did not blame the families of drug addicts and said the family's effective failure often occurs despite the will and intention of parents.

The mass media and government share part of the responsibility for the negative values that pervade modern societies and for the lack of support given to families.

The Church is taken to task in the document for "the silences, shortcomings and inadequacies" of its responses to the drug addiction crisis.

The document calls for an explicitly Christian approach to the problem of addiction, telling addicts of God's love for them and of Christ's offer of liberation from "dependency-slavery" to drugs and sin.

Father Ceil Tice, diuocesan director of vocations, answers questions about relig
vocations during a small group discussion during a meeting attended by youth groups f
various parishes at St. Barnabas in Arden. Photo by MATT DOY

Teens Urged To Examine Lives For Calling To Religious Life

By MATT DOYLE

ARDEN — "If you're looking for a boring, humdrum lifestyle, don't become a religious. It's exciting."

That was the advice offered by Lisa Atkins, who is just beginning her life as a novice for the Sisters of Mercy in Belmont. The 23-year-old was a panel member who spoke with youth groups from Western North Carolina as they explored the option of religious vocations.

The meeting was at St. Barnabas and hosted by the parish youth group. The purpose was to answer or begin to answer the following question: What are you going to be doing 10 years from now?

Atkins told the teenagers she could be anything she wanted from a doctor to a musician as a Sister of Mercy. She urged them to examine their lives and see if God is calling them to religious life. She invited the girls to visit the motherhouse in Belmont.

The youth groups heard from priests and religious who detailed their experiences that led to their vocations. Some journeyed from faraway places while others stayed home to experience a spiritual journey to the Roman Catholic faith and a vocation.

Father Cecil Tice, director of vocations for the Diocese of Charlotte, spoke of his search. He said he had tried many jobs, but found there was still a need for something else in his life.

His yearning for satisfaction le
born and bred Southern Baptist to
Catholic Church and eventually to
priesthood. He urged teenagers to
open to what God is saying to you

Father Tice said he was impre
with the turnout in Arden, althoug
could not be sure of what the long-
effects would be. No one in the
group was in a position to make a
sion about vocations. However, "a
may be planted," he said.

Capuchin Franciscan Brother
seph Jacobini told the group he l
successful business and all that m
could buy to seek his vocation.

Mercy Sister Marian Arroyo
from Guam to become part of the
gious order that "raised" her on
island. She said she always knew
wanted to part of the order.

Benedictine Father Kieran Ne
of Belmont Abbey said it didn't m
what they did as long as they ch
profession in which they could be h

The remark inspired 15-yea
Janey Juckem of Weaverville. S
teaches students to strive for big m
she said. Her peers believe in the ne
be someone important.

The forum served to break
stereotypes, said Hank Gonner,
helped organize the event. In
groups, the teenagers questione
lifestyles of priests and religious.

The girls dealt with old stereo
of nuns. In response to questions
their lifestyle, Sister Marian expl
how sisters today can use makeup
fully and wear regular clothes.

They knew little about the sat
tion vocations offer, said Go
"People did not realize they coul
full and satisfying lives in reli
vocations."

Mercy Sister Anita Sheerin
Eugene Church in Asheville sai
ents often downplay religious voc
People complain about the short
priests and religious, but say they
want their children to enter the lif
said.

Parents often want their child
follow other careers, said Sister
But where will vocations come f
they are not supported? she aske

Matt Doyle is a parishioner
Eugene in Asheville.

Catholic-Jewish Cooperation Growing In Charlotte Area

By MARION CARDOZA

CHARLOTTE — With the closing Temple Israel in the Dilworth area of harlotte last December, Rabbi Scott hite was without a site near the up-wn area for his twice monthly Nosh Drosh, "lunch and lecture" series.

He needed a central location during e work week so people could still end his lunch hour lectures.

Rabbi White, who came to Char-tte about a year ago as spiritual leader the city's conservative synagogue, d what seemed natural to him. He ntacted St. Peter Catholic Church in e middle of uptown Charlotte to find t if space at the parish could be made ailable to him.

RABBI SCOTT WHITE

Jesuit Father Gene McCreesh, pas- of the parish, said he had no problem th the idea. "This is Charlotte," he id. "Ecumenism is part of our daily es, reaching out to all people in a elcoming spirit, working together for e good of all ... and in a special way to r elder brothers and sisters (the Jew- people) as a means of revalidating r Jewish roots."

Father McCreesh said he would pport a Catholic/Jewish dialogue in harlotte. "We used to have it," he said. et's get something going again."

In some ways, it's already started.

Father Joe Mulligan, pastor of St. ke Church in Mint Hill and chairman the Charlotte Area Clergy Associa-n, was invited to the groundbreaking the synagogue in the Jewish Com-unity Center on Providence Road. ther Mulligan said he was honored at ing asked to recite a blessing for the casion.

Although they haven't had a chance build a relationship, Father Mulligan ys he hopes they can work together ough the clergy association.

Rabbi White's comfort with the tholic community stems from his four-ar participation in a Catholic/Jewish logue in Rhode Island before coming Charlotte. He was part of a group of ests and rabbis who met once a month discuss any number of topics.

Among the members was Father ward H. Flannery, former executive secretary of the National Conference of Catholic Bishops' Secretariat for Catholic/Jewish Relations in Washington. Father Flannery is best known for his book, *The Anguish of the Jews*, which was published in 1965. A revised edition was published in 1985.

Father Flannery, who is in residence at St. Michael Church in Esmond, R.I., said he is still busy with the work he has done for the past 35 years. The 79-year-old priest heads a Catholic/Jewish dialogue for the Diocese of Providence, R.I. Through dialogue, Catholics can "show the Jewish people that we are not the enemy, that we have not rejected the Old Testament Scriptures," he said.

While in Rhode Island, Rabbi White became close friends with Father Edward St. Godard, pastor of Holy Family Church in Woonsocket , R.I. "We just hit it off," said Father St. Godard. Rabbi White sang the responsorial psalm in Hebrew at Father St. Godard's installation at the Woonsocket parish. And Father St. Godard participated in his first Passover Seder at Rabbi White's home.

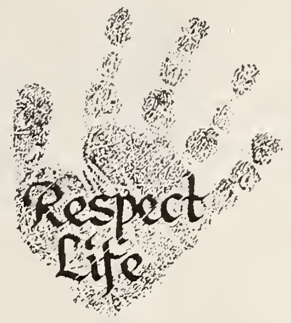
To foster mutual respect and understanding, Rabbi White said he will participate in area interfaith events.

Marion Cardoza is a parishioner of Our Lady of Lourdes in Monroe.

Pro-Life Corner

Let My Hand Into Your Heart

The hand reflects the lines of life
    and its uniqueness ...
    each hand shows potential for talent,
    each hand is personal,
    each hand is made by God.
The hand reaches out in need —
    in offering someone our hand,
    we offer our heart.
Standing on the side of life means accepting the hand of God in the hand of
    — the unborn
    — a child
    — the handicapped
    — the elderly.
is recognizing the humanity of those often
    neglected or rejected ...
    as Jesus offered His hand.



The Respect Life Office
Diocese of Charlotte

We thank God for the unique infant hand of Claire Calabro, and for Elizabeth Sabates, a 1992 graduate of Charlotte Catholic High School, for sharing her mind, heart and hand to conceptualize our logo.

Religious Education Leader Says Church Needs More Enthusiasm

SAN ANTONIO (CNS) — To combat the drop-off in the number of professionally trained religious educators in parishes, the Catholic Church must be "enthusiastic about religious education," according to the top staff member of a catechists' group.

Neil Parent, executive director of the newly renamed National Conference of Catechetical Leadership, made the comment in an interview during the group's annual convention April 26-30 in San Antonio. The organization, formerly called the National Conference of Diocesan Directors of Religious Education, approved the name change at the convention.

"Parishes and dioceses need to invest in people for the future of the church," Parent said in the interview with *Today's Catholic*, San Antonio archdiocesan newspaper. He noted that when professionally trained educators retire or resign, they usually are replaced by volunteers.

"Catechesis is at the core of our faith," he said. "It is how we help build the reign of God. If we lose this, I am afraid the future of the Church may not be very bright."

"Other denominations are enthusiastic about religious education," Parent added. "If we are not there, our people will go to them. We must be enthusiastic."

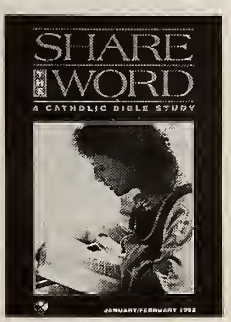
More than 350 people attended the San Antonio convention, which had as its theme, "A Mosaic of Hope — Claiming and Cultivating Our Catechetical Heritage."

Dominican Sister Jamie Phelps, who chairs the history and doctrinal studies department at the Catholic Theological Union in Chicago, said the Church should look with hope to its "extraordinary" multicultural diversity.

"It is a hope that I can sit at the table or, even better, construct a new table," she said. "Not only me as a black woman, but others who don't 'fit,' like the Hispanics, Native Americans, blacks and Asians ... can have a role in the future of the church."

Sister Jamie called on the catechists to confront the underside of human history. It was not all bad, she said, but we have romanticized history. "If we don't look at what we did historically, we will

See **Catechists,** Page 11



How to Get More Out of Scripture at Sunday Mass

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Do you wish that you had some personal help to preview God's Word and what it can mean to you each week?

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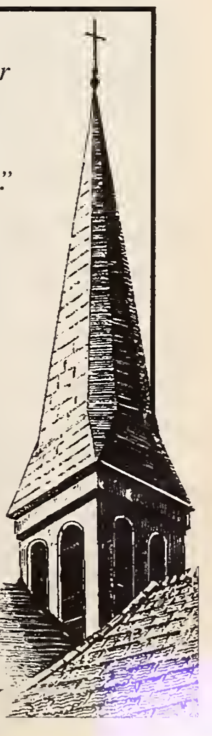

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact James K. Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Lay Ministry

One of the major recommendations of the 1986-87 Diocesan Synod was the establishment of an Office of Lay Ministry and development of a training program designed to bring lay people more fully into active participation in the various ministries of the Church.

Since the Synod ended five years ago next week, the diocese has been hard at work implementing that and other goals.

Mercy Sister Mary Timothy Warren was named to head what became the Office of Lay Ministry — originally a branch of the Office of Parish Life and Worship — and immediately began work on a training program.

With the assistance of the Institute for Pastoral Life, she set up a two-year training program for those interested in lay ministry. Training sessions — five hours once a month — were held in various areas of the diocese. For some people, each session meant an additional two hours of travel. But, more than 100 people from 48 parishes enrolled in the program.

Their long hours came to an end earlier this month when 70 of them gathered at St. Charles Borromeo in Morganton for graduation. For some the graduation is another beginning. They'll be going on to the training program for the permanent diaconate or for spiritual directors. Others will become more deeply involved in the ministries of their parishes.

To all of them, our hearty congratulations. And to Sister Timothy a vote of thanks for the work she put into making the program a reality.

Communications Campaign

We want to remind our readers that the annual collection for the Catholic Communications Campaign will be taken up this weekend in all the churches of the diocese.

We urge you to be generous. Half of the money will remain in the diocese to finance local projects.

THE CATHOLIC
NEWS & HERALD

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The Pope Speaks

VATICAN CITY (CNS) — Here is the text of Pope John Paul II's remarks in English at his weekly general audience, May 6.

Continuing our catechesis on the Church as a priestly people, we now turn to the sacrament of matrimony. Jesus worked his first miracle at the wedding feast of Cana, thus pointing to the importance of marriage in God's plan of salvation in the Church. In the New Testament the marriage covenant is raised to the dignity of a sacrament.

When Christian spouses express their mutual consent to marry, they are themselves the ministers of the sacrament of matrimony and thus exercise in a distinctive way the common priesthood of the faithful. Through marriage, spouses "share in and symbolize the unity and the fertile love between Christ and his Church" (*Lumen Gentium*, 11). They are also "fortified and in a sense consecrated for the duties and dignities of their state" (*Gaudium et Spes*, 48). Through the grace of the sacrament, they help each other to grow in holiness in married life.

Because marriage and married love are by their nature oriented to the procreation and education of children (cf. ibid., 48), this sacrament provides spouses with the spiritual resources of faith, charity and generosity which they need in order to cooperate with creative work of God and in order to be the f teachers of their children in the faith. The sacram also ensures them of the grace to remain faithful to e other in permanent unity.

The sacrament of matrimony is likewise the ba of the Christian family. Christian families, through love, generous fruitfulness, unity and fidelity of h band and wife, and through the cooperation of all th members, are called "to reveal to all people the act presence of the Savior in the world" (*Gaudium et Sp* 48). Not just individuals, but families too are calle be witnesses to the love and unity which mark Church.

I am pleased to greet a group of Knights and La of the Equestrian Order of the Holy Sepulcher from United States. I pray that your pilgrimage to the H Land will deepen your love for Christ and your solic ity with the Christians living in the place of his bi

My greeting also goes to the public officials fr Africa and Asia taking part in the Ninth Developm Administrative Program being held in Rome. M your efforts to promote integral development in y countries be ever inspired by respect for all and effective cooperation on behalf of the common go

Upon all the English-speaking pilgrims and v tors, and particularly the groups from the Philippi Korea, Indonesia, Canada and the United State cordially invoke the grace and peace of the Risen L

VATICAN CITY (CNS) — The explorations of Christopher Columbus "opened a new chapter in the history of the human family and led to the birth of new peoples and cultures," said Pope John Paul II.

"The Church recalls with gratitude the spiritual significance of the discovery of the New World, principally the proclamation of the Gospel" to new populations, he said.

The pope spoke May 7 to a delegation from Philadelphia participating in the Columbus Voyage Trip to Italy. The trip was sponsored by the Columbus 500th Anniversary Committee of Philadelphia.

"From the seed planted by the first missionaries, the Christian message has taken root in the Americas, has grown and has brought forth an abundant harvest of faith, holiness and generous service to others,' said.

The pope also praised the "many generation Italian-Americans who, as dedicated lay people o priests and religious, have contributed to the growt the Church and the accomplishment of her missio your own country."

Columbus was an Italian who sailed for Spai

Celebrations of the 500th anniversary should vide "a deeper appreciation of the faith and spiri vision which inspired your forbearers," he added.

"May it lead to a renewed commitment to conti the work of building a society which fully respects dignity of every human being made in the image likeness of God," he said.

VATICAN CITY (CNS) — The world needs a strong and internationally recognized legal system for defining and defending human rights, Pope John Paul II said.

He told members of the World Jurist Association of the World Peace through Law Center May 9 that he hoped they would "contribute to the establishment of that 'civilization of love' in which each human being is able to enjoy the respect, freedom and peace needed to respond to his lofty calling."

The recognition that human beings have certain rights which no individual, group or state may violate is a "significant juridical achievement" and an "essential principle of international law," he said.

"Because, as the Scriptures observe, peace is always the work of justice, efforts to attain lasting peace in the world must be linked to the patient and persistent defense of fundamental human rights."

The pope told association members that a spe place must be given to the defense of religious free because "it involves the right of each individual to s the truth in accordance with his conscience and to in conformity with that truth in a spirit of respect tolerance for others."

A major threat to human rights ended with failure of East European totalitarian regimes, w tried to deprive people of their inalienable right sacrifice them to the rights of the state or its progra he said.

But in some places those rights are endangere a new threat, he said. Where "moral relativism" work the common good of society, ethical questi and other matters touching human rights tend t determined on the basis of "public opinion or elect advantage."

Letters To The Editor

Answers needed

To the Editor:

In regard to your article entitled "Cursillo Weekend Changes Businessman's Life" (March 20 issue) and Carroll Estes' letter in the April 3 issue, we feel that the article should have been more explicit. Certainly, every Christian should be happy for Mr. Esquivel in his "new life," since his Cursillo and we feel sure nobody means to pry. However, we do feel that Mrs. Estes' questions are valid and that the writer's article, as stated above, was not sufficiently explicit and left room for questions.

Mr. and Mrs. Matthew J. Guerin
Winston-Salem

As the writer, I take full responsibility for the article. It left many questions unanswered. Mr. Esq responded to those questions in a letter that appe in the May 1 issue. Thank you for your concern. C Hazard

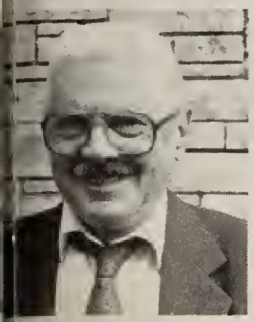
Letters Policy: *We welcome letters on cu issues. Letters must be signed originals of 250 w or less and must include the address and day telephone number of the writer. Letters are subj editing for brevity, style and taste and must not co personal attacks on any person. Opinions express letters or in guest columns do not necessarily re the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Compulsory abortion? Impossible, you say? That happens only in places like Cina, you say? Don't bet on it. At least a few people already are talking about it in s country. It came up briefly on "60 Minutes" last Sunday night.

The program devoted a lengthy segment to genetic screening or testing. That's relatively new process by which scientists can determine if a person carries the gene which can cause some diseases. And the number of diseases for which the responsible gene has been identified is growing almost every day.



The program brought out the horror stories of people who had been found to carry genes which could POSSIBLY lead to a disease in later life or in the life of a future child. Records of these tests — like most medical records — are supposedly confidential. But that apparently doesn't mean much. The program reported the case of one family which lost its health insurance because two of the three children carried a gene which could cause mild mental retardation. And there were reports of cases in ich people were denied jobs because of a gene which the potential employer feared ht lead to an increase in health insurance costs somewhere down the line.

Where does compulsory abortion come in?

One of the guests, an Illinois physician, noted that many of the diseases in stion are catastrophic and very expensive — more expensive than many rance policies will handle. In many cases, he said, the taxpayers wind up picking he tab through Medicaid. He said he thinks it probably will become necessary equire genetic testing for everyone to determine the likelihood of serious and ensive future illnesses. And, he conceded, it's not a very big jump from there to pulsory abortion. He said he wasn't advocating it, but he could see the possible d for it.

Not very pleasant to think about, is it?

The whole thing is just one aspect of the whole concept of "genetic engineering." e other aspects are almost as controversial. Doctors, in some cases, already are to remove undesirable genes from a fetus. They say that means the child will be thy instead of prone to some major disease. All well and good.

But they are also working on the possibility of implanting genes in a fetus. The , as I understand it, is to produce very healthy, very intelligent children. In a d, they would produce a super race.

Funny, I always thought the idea of a master race ended in 1945.

mmunion Outside The Mass

By FATHER JOHN DIETZEN

Q. I realize my question is late for this year, but is there a rule about iving Communion during Holy Week? I am old and unable to go to Mass, omeone brings me Communion at home.

I asked about receiving on Holy Thursday, which I have done the past two rs. This year I was told it is not allowed on Holy Thursday or Good Friday. hat right? Why would there would be differences of opinion about this? rida)

A. I'm not sure why you are receiving conflicting advice. The policy of the rch is clear and applies basically everywhere.

The Church's ritual governing Communion apart from Mass says that while normally Communion may not be distributed outside of the liturgies of Holy Thursday and Good Friday, people who are sick may receive Communion any time on those two days. On Holy Saturday it may be received only as viaticum, that is, if the person is dying (n. 16).

The Sacramentary (missal) indicates the same thing. The introduction for the Good Friday liturgy commemorating the death of our Lord notes: Holy Communion may be given to the faithful only at the celebration of the Lord's passion, but may be brought at any hour of the day to the sick who cannot take part in this service.

In a note explaining the special limitations for Holy Saturday, the Sacramentary emphasizes the aspect of rest waiting "at the Lord's tomb'' on that day.

The Sacramentary continues, "Only after the solemn vigil during the night (the er Vigil liturgy), held in anticipation of the resurrection, does the Easter bration begin, with a spirit of joy that overflows into the following period of 50 ."

Q. I am 76 years old. Due to circumstances in my life I was never confirmed. my church is having adult confirmation but a friend tells me I have been nfirmed Christian since I was 18 and don't need confirmation. I feel it is crament I have not received and would appreciate your thoughts. (Colo-)

A. I don't understand why your friend would make such a statement. As you cate, confirmation is a sacrament which you should receive even now if you can without serious inconvenience.

Confirmation is one of what we call the three sacraments of initiation into our . It can help you spiritually to enjoy and exercise the gifts and fruits of the Holy it in your relationship to God and other people.

In our Catholic understanding of this sacrament it is not essential for salvation. however, a sealing and "confirming'' of the commitment and graces of baptism.

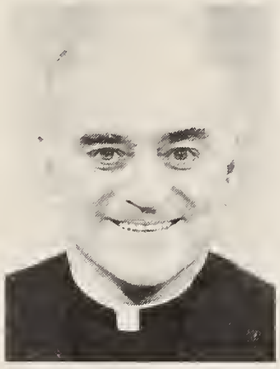
See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

Every week in Taize, France, thousands of young people of all faiths pour into the small village to pray and reflect. Together they search for ways to find their purpose in life.

Given the breakdown of religious fervor in Europe, this whole thing struck me as a minor miracle, so a few summers ago I decided to fly over and see first hand what it was all about.



What I witnessed was amazing. Thousands of teenagers and young adults loaded down with knapsacks and bedrolls, flooded this rural area, coming literally from all over the world to pray together several times a day in the huge tents provided for them.

The story of how it all began goes back to 1940 when a young theology student named Roger left his native Switzerland to offer shelter to Jewish refugees fleeing the Nazis. He settled in this tiny French farming village of Taize and invited others to join him. Today he has a core group of 90 brothers, Protestant and Catholic, from 20 countries living together in poverty and striving to be a quiet presence of peace and unity in a divided world.

Since the 1960s, the brothers have attracted overflow crowds. As a result, they decided to plan intercontinental gatherings in various locales and there have been many such meetings over the years. At first, attendance was only a few thousand but in time the crowds grew. The two most recent gatherings were a tremendous success. In January 1991, about 80,000 youngsters trekked their way to Prague. A year later, 75,000 young pilgrims assembled in Budapest. And this very month, there will be a huge gathering in Dayton, Ohio.

The idea for an American pilgrimage was born when the National Conference of Catholic Bishops' Committee on the Laity asked the Taize brothers to organize a youth gathering here. The brothers happily accepted the challenge, and the University of Dayton offered to host the meeting from May 21-25, 1992.

Participants will come from a variety of Christian traditions from all over North and South America, Europe, Asia and Africa. I personally know of a group of 1,000, who are coming from Toronto, 20 bus loads of them and possibly more.

Why are they coming to Dayton? In the words of the founder, Brother Roger of Taize, "To search for the wellspring of faith, to deepen an inner life with Jesus the Christ, and to prepare themselves to work toward a human family that is peaceful, free and reconciled." Keep them in your prayers.

(For a free copy of the Christopher News Note, "To Pray As Jesus Did," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Encourage The Gifts Of Our Youth

By BISHOP JOHN F. DONOGHUE

I have a lot of traveling ahead of me this month, just as I did last month. But I really do not mind it. My annual confirmation schedule is the perfect excuse for getting out of the office and traveling the highways during this gorgeous spring season in Piedmont and western North Carolina.

In past years, I have had the welcome help of retired Bishop Michael J. Begley, whose presence has eased my schedule and in addition, he has brought such wisdom and joy to the confirmation ceremonies. This spring, due to reasons of health, he has asked that our Vicars General, Reverend Msgr. John J. McSweeney and Reverend Msgr. Joseph S. Showfety, be assigned to fulfill his portion of the confirmation schedule; I have assigned them to assist with this request.

As hectic as the confirmation schedule may get, I must say that meeting these young people is always a pleasure. I am so impressed with their energy and eagerness to become a more integral part of the Catholic Church and an even more vital tool of evangelization for our Christian faith.

I applaud these candidates on their commitment and efforts to prepare for this sacrament. Prior to their confirmation, they spend several weeks in final preparation. In addition to discussing the meaning and purpose of the sacrament, the candidates participated in activities which signified their commitment to serve the Church.

As part of that activity, I received letters from each candidate, describing his or her project and what it meant to the candidate in relation to their faith life. The range of activities described in those letters was both heartening and impressive.

These young people have visited the elderly, helped out in the parish nursery, given assistance during parish events, and participated in a variety of parish-sponsored outreach projects. Many have also committed to serving in several ministries in their parishes, from acting as ushers and readers to serving as Eucharistic ministers. Most importantly, they have done these good works with the support of a parish community which, I hope, will continue to encourage their participation.

There is a lot to be said for a parish that welcomes and nurtures the participation of its younger members, for the true spirit of community comes alive when every member feels a vital part of the whole. Inviting confirmation candidates to experience the real meaning of ministry is an important opportunity for our parishes to strengthen their ties to their youth. Also, it is a chance for our youth to experience firsthand how we, as members of the One Body, respond to the love of Christ in our day. Faith grows best when it is practiced.

To all confirmation candidates, I ask that God bless you with many years of service to your Church. Congratulations!

Most Reverend John F. Donoghue is the bishop of the Diocese of Charlotte.

How Does Canon Law Affect Us?

The Diocese

By SISTER JEANNE MARGARET MCNALLY

In the Code of Canon Law, a diocese is called a particular Church and is defined by Canon 369: "(A diocese) is so entrusted (to the bishop) that, adhering to its pastor and brought together in the Spirit by him through means of the Gospel and the Eucharist, it constitutes a particular Church in which truly exists and operates the one, holy, Catholic and apostolic Church of Christ." Dioceses are usually determined by their geographical areas. The diocesan bishop is responsible for the diocese he leads and shepherds. Obviously his mission must be shared with the priests and the laity.

One of the structures which provides the bishop with assistance in the governance of a diocese is the diocesan curia (chancery). The code defines the curia as that body of institutions and persons which furnish assistance to the bishop in the governance of the entire diocese. The bishop appoints the officers of the diocesan curia.

The law requires that the bishop appoint a vicar general to assist him in the governance of the entire diocese. Basically, the vicar becomes the alter ego of the bishop. A moderator may be appointed to oversee the workings of the curia. Each diocesan curia must have a chancellor whose duty is to maintain the acts of the curia. The chancellor is really an archivist, but, in the U.S. the role of chancellor has become known as that of the moderator which gives the chancellor certain delegated powers of governance. This has raised a most interesting question as several dioceses have woman chancellors and they function according to the practice in the U.S. The issue then becomes what powers of governance do they have?

The code also requires that a business manager be appointed to administer the goods of the diocese under the authority of the bishop. The business manager obtains income, pays expenses and manages investments. The law also created a financial council for each diocese. The financial council must be consulted in all matters of taxing, of important administration such as buying or selling land, preparing and overseeing the budget, etc. The law spells out sidedness in which the finance council "must be consulted" before the bishop may act. In certain cases the bishop is required to have the "consent" of this council to act validly. As an aside, this may be the only time a bishop has to obey a woman, if she were the chair of the finance council!

The 1983 code stipulates that each diocese must have a presbyteral council, a body of priests who serve as a kind of senate to the bishop. They are to aid the bishop for the pastoral benefit of the faithful. Canon 502 requires the bishop to select from the presbyteral council six to twelve priests to be a college of consultors. They are responsible for specific functions stipulated in the law. Canon 511 explains, "In each diocese, in so far as pastoral circumstances suggest, a pastoral council is to be established." Its function, under the authority of the bishop, is to study and weigh those matters which concern the pastoral works of the diocese and to propose practical solutions concerning them.

In the whole area of diocesan administration, it has been said that the canons may appear quite rigid, but in practice they are very flexible. Next week, we will speak of what is most likely, a more meaningful organization to each of us. the parish.

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge of the Tribunal of the Diocese of Charlotte.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Do we make a difference? How often, after we get ourselves into something, does that thought crop up?

It has come up for me as I sit at my volunteer receptionist post at CSS and my hands are busy knitting small hats or booties. I've knitted countless numbers of these items over the years for infants in a local hospital's neonatal unit. I've been told that when the infant goes home, the oufit goes with him or her as a little remembrance of when the baby was so tiny and in need of special warmth.

I am sure you will share with me my surprise when this week I received a note from the mother of a little baby girl whom I helped clothe. The note was addressed to me by name in care of the hospital. I was surprised and pleased that the hosptial had shared my name with her.

The note said, "I would like to have the directions for the booties and little cap that you made for our daughter, if you don't mind. I would love to help make them. I enclose an evelope with my name and address and I also stamped it. Thank you so much." The note was signed, "In loving memory of our daughter" and gave her date of birth and some days later, the date of her death!

Dietzen (From Page 5)

In fact, what we now know as the sacrament of confirmation was apparently once part of the baptismal rite itself.

It's not something you should panic about. But ask your parish priest when you have a chance what opportunities there will be in your parish to receive this sacrament.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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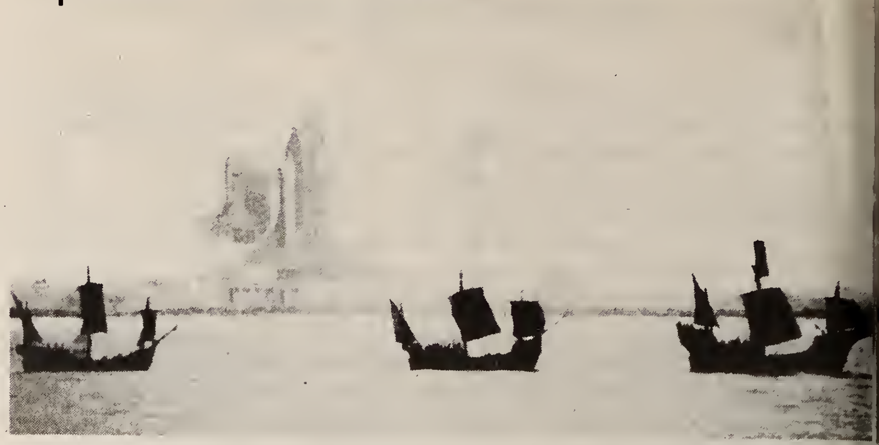
Exploration Continues...



Replicas of Christopher Columbus' ships (l-r) the Pinta, the Nina and the Santa Maria, s by the space shuttle Endeavor as it sits on a launch pad at the Kennedy Space Center bef takeoff on its latest mission. The Spanish ships were on their way to St. Augustine, F as part of their American tour. (CNS photo from Reuters)

CRS Airlift Of Baby FormulaTo Russian Far East Arrives

BALTIMORE, MD -- The first Department of Defense aircraft carrying baby formula for Catholic Relief Services' (CRS) emergency relief program in the Russian Far East arrived in Khabarovsk yesterday, at 11:50 A.M. local time. The aircraft left from Travis Air Force Base on Sunday, April 26, and made one stop to refuel in Japan before continuing to Khabarovsk.

The aircraft was carrying 36,000 pounds of baby formula, all of which arrived safely. A second air shipment left April 27 and was scheduled to arrive today. CRS personnel were on hand to receive the shipment along with officials from the Krai (state) and the city. Before their departure, CRS staff arranged a two-hour tour of Khabarovsk for the U.S. Air Force crew. The airmen were given a warm welcome by the citizens.

The first 25 containers of commodities sent by sea in march, including badly needed non-fat dry milk, also began arriving at the port of Vostochnyi last week. Port operations went smoothly, and by April 28, the first shipments were arriving in Vladivostok for distribution.

These shipments are part of CRS' $41 million emergency food program for Far Eastern Russia, provided through the U.S. Department of Agriculture. CRS with distribute 30,000 tons of commodities to 500,000 people over the next six months.

Distribution will be made in seve major towns including Vladivost Khabarovsk, Birobidzhan, Nakhod and outlying areas. Smaller deliver are planned for Magadan and Sakha Island. CRS will target institutions well as individuals who are most v nerable in the region.

CRS is the international relief a development arm of the United Sta Catholic Conference. Incorporated 1943, CRS today has relief and dev opment programs in 75 countr throughout the world, with an ann budget of more than $240 million.

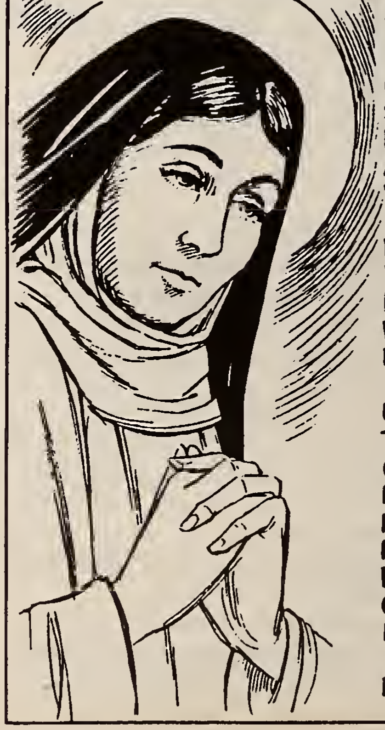
"Sr. Thea" Scheduled For Broadcast

WASHINGTON, DC - The Cathc Communication Campaign is proud present "Sr. Thea: Her Own Story," NBC-TV, Sunday, June 14, at no Please call your NBC affiliate for local date and time of the broadcast

This hour-long documentary revie the life of this captivating, much-lo nun whose death from cancer in 1 left many in sorrow. Through her o stories and words, Sr. Thea reminis about her childhood in Canton, Mi the role models who influenced her, her exhilarating philosophy of liv fully even in the face of adversity.

the Saints by Luke

ST. LUCIA FILIPPINI



LUCIA FILIPPINI WAS BORN OF ROMAN NOBILITY IN 1672 AND WAS BAPTIZED ON THE DAY OF HER BIRTH. SHE RECEIVED HER FIRST HOLY COMMUNION AT A YOUNG AGE AND AT AGE 12 SHE WAS MADE A CATECHIST FOR THE CHILDREN OF THE PARISH. EVENTUALL SHE BECAME THE FOUNDRESS OF TH RELIGIOUS TEACHERS FILIPPINI, WHO ARE DEVOTED TO EDUCATING YOUTH.-ESPECIALLY THE POOR.

POPE CLEMENT XI CALLED HER TO ROME TO OPEN SCHOOLS FOR GIRLS. SINCE THAT TIME, POPES HAVE FUNDED THE WORK OF THE TEACHING INSTITUTE.

LUCIA'S BODY LIES INCORRUPT UNDER THE ALTAR DEDICATED TO HER IN THE CATHEDRAL OF MONTEFIASCONE IN ROME WHERE SHE DIED IN 1732 ON THE DAY SHE HAD PREDICTED. SHE WAS BEATIFIED IN 1926 AND CANONIZED BY POPE PIUS XI IN 1930.

THE FEAST OF ST. LUCIA FILIPPINI IS MAY 11.

© 1992 CNS Graphi

ıbers of a family work together to clear a downtown sidewalk of debris as Los Angeles ns to recover from one of the worst U.S. race riots of this century. The violence left than 50 dead and more than 2,300 injured with damage estimated at $717 million. S photo from Reuters)

ɔs Angeles Catholic Students ecry Violence, Help Clean Up

LOS ANGELES (CNS) — Catho- chools in Los Angeles were closed 1, but some students merely moved classroom outside, pushing brooms ad of pencils in an effort to clear is left from the previous day's riot-

Forty students and youth group ıbers from St. Agnes Parish shov- , swept and bagged pieces of wreck- from torched structures in Los An- s' ravaged South Central area.

n front of them stood a young girl ing a sign in English and Spanish laiming to passing motorists, "Man: gnes Needs Your Help to Clean-)ur Community."

'I think the main thing is to get the lents') energies involved into turn- his thing around from looting and oying to fixing up and rebuilding ommunity," Holy Cross Sister Karla innie told *The Tidings*, Los Ange- ırchdiocesan newspaper.

She added she hoped her students ld have a "feeling of pride" for they did and called the cleanup "a tructive way to spend a day" that wise would have been spent "sit- watching the TV or something."

'This is voluntary work," said St. es School eighth grader Henry zalez. "I saw these people needed so I just came and helped." Lean- ɔn his shovel and surveying the uction, Gonzalez added quietly, sad, the (rioters) are just destroying own neighborhood."

His 13-year-old sister, Sarah, a St. s seventh grader, said it was im- nt to get out and help clean up the , even if she did not help create it. 'There are people who think kids ausing all the problems in L.A. and ve're the bad ones," she said. "And gonna prove them wrong."

Robyn Rouzan, 18, a senior at St. Academy in Inglewood, Calif., a tricken suburb, helped some of her ds clean up a looted but unburned market.

That store is all we have left, ev- ing else was gone," she said. "If person doesn't start cleaning up, no one else will do it. They will all it around."

Rouzan's desire to do something ive rubbed off on her brother, 10, ister, 11, "who wanted to go with hen they heard what I was going to o I took them with me."

She added she was "upset" with the cts in the Rodney King beating which led to the rioting.

You might not say they were guilty the charges, but they had to be guilty of something," she said, but "this violence is not the answer."

Older sister Renee, 19, a freshman at Mount St. Mary's College, agreed. "I am part of the black community and all they were doing was destroying our neighborhood."

She added, "It wasn't a question of the justice system, the violence didn't prove anything, we didn't get anything out of it, and now the community has nothing."

Robyn Rouzan recalled receiving a phone call April 30 from a friend: "She said everybody was looting, she saw it on TV and nobody was getting caught. She wanted me to go get something with her because everyone else was doing it."

Rouzan refused. "I didn't go with her because I feel it's wrong," she said. "It's not right to go out and get stuff for free like that. It's stealing."

Gloria Hernandez, 17, a classmate of Rouzan, recalled hearing some teen-age girls standing nearby talking excitedly about going to steal "some things for their hair."

She said her reaction was one of sadness. "A lot of these teen-agers need a lot more support from their parents, families and friends," she said, "so that they don't resort to crime."

Despite the tragic dimension of the riot, Hernandez said, "I think the best thing is to have hope that everything will be OK. If we can work together as one, I think we can make it."

School Has Record Blood Drive...

Junior Beth Geisler stands by as senior Tim Williamson donates blood during Charlotte Catholic High School's recent blood drive for the American Red Cross. A record 86 students and teachers donated blood in this year's drive.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Leaving Normal" (Fine Line)
A runaway battered wife (Meg Tilly) and a hard-bitten cocktail waitress (Christine Lahti) hitchhike to Alaska in hopes of finally putting down roots. Director Edward Zwick's combination female buddy and road movie is too contrived to be convincing. Recurring rough language and some sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Brain Donors" (Paramount)
A trio of loonies (John Turturro, Bob Nelson and Mel Smith) persuades a rich widow (Nancy Marchand) to let them create a ballet company for her to sponsor. Director Dennis Dugan's wacky farce repeats all manner of comic cliches from Marx Brothers comedies before it lurches out of control and runs out of genuine laughs. Mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Edward II" (Fine Line)
Bizarre adaptation of Christopher Marlowe's 16th-century play about King Edward II (Steven Waddington), his male lover (Andrew Tiernan) and his wife, Queen Isabella (Tilda Swinton), who concocts a murderous revenge. British director Derek Jarman wallows in sexually violent images in a medieval story jarringly joined to scenes of modern-day gay bashing. Much sexual activity with nudity and bloody violence including scenes of torture and cannibalism. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Passed Away" (Hollywood)
Ensemble comedy concerns the reunion of a bickering Irish-American family (Pamela Reed, Bob Hoskins, William Petersen and Frances McDormand) upon the sudden death of their father (Jack Warden). Writer-director Charlie Peters turns in a fitfully funny movie whose one-dimensional characters are entirely predictable. Frequent sexual innuendo and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"White Sands" (Warner Bros.)
Investigating a man's mysterious death by assuming his identity, a persistent New Mexico cop (Willem Dafoe) finds himself up against a slippery arms dealer (Mickey Rourke), a seductive heiress (Mary Elizabeth Mastrantonio) and a quicksilver FBI agent (Samuel L. Jackson). Roger Donaldson directs a well-acted thriller marred by a dense, confusing story line. Recurring violence, a sexually suggestive scene with momentary nudity and frequent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Basic Instinct" (Tri-Star)
Violent and sordid potboiler has a troubled homicide detective (Michael Douglas) willingly ensnared in an affair with a bisexual murder suspect (Sharon Stone) who throws suspicion on his police psychiatrist girlfriend (Jeanne Tripplehorn). As directed by Paul Verhoeven, this cat-and-mouse thriller is an empty exercise in audience shock value, stressing graphic scenes of rough sex and bloody carnage. Exploitative mix of sex and violence, much nudity, grisly killings and frequent rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Shadows and Fog" (Orion)
Drafted by vigilantes to hunt for a strangler on the loose in a 1920s European town, a mousey clerk (Woody Allen) wanders the streets one foggy night afraid of his own shadow until he befriends a jilted circus performer (Mia Farrow) whose spunk inspires him. Using atmospheric black-and-white photography reminiscent of German silent movies, writer-director Allen creates a spooky story of chance meetings that hits as often as it misses during its forays into wry humor and philosophical musings. Some stylized violence and sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"American Dream" (Prestige)
Gritty documentary chronicles the bitter and divisive 1985-86 strike by Austin, Minn., meatpackers against wage and benefit concessions demanded by Hormel management. Writer-director Barbara Kopple vigorously explores the human cost of corporate profits as workers, families and the entire community experience the financial and emotional strains of the long dispute. Occasional rough language and shots of meathouse slaughter. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

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FAITH alive!

Notes on "using" the Lord

By Father David K. O'Rourke, OP
Catholic News Service

"You have to stop 'using' the Lord," one homilist told his community. That made them sit up and pay attention.

They were startled.

You could almost read the questions on their faces as they looked back at him: "What do you mean? Why in the world would anyone want to 'use' the Lord?"

The answer is simple. People use the Lord because he is so useful. Let me describe some uses to which we put him — how we fit the Lord to our own image of him.

The Lord can be used as a cudgel to beat the disobedient into line. We can call upon the Lord's name as a flag-bearer at times of national turmoil, to command loyalty.

The Lord can be used as a banker, to inspire thrift and the sense that we get only what we work for. The Lord's name can be invoked to shore up a parent's authority.

As we know, there are many times and situations where obedience, or loyalty, or thrift, or social control are what we need personally or hope to see in the community around us.

■ ■ ■

Several years ago when I was recovering from a heart procedure, a friend came to see me. "I just knew you were going to get better," she said. "The Lord couldn't let you die. He never would be that cruel."

"Sooner or later," I told her, "the Lord lets everyone die, and I don't look at it as cruelty."

In my own mind I was on the mend because I was lucky enough to have been cared for by some of the best heart surgeons in the country. But there was no way she could look at my recovery as anything other than a direct sign of the Lord's approval of me and my ministry.

Her Lord is one of comfort and support. There was nothing I had done to deserve the loss of his favor.

I find this point of view surprising. To me it seems completely arbitrary to make the Lord into a support for human comfort, especially when we look at the many challenges to comfort that Jesus places before his followers.

> *"Looking at the world as it is, and looking at the entire teaching of Jesus as it is, and recognizing that they don't quite fit our favorite image of Christ or reality can push us to change — to grow beyond first impressions and earlier expectations."*

I can think of another example of using the Lord, this time as a support for an orderly family.

One of my college classmates is a most religious man.

God is gonna get you!

He is also a very orderly person in all aspects of his life. For him the two — order and religion — go together. God is a God of order.

When his oldest son was just born and began carrying on the way babies do, crying at night and requiring much attention, the father concluded that getting up at night and changing diapers was not part of God's plan for him.

Someday this little kid would be old enough and rational enough to cope with life on a more orderly level. At that point Larry would enter more fully into his child's life as a dedicated father, teaching his son the way to be and behave.

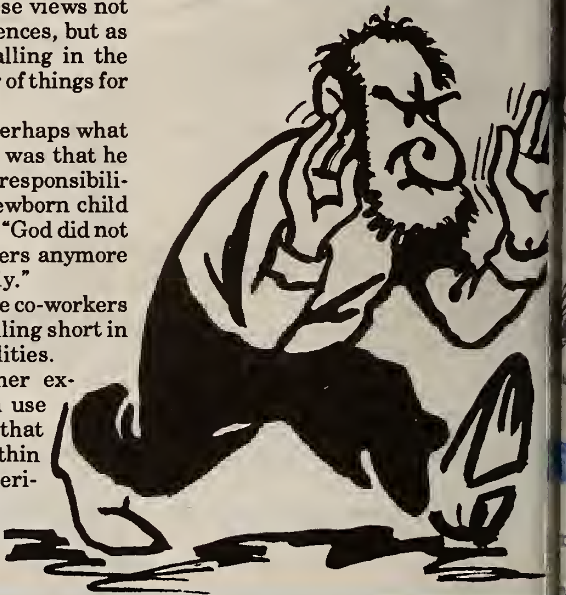
Larry presented these views not just as personal preferences, but as religious duties, his calling in the Lord — the proper order of things for him.

Any suggestion that perhaps what the Lord expected of him was that he help his wife with all the responsibilities of caring for their newborn child was met with skepticism: "God did not create me to change diapers anymore than he created cows to fly."

Larry looked at his male co-workers who helped at home as falling short in their religious responsibilities.

Larry's view is another example of how people can use the Lord to buttress ideas that come from somewhere within their own minds or experiences.

Psychologists tell us that one way we humans cope with life is by trying to wrap ou minds around life and reality. We look at the world around us and try to fit i into our scheme of things.



But there is a difference betwee trying to understand reality and re shaping or distorting it. There is difference between discovering th world as God made it and trying t remake the world in our image.

That is where real moral courag and real faith come in.

■ ■ ■

Looking at the world as it is, an looking at the entire teaching of Jesu as it is, and recognizing that they don' quite fit our favorite image of Christ o reality can push us to change — t grow beyond first impressions and ear lier expectations. The richness of th Lord invites as to expand our under standing of reality.

And that can lead us to interact more fulfilling ways with God, with t world around us, with ourselves.

That is what personal and spiritu growth are really about — seeing mo of the Lord's truth than we once sa and adapting our lives and views what it is we see.

(Father O'Rourke is pastor of Dominic's Parish in Benicia, Cali and a free-lance writer.)

FAITH IN THE MARKETPLACE

When you think of Jesus, what two aspects of his personality spring to mind?

"Giving and forgiving best describe my thoughts of Jesus." — Anita Rooney, Sauk Rapids, Minn.

"I was not raised in the Catholic faith, but was faithfully sent to Sunday school in my grandmother's church where the picture of Jesus with the little children was prominently displayed.... So now, as an adult Catholic, I don't see Jesus as the Lamb of God or the Suffering Servant, but as a good guy who wasn't too busy or too important to take time out for little kids." — Karen A. Busch, Smithton, Ill.

"I'm quite socially concerned, so I find his concern for people important." — Charlie Loschiavo, Scottsdale, Ariz.

"Caring and wanting to be helpful.... Not that he has to solve everything. The important thing is that he's there walking with me through it." — Barbara Whitman, Corona, Calif.

"Kindness and forgiveness. Probably because I need those two the most!" — Maurey Pearson, Elmhurst, Ill.

An upcoming edition asks: What are two effective ways parents communicate faith to children at home? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Jesus: The original man for all seasons

3y Father Eugene LaVerdiere, SSS
Catholic News Service

Here is a remarkable phenomenon: reading the Gospels, we have the im-ession we are in touch with the per-nality of Jesus. But when we try to scribe his personality, it becomes elu-e.

We cannot even summon up pictures what Jesus looked like.

We have images, but they come from tists — paintings, statues, stained-ss windows — not from the Gospels.

As far as Jesus' personality goes, at comes to mind is from movies, ere a kind of fake divinity devised by mmakers tends to overwhelm Jesus' manity.

The four Gospels made little effort to esent the personality characteristics Jesus. That should not surprise us. In cient times, people did not focus so ich on individual personalities. That is a modern concern. It parallels the rise of individualism and interest in psychology.

Instead, ancient writers were taken up with events. The ancient writers were interested in the role people played in events and the impact on history's course.

Take St. Paul. We know a lot about Paul from his letters, which have a certain personal quality, something true of other letters from that time. But if all we had about him came from the Acts of the Apostles, we would know little about his personality.

However, we would know a lot about his influence on early Christian history.

■■■

Or take Moses. His story fills the Old Testament books of Exodus, Leviticus, Numbers and Deuteronomy. We know a lot about his role in the formation of ancient Israel. But we know hardly anything at all about Moses the man.

The same is true outside the Bible for figures like Ulysses, Hector, Aeneas and Alexander the Great. All of them are presented as bigger than life. That allows them to mirror the experience of a vast range of different readers representing many nations and cultures. But it tells us little about their individual personalities.

So also with Jesus.

The picture we have of Jesus is of one who had a great impact on people and events, and who would be decisive for history.

We know Jesus made a difference in the lives of everyone who met him. For some, like the Samaritan woman he met by the well of Jacob, the difference was positive. For others, like those of the Pharisees who conspired to find a way to destroy him, the difference was negative.

In either case, the Gospels tell us hardly anything about Jesus as an individual human being with a definite personality of his own.

What the Gospels tell us about are the universal qualities like love, openness and compassion for human beings, unflinching commitment to his mission and absolute dedication to God's will.

Jesus, of course, had a personality. But the Jesus of the Gospels is bigger than life.

The Jesus the Gospels present is the Christ who saved us from eternal death by offering his life for us. He is the Lord — the risen Lord — to whom we turn in prayer.

For the New Testament as a whole, Jesus meant not only the historical figure who grows up in Nazareth and spent much of his adult life in Capernaum, but Jesus Christ who is Lord of all.

As presented in the New Testament, Jesus is a universal figure, human and divine. His story is relevant for people of every race and culture.

This is not a reason for disappointment. The Jesus of the Gospels is one every person can claim.

Jesus is the original man for all seasons!

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FURTHER NOURISHMENT

Religious education and theology professor Brennan Hill, author of *Jesus, the Christ, Contemporary Perspectives*, looks at Jesus' life and mission; his roles as teacher, prophet, miracle-worker, liberator and savior; his birth and death. The author writes: Jesus "could speak as a Pharisee, as an apocalyptic prophet or as a wandering charismatic storyteller.... Jesus taught people that they counted.... He made them whole physically and spiritually, and thus empowered them to stand up for justice and equality.... Jesus was not a violent subversive, and yet, in the long run, his brand of non-violent resistance could be more subversive than that of the terrorist." (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1991. Paperback, $14.95.) 19

Illustration by Robert F. McGovern reprinted with permission.

The unpredictable Jesus

By Father John J. Castelot
Catholic News Service

"Jesus was anything but a simple, one-dimensional personality. He refused, and refuses, to be pigeonholed to suit people's ideas of what he 'should' be, what they would have him be."

We can only deduce what Jesus' personality was from the way the evangelists portray him interacting with others. And their portraits are quite diverse.

That diversity suggests Jesus was complex, not at all transparent, predictable. He cannot be described by one or two neat, simple adjectives.

Great people rarely are "simple."

One of the strongest impressions we have of Jesus from the Gospels is his accessibility.

People who would have been terrified to approach anyone else did not hesitate to come to him. Lepers, for instance: They were cut off from all human contact. But they dared to come close to Jesus.

Mark tells us of a leper who fell at Jesus' feet. Imagine the shocked crowd recoiling in horror! But, Mark tells us, Jesus actually reached out and touched this untouchable.

Jesus' compassion knew no bounds. It inspired amazing confidence and even courage (Mark 1:40-45).

■■■

Children normally are shy with strangers. But children flocked to Jesus. I think he must have had a glorious smile that put others at their ease.

It was the officious disciples who tried to shoo the laughing boys and girls away. It was Jesus who reprimanded these self-important disciplinarians.

Sinners, too, even notorious sinners, sensed his warmth and compassion. A woman who was obviously a notorious sinner braved the hostile glares and sneering remarks of the dinner guests to throw herself at Jesus' feet and bathe them with her tears.

Yet Jesus was not an unprincipled softie. He stood staunchly by his convictions. He did not condone the woman's wrongdoing but, in fact, acknowledged it as such: "Your sins are forgiven ... go in peace" (Luke 7:48,50).

Repeatedly Jesus is portrayed reveling in table fellowship with all sorts of people, often as an invited guest. Why? Because he was a wet blanket? No. Had he been that, he would not have been invited back.

Kind, compassionate, attractive, winning, Jesus was also strong and determined.

■■■

His disciples are portrayed wanting him to measure up to their expectations of a popular Messiah, a dashing political liberator to crush the occupying Roman forces and raise his people to world-power status.

He would have none of that. In fact, he baffled his disappointed followers by insisting on the way of the cross as the only way to real victory. His followers' perplexity did not wear Jesus down. He stuck to his guns and resolutely followed that path himself.

Jesus was anything but a simple, one-dimensional personality. He refused, and refuses, to be pigeonholed to suit people's ideas of what he "should" be, what they would have him be.

Those who follow him must accept him as he is, with all his perplexing and yet irresistibly attractive complexity.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

OOD FOR THOUGHT

Two things happen when you read the story of a well-known, admirable contemporary figure's life.

First, you come to know the person in an all-new way. Previously, your image may have been limited to glimpses from news reports. Now you discover the person is more complex than you ever realized.

As the person's story unfolds, you may be surprised by the kindness he showed to suffering people or her persistence and patience when life became a struggle.

Now you know the person better.

Second, in knowing this person better you begin to know yourself better. Why?

Seeing exactly how this person manifested courage provides a lens through which to view your own wellspring of courage.

Understanding how this person exercised compassion leads you to believe you too can live by the law of compassion.

Taking note of how this person faced struggle stirs up confidence in your own ability to cope with difficult developments.

Is it like this with the story of Jesus? Yes, only much moreso.

It is possible, first, to know Jesus better. Second, in knowing him better we begin to see ourselves more clearly and to grasp our own true potential.

David Gibson, Editor, Faith Alive!

People In The News

Archbishop To Sell Residence, Move Into Rectory To Save Money

SAN FRANCISCO (CNS) — Archbishop John R. Quinn of San Francisco has announced plans to sell his residence in a personal effort to reduce archdiocesan spending. "It is certainly no secret to you that our income has declined with the economy at a time when the need to help others has increased,'' he told the archdiocesan priests' council. "I hope that by doing this, I can be of some small assistance in funding our work.'' Archbishop Quinn said he would move into the St. Mary Cathedral rectory after his Balboa Street residence, a converted convent, was sold. It was the second time the archbishop had made such a move to save the archdiocese money since he came to San Francisco in 1977.

Father McBrien Lecture Draws Huge Crowd, Pickets

INDIANAPOLIS (CNS) — When religious educators of the nine-parish North Indianapolis Deanery first invited Father Richard P. McBrien to give a talk, they expected about 100 to 150 people to come. But protests circulated in the media by a small group of conservative Catholics drew so much attention to the talk that nearly 1,000 people crowded into St. Matthew's parish gymnasium to hear him April 29. The University of Notre Dame theologian spoke about the future of the Church. "I know I will disappoint those looking for heresy,'' he said in his opening remarks. The protesters, who had branded Father McBrien as a dissenter and heretic in a full-page newspaper ad the week before his talk, also sponsored what they described as a "blitz'' of 30-second radio spots attacking him on three local radio stations.

Ex-Notre Dame Basketball Coach Joins Federal Anti-Drug Team

NEW YORK (CNS) — Richard F. "Digger'' Phelps, the former Notre Dame men's basketball coach, has joined a bigger team: the federal Office of National Drug Control Policy. There, he will be a special assistant to director Bob Martinez, serving as a liaison between the office and the Justice Department in coordinating "Operation Weed and Seed,'' an initiative focusing on violent crime and neighborhood revitalization. "The quickest and soundest way of taking back our country is taking back our neighborhoods,'' Phelps said. "We've got to bring the same commitment to Operation Domestic Storm that we brought to Operation Desert Storm.''

Ailing Wife Of Laid-off California Diocesan Official Dies

REEDLEY, Calif. (CNS) — The ailing wife of the laid-off director of the Diocese of Fresno's Hispanic Apostolate died May 2. Bishop John T. Steinbock of Fresno celebrated the funeral Mass for Casta Gonzalez, 68, on May 6 at St. Anthony Catholic Church in Reedley. Mrs. Gonzalez died of complications following two heart operations she underwent in late April. The surgery had been delayed because of her lack of health insurance. Mrs. Gonzalez' husband, Zeferino, who was hired in 1980 by the Diocese of Fresno. In 1989, he and 20 of 54 diocesan employees were laid off or reassigned as a result of financial troubles experienced by the diocese. Gonzalez had continued as director of the Hispanic apostolate without a paycheck or health insurance.

Former Hostage Anderson Says Catholic Faith Prevented Suicide

NEW YORK (CNS) — Former hostage Terry Anderson said May 4 that only his Catholic faith prevented him from attempting suicide during the nearly seven years he was kept captive in inhuman conditions. In one of the most complete accounts he has given so far of his captivity, Anderson told 1,500 newspaper editors and publishers meeting in New York that the hostages feared a rescue attempt because their captors were trained to throw a live grenade in their midst if rescuers came. The former chief Middle East correspondent for *The Associated Press*, Anderson was abducted by guerrillas in Lebanon in 1985 while driving his car. He became the last American hostage to be released from the Middle East last December. Anderson said he bore no hatred for his captors. He said he had forgiven them because he was a Catholic and "I am required to forgive.'' He relied heavily on his faith, which he said he had renewed six months before being kidnapped.

Woman Converts At Age 102, Decades After Deciding To Be Catholic

WOODSTOCK, Va. (CNS) — When Teresa Orndorff Tyrrell joined the Catholic Church a few weeks after her 102nd birthday, she became the oldest convert in the history of the Arlington Diocese. But it wasn't a move she made lightly — or quickly. Baptized in the Cedar Creek Christian Church, Cedar Creek, Va., in 1902, Mrs. Tyrrell decided to convert after marrying William J. Tyrrell, a Catholic, in 1916 and promising her in-laws she would raise her six children as Catholics. One reason she stayed in the local Christian church so long was that many of her friends were members there. Now, most of those people are gone. "I knew I might be next,'' she said. "I made up my mind right then to do it.''

Needs of Airport Travelers Great, Says Chaplain

NEW YORK (CNS) — A priest who is chaplain at Chicago's O'Hare Airport said if the Catholic Church wants to be where people are, it must pay more attention to the millions of travelers who continually pass through the nation's airports. Father John A. Jamnicky, who is also president of the National Catholic Conference of Airport Chaplains, said airport ministry had grown in recent years, but still presents the Church with a vast unmet need and opportunity. Employees, he added, also present a challenge for ministry. "Fifty thousand people work at O'Hare,'' he said. Father Jamnicky was interviewed during the annual meeting of the airport chaplains' conference April 28-30 in Queens.

Sister McHugh New President Of BVM Sisters of Charity

DUBUQUE, Iowa (CNS) — Sister Delores Marie McHugh, vice president of the Sisters of Charity of the Blessed Virgin Mary, has been elected the order's president. She will succeed Sister Helen Maher Garvey, who has been president since 1984. Sister Mary McCauley was chosen first vice president and Sister Mary Martens second vice president of the order, whose motherhouse is in Dubuque. The new officers will assume their posts in August. Sister Delores has been vice president of the 1,112-member order since 1984.

Two Croatian boys who lost their parents in the Yugoslavian civil war sit quietly at the new home, a church-sponsored orphanage in Zagreb. (CNS photo by Jacque Brund)

Bosnian Archbishop Calls Sarajevo Situation Desperate

WASHINGTON (CNS) — The archbishop of Sarajevo, capital of Bosnia-Herzegovina, appealed to the world for relief for the city under an intense bombardment by the Yugoslavian army and its Serbian militia allies.

"We raise our cry and plead with the entire civilized world to bring to an end this unjust aggression and destruction before it is too late," Archbishop Vinko Puljic said in a Croatian- language message dated April 30.

A translation of the message was made available to *Catholic News Service* by the U.S.-based Croatian Catholic Union.

A cease-fire was declared May 5, although sporadic sniper fire and shel ing continued.

Archbishop Puljic's message sa there was widespread "fear of famir and widespread hunger" among tl people in the midst of the siege "becau the blockades have stopped any foc from coming in and small supplies the had are being exhausted."

"The precise reason why the Serbia army continues to perpetrate these ho rible atrocities is because no one fro the world community is doing anythir to stop them," it said.

Muslims and Serbs collected tl bodies of fighters and civilians from tl streets of Sarajevo May 6 under cover the cease-fire that enabled peace talks continue.

Some of the dead had lain in tl open since the previous weekend whe Serbian guerrillas and the Yugoslav arn laid an intense mortar and artillery ba rage on the center and suburbs of tl capital.

Dozens of people were thought have died before leaders of Bosni Herzegovina and the Serb-led army n gotiated an end to the shooting May that appeared to be holding.

Serbs make up 30 percent of Bosni Herzegovina's 4.3 million populatio But with army help they have captur two-thirds of its territory since tl republic's Muslims and ethnic Croa voted for independence in March.

Archbishop Puljic said that unle the Serbian campaign is stopped, ' will be too late for the Croatian peop in Bosnia- Herzegovina for certain a in all probability for the Muslim peop there as well."

Caritas Head Says True Number of Guadalajara Dead Are Concealed

MEXICO CITY (CNS) — Officials investigating the underground explosions that tore through Guadalajara, Mexico, are concealing the true number of dead, said the head of the Church relief operation in that city. The official number of people killed in the 10 explosions April 22, based on the number of bodies recovered, has been fixed at around 200, with 49 officially declared missing. Luis Adolfo Orozco, the head of Guadalajara's branch of Caritas, said he believes the true number of dead may be four times the official figure. However, a spokesman for the governor's office said there was no evidence to support claims of hundreds of people missing.

Scripture

Readings for the Week of May 17 - May 23

Sunday: Acts 14:21-27; Revelation 21:1-5; John 13:31-33, 34-35.

Monday: Acts 14:5-18; John 14:21-26.

Tuesday: Acts 14:19-28; John 14:27-31.

Wednesday: Acts 15:1-6; John 15:1-8.

Thursday: Acts 15:7-21; John 15:9-11.

Friday: Acts 15:22-31; John 15:12-17.

Saturday: Acts 16:1-10; John 15:18-21.

v members of St. Joan of Arc Parish in Asheville, all spouses of Catholics, who joined Church at the Easter Vigil are (l-r) Janice Piasecki, Bill Blanchard, Laura Koob, Jim ddington and Paula Jones. Photo by TIM REID

ewcomers' Journey In Faith Inspired By xample Of Elderly Parishioner

By TIM REID

ASHEVILLE — St. Joan of Arc urch's Easter celebration this year l an extra element that made it even re special. Five adults — all spouses Catholics — were received into the urch and received their first communion and confirmation on Holy Satay.

They had begun their faith journey he usual manner prescribed by the urch, attending a six week inquiry ss to learn what it means to be a holic. When their curiosity deepd into faith, they enrolled in the Rite Christian Initiation of Adults.

A dedicated team of lay teachers ded their spiritual development ough weekly sessions of Bible study, yer and discussion. But the five echumens — Bill Blanchard, Jim ddington, Paula Jones, Laura Koob Janice Piasecki — chose to do more n study their new faith; they lived it.

Blanchard and his wife Susan gave elderly lady in the parish a ride home m Saturday Mass. They were imssed by the woman's strong faith pite many difficulties. She rode the or walked to church every week n though she had significant health blems, and she was finding it diffit to maintain or repair her home.

The Blanchards told other members RCIA about their new friend. Pretty soon the group "adopted" the lady, helping her make house repairs, doing her laundry, providing transportation, etc.

At one point her home had no heat and no hot water, but the small group rolled up their sleeves and got the furnace fixed and a new hot water heater installed. They patched her roof temporarily, but the home badly needs a new roof. This is a big project, but the group is determined to do it somehow, perhaps with the help of other parishioners.

"Our goal is to continue to check up on her, we're not going to forget her once we get everything fixed," said Barbara Coddington, one of the leaders of the RCIA class. Other lay teachers were Dick Barcelou, Shirley Oligny, Jane Roberts and Mary Ann Wharton.

The leaders took turns conducting the classes, which have deepened the faith of everyone involved, Coddington said. "It has really created our own little community, which is nice."

Coddington will always remember this class as the one that brought her husband into the Church. She said he had come to church with the family from time to time but seemed to have no interest in becoming a Catholic.

She invited one of the couples from the RCIA class to their home for dinner, and Jim Coddington enjoyed talking with them. Although he actually declared at one point in the evening that he would never become a Catholic, the experience apparently stirred something that had been in his heart for a long time.

"He started coming to the classes and participated," Coddington said. "Every time I think about it, there's a great welling of thanksgiving in my heart. God is never outdone in His generosity. I've wanted my husband to join the Church for eight years, and it's finally happened."

"His reasoning is he believes the family needs to be one, we need to worship together," she said. "And we really do have a better family life. It has enriched it."

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Lyke (From Page 2)

— The "seeming expulsion of God and religion from the public education system."

Catholics, in light of the Rodney King episode, should re- examine "our laws, our institutions, our leaders and our own consciences."

Archbishop Lyke, recently released from the hospital after being diagnosed with recurrent cancer which had spread to the lining of his right lung, said in the letter that he would soon undergo his first cancer treatment.

He underwent surgery in January 1991 to remove his right kidney after a malignant tumor was discovered. In this case, his physician has said surgery is not an option because of the location of the cancer cells.

"Like any of you would, I am wondering how it will go, and what the course of my future will turn out to be," he said in his letter.

The archbishop said that upon his release from the hospital he placed a "treasured relic" — a braid from Sister Thea Bowman's hair — on his right lung and "simply asked her to help me face my illness with the same spirit of trust in God that ennobled her own struggle."

Sister Bowman, a Franciscan Sister of Perpetual Adoration who was a well-known African-American educator, evangelist and gospel singer, died in 1990 of cancer.

In the letter, Archbishop Lyke requested prayers "that I may continue to do my part" in work for justice.

"But I also ask your prayers and your labor for the sake of our country — for the land where we are born, where we grow up, where we raise our families and foster our friends, where we dream our best dreams and we realize our brightest achievements, where we seek to end our days in peace and contentment," said Archbishop Lyke.

"Let us ask God to bless our country and lead us all to a brighter day," he said.

Priest's Mother Dies At Age 102

WILLOW GROVE, Pa. — DeChantel Hickey Erb, mother of Father Vincent Erb, a retired priest of the diocese of Charlotte, died May 3 at her home in Willow Grove, Pa. She was 102 years old.

Mass of Christian Burial was celebrated May 7 at St. David Church in Willow Grove. Burial was at Holy Sepulchre Cemetery in Philadelphia.

In addition to Father Erb, she is survived by two daughters, Miss Marie Erb of Willow Grove and St. Joseph Sister Vincent dePaul of Philadelphia.

Expressions of sympathy may be sent to: Reverend Vincent I. Erb, Regency Park Towers, 1001 Easton Road, Willow Grove, PA 19090.

Father Erb served for 34 years as a priest of the Dioceses of Raleigh and Charlotte. He retired for heath reasons in 1984 while in residence at Immaculate Heart of Mary in High Point.

He had served as pastor at Sacred Heart in Brevard, St. John in Waynesville, St. Therese in Mooresville, St. Charles Borromeo in Morganton, St. Pius X (now St. Philip the Apostle) in Statesville, Holy Family in Mount Airy and St. Benedict in Greensboro as well as several parishes in the Diocese of Raleigh.

Catechists (From Page 3)

continue to make wrong choices in construction of the future," she said.

"We are called to be a people of hope with the human gifts of intelligence, will and love," she said. "We are empowered and called by the Spirit to use those gifts in construction of the future. As catechists we must not build a mental fortress."

Official

His Excellency, the Most Rev. John F. Donoghue, announces the following appointments in the Diocese of Charlotte:

Effective May 6, 1992

Rev. M. Joseph Kelleher from administrator to pastor of Our Lady of the Rosary Church, Lexington.

Effective June 13, 1992

Rev. J.T. Putnam, newly ordained, parochial vicar at St. Lucien Church, Spruce Pine, from June 13 - June 29; effective June 29, parochial vicar at Holy Family Church, Clemmons.

Effective June 15, 1992

Rev. Msgr. Thomas P. Burke from parochial administrator, Holy Spirit Church, Denver, to pastor, Our Lady of the Assumption Church, Charlotte.

Rev. John D. Hanic from pastor, Our Lady of the Assumption Church, Charlotte, to pastor, St. Joseph of the Hills Church, Eden.

Rev. Thomas D. Stott from pastor, St. Joseph of the Hills Church, Eden, to pastor, St. John Church, Waynesville.

Rev. John J. Tuller from pastor, St. Charles Borromeo Church, Morganton, to parochial administrator, Holy Spirit Church, Denver.

Rev. Kenneth L. Whittington from parochial vicar, St. Patrick Cathedral, to pastor, St. Charles Borromeo Church, Morganton.

Rev. James P. Cahill, pastor of St. Mary Church, Sylvia, appointed vicar of the Smoky Mountain Vicariate.

Effective June 29, 1992

Rev. Joseph W. Mack from parochial vicar, Holy Family Church, Clemmons, to parochial vicar, St. Gabriel Church, Charlotte.

Rev. Andrew J. Latsko, newly ordained, parochial vicar at St. Lucien Church, Sprice Pine from June 29 - Sept. 8; effective Sept. 8, parochial vicar, St. Patrick Cathedral, Charlotte.

Rev. Msgr. John J. McSweeney, VG
Chancellor

Comunidad Hispana
Comuniquémonos

Danzas folklóricas de Israel. Foto por P. SILL RUEDA

El Rey David y toda la casa de Israel iban danzando delante del arca de Yavé con todas sus fuerzas, con arpas, salterios, adufes, flautas y címbalos. (2 Sam. 6, 5-16)

Tierra Santa
La música y el baile entre los Judios

Por PADRE SILL RUEDA

Hoy como ayer la música es la misma, las danzas son las mismas, y el espiritu alegre de los Judios es el mismo. Nada de este entusiasmo ha cambiado a pesar de los años y a pesar de las derrotas y fracasos que el pueblo ha sufrido. Nada se ha alterado en el espiritu de los Judios en cuanto a la música y la interpretación de las danzas.

Ha cambiado mucho la forma de vida, las ciudades, las políticas. Se han incorporado nuevos instrumentos a la música, han aparecido nuevas canciones, pero el significado religioso y de culto que tienen los bailes judíos en nada se han alterado.

Para el pueblo Israelita todo tipo de danza tiene un valor explícito de alegría y optimismo y a la vez de comunicación con Dios, que lleva a cada uno de los que lo interpretan a participar del culto divino. Para los Judios cambia completamente el concepto profano del baile, que tienen algunos, para darle un valor más auténtico y realista en el sentido más completo de la palabra que transforma la danza en un rito.

En el Antiguo Testamento leemos en el segundo libro de Samuel, que el Rey David tocaba el arpa y bailaba frente al tabernáculo sagrado en el santo sanctorum con entusiasmo y devoción religiosa como lo hizo también cuando entro el arca de la alianza a Jerusalén.

De esta misma manera los Judíos de hoy, como los de la tierra prometida, llevan en sus venas el gozo de sus danzas y con ellas despiertan el entusiasmo entre los demás. Es contagioso ver a los jóvenes y mayores concentrados en sus bailes, al compás de la alegría de su música. Cada canción es un mensaje, es un poema, es una cadencia de notas que suenan en el pentagrama, no solo instrumental sino del alma de cada uno de ellos.

En el segundo libro de Samuel leemos también que hay que adorar al Señor con todo el cuerpo y el corazón, sin escatimar ningún movimiento corporal, balanceándose al escuchar la lectura o al hacer la oración y qué mejor oportunidad que a través del baile. En cada danza hay una expreción distinta y el Judío que recuerda la historia de su pueblo, va viviendo esa modalidad como demostración de sus orígenes, frente a toda circunstancia. Si no nace de lo profundo del ser y no se vive intimamente, no tiene sentido. Esto sobra decirlo entre los Judíos, cuando al escuchar ellos su música comienzan a bailar, con pasión contagiosa donde se encuentran.

Bailar es un carisma, bailar es un don y con el se puede como signo comunicarse con Dios.

Hoy el espiritu Judáico no es de tristeza, sino de optimismo por haber recuperado la tierra prometida, por conservar las costumbres de sus antepasados, por estar organizados como pueblo escogido por Dios y más aun por el amor a su religión, una de las más antiguas del mundo. Este mismo espiritu se ve reflejado e interpretado en su música y danzas folklóricas y en la manera de como cada uno de ellos la vive. La música y el baile en los Judíos es parte de su oración y culto a su único Dios, el Dios que los sacó de la esclavitud de Egipto y es el mismo Dios de sus antepasados, Abraham, Jacob, Moises y los Profetas.

'Una Nueva Evangelización'

Por MONSEÑOR JUAN LARREA HOLGUÍN
Arzobispo de Guayaquil Ecuador

Estamos viviendo el año en el que se conmemora el quinto centenario d comienzo de la Evangelización en América y con esta oportunidad resuena pa nosotros con mayor insistencia la palabra del Santo Padre, pidiéndonos "una Nue Evangelización".

Entendemos, siguiendo el pensamiento del Papa, que nuestro continente necesi un esfuerzo conjunto, de todos los fieles, para que la doctina católica sea mej conocida y asimilada, para que la fe influya profundamente en la vida e inspire l más variados actos de la existencia, para que se forme más perfectamente comunidad en la caridad. Estos objetivos: Doctrina, vida cristiana, caridad, conseguirán si ponemos en práctica los grandes medios sobrenaturales: La oració los sacramentos y las buenas obras.

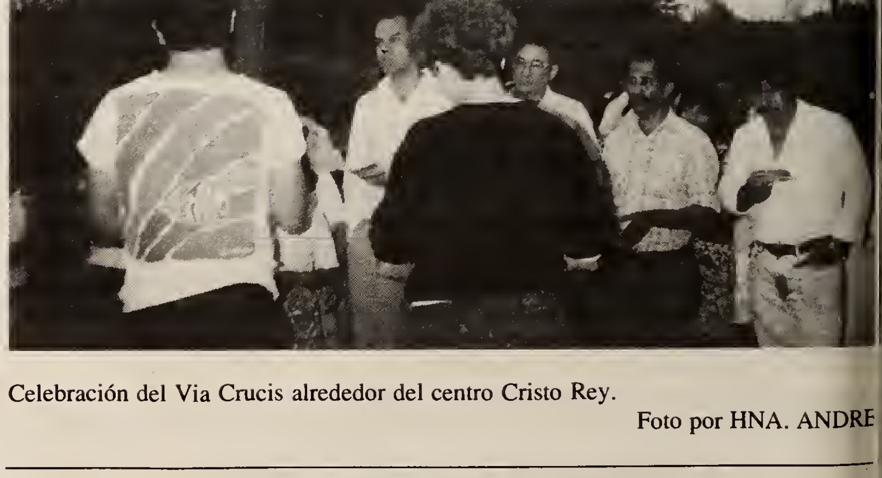
Todo ello requiere actualizar las motivaciones religiosas que nos llevan corresponder a la gracia de Dios, a ser dóciles al influjo del Espiritu Santo. Ent dichas motivaciones, ninguna como la sincera devoción a la Madre de Dios y Mad nuestra, la Virgen María. No solo porque en el pueblo cristiano existe una raigamb profunda de devoción mariana, sino porque objetivamente, Cristo quiso asociar su Madre de manera muy especial e íntima a la obra redentora.

Si nos empeñamos por difundir en el pueblo de Dios, el sólido conocimiento la doctrina católica sobre la Virgen María, habremos puesto una base firmísima pa la "Nueva Evangelización".

Para esta obra de doctrina contamos con los luminosos documentos de l últimos Pontífices, que debemos releer, meditar y explicar a nuestros herman Igualmente fomentando el amor a María, contribuiremos a enderezar las costumbr a limpiar las vidas, a enfervorizar los corazones para el amor de Dios.

Asi, pues se ha de evitar cualquier actitud que no esté inspirada en la fe y q no lleve a la caridad vivida con obras. Las meras manifestaciones externas religiosidad, pierden valor si no están penetradas de las grandes virtudes teologal Examinemos, por tanto, esas expresiones exteriores y procuremos que se manteng dentro de los límites del decoro, de la moderación y muy lejos de lo que pudie parecer superstición o fanatismo. Tenemos un gran número de prácticas piados excelentes, que pueden y deben ser empleadas con la máxima devoción, tales con el rezo y meditación del Santo Rosario, o del "Angelus", las procesiones peregrinaciones o visitas a santuarios de la Virgen y muchas otras. Que se medi sobre la respuesta de María a la gracia divina, que se la invoque asiduamente; q sea realmente ella, "la Estrella de la Nueva Evangelización".

Via Crucis...



Celebración del Via Crucis alrededor del centro Cristo Rey.

Foto por HNA. ANDRE

Noticias Locales

Retiro de Matrimonios

El Padre José Waters esta invitando para un Retiro de Matrimonios que tendrá lugar en el Centro de Conferencias Católico de Hickory N.C. los días 30 y 31 de mayo del presente año, con la participación de Angel e Iris Rivera, Ministros Pastorales de la Diócesis de Orlando.

El costo por pareja será de $ 64,00 dólares que incluye cuarto y comidas, pero si alguna pareja desea ir y no tiene suficiente recursos económicos, puede llamar al Padre José Waters al número 1-704- 632-8009 o a la Hermana Pilar Dalmau al CCH al número 335-1281, para arreglar con ellos la participación.

Día de recreo para Familias Hispanas

El CCH con la dirección de Arlid Barrera esta invitando a un día de descanso en el parque Frank Liske a las afueras de Charlotte, para el día 31 de mayo del presente año, con la celebración de la Santa Misa en español y jueg para los niños. La Misa comenzará a 12 y 30 y después de esta será el almue que cada uno haya llevado p compartir. Para más información llan a Arlid Barrera al número 523-1279 CCH al 335-1281. Se pide colaboración de $ 3,00 dólares adultos.

Clinic Blockade Bill Produces Conflicting Testimony At Hearing

WASHINGTON (CNS) — A
oman's tearful testimony about a three-
y wait in a hot car last summer at an
ortion clinic being blockaded by Op-
ation Rescue was disputed by the
ganization's director during a House
bcommittee hearing.

After three women related their ex-
riences at clinics that were blocked by
ortion protesters, the Rev. Keith Tucci,
rector of Operation Rescue National,
ld members of the House Judiciary
bcommittee on Crime and Criminal
stice he never saw the sorts of harass-
ent one woman said she was subjected
outside the Wichita, Kan., clinic.

The subcommittee is considering
gislation that would make it a federal
me to blockade an abortion clinic.
pporters say federal intervention is
cessary to keep the clinics in business
cause local law enforcement is insuf-
ient. Opponents say state laws against
spass and harassment already protect
sinesses and that such a bill would
minalize civil disobedience.

Tucci warned that if such a bill is
ssed, efforts to block abortion clinics
uld escalate.

At the May 6 hearing, a woman
ntified as Sylvia Doe said she waited
three 100-degree days in a car out-
le the Wichita clinic while abortion
otesters swarmed the vehicle, "vio-
tly yelling and screaming offensive,
gusting slurs at us" before she was
owed indoors.

Doe, who said she was Catholic and
eagerly awaited the birth of her
ld, testified that doctors told her the
y would have to be put on a life
port system at birth to await a heart
nsplant, which had about a 1 in 400
ance of success under the best pos-
le conditions.

"I felt I would never be able to live
th myself if I knew I was responsible
this baby's short life of suffering and
n," Doe said of her decision to have
abortion.

She said she drove to Kansas from her home in Virginia because the developing baby's heart defect was not discovered until she was in the third trimester of pregnancy. Only a handful of physicians in the country perform third-trimester abortions.

Later in the hearing, Tucci told subcommittee chairman Charles E. Schumer, D-N.Y., he never saw the sort of incident Doe related during the eight weeks he participated in the Operation Rescue blockades in Wichita.

"I was there every day and I never saw her," Tucci said when asked what he thought of Doe's experience.

"Do you think she was lying about what happened?" asked Schumer.

"Yes," Tucci replied.

Another witness told of being kept from a pre-natal appointment with her Michigan physician by Operation Rescue participants who blocked the way to his office and ignored her explanations that she was seeking care for a pregnancy she intended to carry through.

Also testifying in favor of the bill were the administrator of a family planning and abortion clinic; the Manassas, Va., chief of police; a Milwaukee physician; a University of Chicago law professor; and a Washington attorney who has obtained several injunctions prohibiting blockades of clinics.

Joining Tucci in opposing the bill were the director of the Pro-Life Action League; a Texas sheriff who has said he would not stop abortion clinic blockades in his jurisdiction; and Michael Bray, the Bowie, Md., man whose case against the Alexandria Women's Health Clinic is being considered by the Supreme Court this term. The clinic seeks to use the 1871 Ku Klux Klan act to prevent blockades as a violation of interstate commerce rights.

The bill being considered would authorize federal marshals to break upbloackades of abortion clinics. Conviction would carry a three-year prison sentence and a fine of up to $250,000.

Apoyando las cualidades de los jovenes

Por OBISPO JOHN F. DONOGHUE

He viajado mucho durante este mes, como lo hice el mes pasado. No me estoy quejando de ello. Mi horario de Confirmaciones anuales, es la excusa perfecta para salir de mi oficina y viajar por las autopistas en esta época preciosa de primavera en la zona de Piedmont y el occidente de Carolina del Norte.

Hace algun tiempo tenía la ayuda del Sr.Obispo retirado Michael Begley, quien con su presencia hacia más fácil mi horario y llevaba sabiduría y alegría a las ceremonias de las Confirmaciones, pero en esta primavera por motivos de salud no ha podido salir. Por lo tanto le ha pedido el favor a los Vicarios Generales, Monseñor John McSweeney y Monseñor Joseph Showfety para que lo remplacen en el programa de las Confirmaciones, el cual también yo he aprobado.

En este programa agitado de las Confirmaciones, puedo decir que encontrarme con todos estos jovenes es siempre una alegría y satisfacción. Estoy muy impresionado con sus energías y entusiasmos para ser parte integral de la Iglesia Católica y también un instumento vital de evangelización para nuestros cristianos en la fe.

Yo aplaudo estos candidatos en sus compromisos y esfuerzos para prepararsen para este Sacramento. Antes de su Confirmación ellos han tenido varias semanas de preparación para discutir el significado y el fin de este Sacramento. Los candidatos participan en actividades que significan comprometerse más a servir en la Iglesia. Como parte de esa actividad he recibido cartas de cada uno de ellos, descibiendo sus proyectos e intenciones con relación a su vida de fe. Los proyectos y actividades descritos en esas cartas son muy alentadores e importantes. Estos jovenes han visitado ancianatos, ayudado en las parroquias durante sus eventos y proyectos. Muchos han ayudado como ministros y lectores durante la misa y lo más importante es que han hecho este trabajo con la ayuda de los comités de las parroquias, que espero sigan animándolos a participar.

Hay mucho que decir de una parroquia que apoya y nutre la participación de sus miembros jovenes. El verdadero espiritu de comunidad se siente cuando cada miembro es parte vital de esa comunidad. Invitar a los candidatos que van a ser confirmados a experimentar el sentido de ministros, es una oportunidad muy importante para la parroquia mantener a los jovenes unidos. También es una oportunidad para que los jovenes experimenten que significa ser parte viva del cuerpo de Cristo y como pueden responder al amor de Dios en nuestros días. La fe crece mejor cuando se practica.

Para todos los candidatos a la Confirmación, le pido a Dios que los bendiga con muchos años de servicio a la Iglesia. ! Felicitaciones !

Members of the first class to complete the diocesan Lay Ministry Training Program gather with Bishop Donoghue at St. Charles Borromeo Church in Morganton May 9 for their graduation. (Another picture on Page 16) Photo by CAROL HAZARD

DESCUBRE La Fe

25. ¿QUÉ ES LA CURIA DIOCESANA (A VECES LLAMADA "CANCILLERÍA")?

El obispo establece ciertas oficinas y ministerios para ayudar a cumplir sus responsabilidades. Cada oficina o ministerio se relaciona con el obispo como jefe de maestros, sacerdote y gobernador de la Iglesia local. Las personas nombradas ayudan al obispo a llevar a cabo la enseñanza universal y local, las leyes y prácticas de la Iglesia Católica.

La ley de la Iglesia requiere el establecimiento de algunos ministerios y oficinas. La mayor parte son el resultado de los deseos de la Iglesia local de responder a las necesidades específicas de la gente de la diócesis y de la comunidad en la que está ubicada.

Los representantes del obispo señalan la vibrante naturaleza de la Iglesia. Ellos demuestran que Jesús habita en la Iglesia local mediante el poder del Espíritu Santo. Él es el que dirige la Iglesia local en su misión de llevar esta area al Reino de Dios.

Lay (From Page 1)

Guzynski of Greensboro. "It's knowing where we have been, where we are and where we are going."

Said Connie Mitchell who traveled from Asheville with three people to attend sessions in Maggie Valley, "We never left a session without being full of discussion and talking the whole way back. The program is spiritually and intellectually stimulating. It introduces you to areas I always thought were off limits to lay people." They explored, for example, the sacraments and "why they are the way they are," she said.

By studying the faith in depth, Ronald Steinkamp of Thomasville said he developed a greater trust in the Church. His trust grew, for example, by learning about the role of the magisterium and the teaching authority.

"I've encouraged several people to take the program," he said. "There's a lot of fellowship and networking of Christians from across the diocese."

How the program will play out in their individual ministries is yet to be determined. However, it's unlikely that graduates will become or revert to, as graduate Chuck Cown of Brevard said, "pew potatoes."

The next class will start in the fall. Applications are accepted through the Office of Lay Ministry, 1621 Dilworth Rd. East, Charlotte 28203.

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Diocesan News Briefs

Confirmation Celebration

KING — Good Shepherd Church on Kirby Road invites all its Catholic neighbors to attend the sacrament of confirmation celebrated by Bishop John F. Donoghue May 22 at 7:30 p.m. A reception for the bishop and newly confirmed will follow the Mass. For more information, call Jesuit Father Larry Hunt at (919) 725-9200.

Secular Franciscan Inquiry Session

CHARLOTTE — The St. Maximilian Kolbe Fraternity is having a Secular Franciscan Order inquiry session Sunday, May 17 at 2 p.m., at St. John Neumann Church in the council room.

The session is open to anyone interested in learning more about the Secular Franciscan Order. For more information, call Conventual Franciscan Father Richard Bellow or Jennye Taylor Johnson at St. John Neumann Church, (704) 536-6520.

Hope Du Jour

CLEMMONS — Eat out Tuesday, May 19, and help feed the hungry.

Clemmons area restaurants have agreed to donate 10 percent of income earned on May 19 to Crisis Control Ministry. Oyster Bay Seafood Restaurant and Giselle's, both owned by parishioners of Holy Family Church, are among the restaurants participating.

For more informaiton, call Crisis Control at (919) 724-7875.

Inner Healing Retreat

HICKORY — A retreat designed to open processes that lead to inner healing of the child within is June 25-28 at the Catholic Conference Center.

The theme centers on life patterns that need God's healing touch. Time will be set aside for teachings, reflections, guided meditations, small group sharing, music and prayer. Directors are Father Richard Farwell and Bobbie May.

Cost, which includes meals, is $135.50 for the three-night stay in a double occupancy room or $151.50 for a single occupancy room. To register, send name, address and $20 deposit before June 10 to St. Dorothy Church, Route 1 Box 460-C, Lincolnton, N.C. 28092. The check should be payable to St. Dorothy.

For more information, call Bobbie May, (704) 327-8692.

Pro-life Chain

Spruce Pine — The Youth Group of St. Lucien Church, together with the youth of other community churches, will participate in a Life Chain, a silent pro-life demonstration Sunday, May 17 from 2 p.m. - 3 p.m.

The human chain will form at the intersections of Routes 19 and 226 in Spruce Pine. The public is invited to take part in the peaceful, anti-abortion demonstration.

College Living

Rising high school juniors and seniors are invited to sign up for "An Experience in College Living" at The Catholic University of America in Washington. Session I is July 19-25; Session II is July 26-Aug. 1.

The sessions center on helping students identify academic interests. For more information, contact College Focus Weeks, School of Arts and Sciences, 107 McMahon Hall, The Catholic University of America, Washington D.C. 20064. Or call Dr. Glen Johnson at (202) 319-5114.

A separate "Engineering 2000" program for students interested in engineering is July 12-17 at The Catholic University of America. For more information, contact the School of Engineering and Architecture, Room 131, Pangborn Hall, Washington 20064. Or call (202) 319-5177.

Project Graduation '92

WINSTON-SALEM — An all-night alcohol/drug free celebration for all community high school seniors and their guests is June 4 from 8 p.m. - 4 a.m. For more information, call Mary Reese at (919) 724-7339.

OWLS

CHARLOTTE — The St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) is meeting Wednesday, May 20 from 11 a.m. - 1 p.m. in the parish fellowship hall. Bring a bag lunch, dessert and beverage will be provided. The OWLS is open to anyone 50 and older. For more information, call Larry Guethlein at (704) 523-3449.

Roller Skating Outing

CHARLOTTE — Charlotte-area Catholic young adults, those in their 20s and 30s, are taking refugee children roller skating Saturday, June 7. For more information, call Pam Newton, diocesan director of Young Adult Ministry, by May 22 at (704) 377-6871.

Upcoming Diocesan Events

May 17 Breakfast Party for
1st Communicants & families
St. Margaret Mary
Swannanoa, 10:00 am
Mary Priest (704) 298-5750
Linda Hines (704) 298-7772

May 17 Neophyte Mass
Our Lady of Grace
Greensboro, 3:00 pm
John Daleiden (919) 274-0415

May 22 - 24 Renewal Program
for Vietnamese Apostolate
Our Lady of Consolation
Time - TBA
Sister Cecilia Tong, ACJ
(704) 333-5029

May 24 Marian Procession
with 1st Communion Children
Our Lady of Consolation, 5:00 pm
Sister Cecilia Tong, ACJ
(704) 333-5029

A Special Moment To Share...

Father William Evans, pastor of St., Margaret Parish in Maggie Valley, shares a spe moment with (l-r) Ryan Smrz, Megan Smrz and Matteo Rocco LaMuraglia who rece received their First Communion.

AIDS Response

CHARLOTTE — Anyone interested in assisting with AIDS education and awareness or in forming a parish ministry is invited to call St. Joseph Sister Judy Monahan, pastoral associate at St. Ann, at (704) 521-9589.

CRISM Picnic

HICKORY — A CRISM picnic, a full day of activities for Catholics 50 and older, is May 27 at the Catholic Conference Center from 10 a.m. - 4 p.m.

The picnic includes a box lunch, bingo, a drawing, cooking demonstration, slide presentations and a display table for sharing talents and creativity. Representatives from the Catholic Bookstore, the AARP and Elder Hostel will be present.

For more information, call Rachel Greene at (704) 331-1720.

Surviving Parents

CHARLOTTE — A day of prayer and reflection for parents who have lost children to death is scheduled for June 6 at St. John Neumann Church in the parish hall from 9 a.m. - 2 p.m. For more information, call Cindy Cook at (704) 535-4197.

Permanent Diaconate Formation

BELMONT — Men who will complete their second year of the Lay Ministry Program this spring and who are interested in the permanent diaconate may apply for the new formation program. All requests should be made to Msgr. Anthony Kovacic, Queen of the Apostles Church, 503 N. Main St., Belmont, N.C. 28012. Or call (704) 825-5277.

Spaghetti Dinner

THOMASVILLE — Our Lady the Highways spaghetti dinner is Sat day, May 23 from 4 p.m. to 6 p.m. Sunday, May 24 from noon to 3 p Cost is $2 for children ages 6-12, $3 for 13 and older, $3 for senior citize The dinner is free for children 5 younger.

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefera black and white, also are welco Please submit news releases and pho at least 10 days before date of publi tion.*

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World and National Briefs

o More 'This is' After cripture Readings

WASHINGTON (CNS) — With 'atican approval, U.S. bishops may ɔw have parishes drop the words "this " in the acclamations following the cripture readings at Mass. As dioceses dopt the change, readers will say only The word of the Lord" after each of the rst two readings, and "The Gospel of ıe Lord" after a reading from one of the ospels. In a decree announcing the ıange in U.S. liturgical practice, Arch-ıshop Daniel E. Pilarczyk of Cincin-ıati said it will become mandatory na-ɔnwide next Feb. 28 but may be adopted cally any time before that. He issued e decree as president of the National onference of Catholic Bishops in a ɔtice to the bishops dated March 25.

lorida Diocese Collecting Food ɔr Russian Namesake City

ST. PETERSBURG, Fla. (CNS) — iting its "special responsibility to help namesake city in a strife-torn coun-y," diocesan Catholic Charities in St. ːtersburg has begun a campaign to nd food to the only Catholic church ɔerating in St. Petersburg, Russia. Less an a year ago, the Russian city was ıown as Leningrad and Russia was ırt of the Soviet Union. But with the ll of communism, Russia and other rmer republics of the Soviet Union ve become independent and the people Leningrad decided to take back their y's former name. Franciscan Father nuarius Izzo, an American, is on the ıff of Our Lady of Lourdes Church in . Petersburg, Russia. In a letter to Pat ırmer, director of Catholic Charities' fice of Social Justice and Peace, Fa-ːr Izzo described his parishioners' ed for food and the needs of those ing in surrounding communities ıere he and another Franciscan hope establish churches.

iest Sees Latin Bishops Finding greement On Liberation Theology

NEW YORK (CNS) — A U.S. Je-it said documents prepared for a fall ːeting of CELAM, the Latin Ameri-n bishops' council, show agreement th some key points made by libera-n theologians. Jesuit Father Arthur F. McGovern, author of *Liberation Theology and Its Critics,* said the bishops probably wanted to "push liberation theology out of the limelight" and keep it from getting the attention it received during CELAM meetings at Medellin, Colombia, in 1968 and Puebla, Mexico, in 1979. Nonetheless, he said, preparatory documents for the upcoming sessions in Santo Domingo, Dominican Republic, call for efforts to meet basic needs of the poor and ensure participation of the poor in society. These, he said, are key points repeatedly emphasized by liberation theologians when they advocate socialism.

Cardinal Calls For Christians, Jews To Restore Moral Leadership

BALTIMORE (CNS) — Cardinal Joseph L. Bernardin of Chicago called May 4 for a revival of Christian and Jewish moral leadership in the world. The alternative is "a new secular absolutism" in which another Nazi-like totalitarianism could emerge, he said in Baltimore during an international consultation of Catholics and Jews. He told the international dialogue group, which has focused primarily on internal questions of Catholic-Jewish relations for many years, that internal issues "surely need to be pursued," but "we should never make them the exclusive agenda of our discussions and actions."

Operation Rescue Ends Buffalo Protests; Opinions Mixed On Results

BUFFALO, N.Y. (CNS) — The "Spring of Life" rescue in Buffalo officially ended May 3 with mixed opinions on its results. Pro-life activists said 12 women told them the protests had changed their minds about having abortions. Abortion rights activists disputed that claim, however, noting that Buffalo-area abortion clinics remained open throughout the two-week campaign. At least 597 pro-life protesters were arrested. Eighteen abortion rights activists also were arrested, mostly on charges of assaulting pro-life demonstrators. Buffalo-area pro-life activists vowed to continue their campaign on a smaller scale for the indefinite future. And abortion rights activists say they will be ready to counter those efforts.

New L.A. Police Chief Urged To Put Hispanics In Leadership Posts

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles has urged the new Los Angeles police chief to appoint Hispanic police officers to top level police leadership positions. "Given the large number and percentage of Spanish-speaking peoples living throughout the city and county of Los Angeles, I would hope that very soon you would appoint as a deputy or assistant chief one or more of our fine Hispanic officers," Cardinal Mahony said in a letter to Los Angeles Police Chief-designate Willie L. Williams.

Biblical Scholarship Becoming More Varied, Vatican Official Says

VATICAN CITY (CNS) — Biblical scholarship is moving away from a scientific approach and developing multiple methods of interpreting Scripture which highlight its pastoral meaning, a Vatican official said. These methods include studying the Bible as literature and understanding the rhetorical techniques used, said Jesuit Father Albert Vanhoye, secretary of the Pontifical Biblical Commission, in a May 5 Vatican Radio interview. Scholars are also examining new insights into the Scriptures provided by liberation theologians and feminists, he added.

Rare Interfaith Service Follows Holy Site Vandalism

VATICAN CITY (CNS) — In a rare ecumenical ceremony, four Christian leaders reconsecrated Jerusalem's Church of the Holy Sepulcher two days after it was vandalized. The Latin-rite Catholic, Greek Orthodox and Armenian patriarchs of Jerusalem along with the Franciscan custodian of the Holy Land led the May 4 procession from the Orthodox headquarters to the ecumenical service at the church which, according to tradition, marks Jesus' burial place. Two days earlier, a man who Israeli police described as an "eccentric" English-speaking tourist in his 30s and a female companion were arrested after the church was vandalized. The joint prayer service reconsecrating the shrine marked only the second time in three years that the four Christian leaders have led a public prayer together, reported *Avvenire,* an Italian Catholic newspaper.

Vatican, Libya Hold High-level Meeting

VATICAN CITY (CNS) — The Vatican and Libya held a rare high-level meeting on mutual relations and the U.N. embargo against Libya in which a Vatican official urged peaceful resolution of international disputes based on law. The May 2 meeting between Archbishop Jean-Louis Tauran, head of the Vatican Secretariat of State's section for relations with states, and Libyan Foreign Minster Ibrahim al Bichari followed the imposition in April of United Nations sanctions on the North African nation. Libya has refused to turn six suspected terrorists over for trial. Joaquin Navarro-Valls, the Vatican spokesman, said the meeting at the Vatican was held at the foreign minister's request. The Vatican and Libya do not have diplomatic relations.

Official Urges Peaceful Catholic, Orthodox Evangelization

VATICAN CITY (CNS) — A Vatican official said Catholic and Orthodox evangelization programs should coexist peacefully even if the two churches cannot work together. Cardinal Achille Silvestrini, who has headed the Vatican Congregation for Eastern-rite Churches since July 1991, said it will be impossible for Catholics and Orthodox to meet their obligation to announce salvation if they are involved in a "conflictual evangelization." Two of the bigger Eastern-rite churches, the Ukrainian and Romanian, were outlawed by communist governments in the 1940s. Their property was confiscated by the state or turned over to the Orthodox churches.

Pope Urges Western Investment In Eastern Europe

PORDENONE, Italy (CNS)—Pope John Paul II encouraged Western investment in Eastern Europe, saying it would help establish a labor-management ethic based on human rights. Western investments are a concrete sign of solidarity "for the poorest and the weakest," he said to workers and managers who returned to their factory on their day off to hear him talk. "At the moment in which the frontiers of Europe are opening, it has become important to promote through every means a profession ethics which respects human rights and is capable of realizing a fraternal and intense collaboration among peoples," he said. The pope spoke at a factory in Pordenone on May 1, Italian Labor Day and a national holiday.

Pope To Crisscross Angola On Seven-Day Trip

VATICAN CITY (CNS) — Pope John Paul II will crisscross Angola June 4-10 to meet with the Church's workforce and the country's civil authorities, the sick and wounded, and young people. On a day trip to the nearby island nation of Sao Tome and Principe June 6, the pope will celebrate Mass and greet the small Muslim community there. The Vatican released the complete schedule of the pope's trip May 5. It will be his first pastoral visit to the two countries and his ninth papal trip to Africa.

DISCOVER the faith

25. WHAT IS THE DIOCESAN CURIA (SOMETIMES REFERRED TO AS "CHANCERY")?

The bishop establishes certain offices and ministries to help fulfill his responsibilities. Each office or ministry relates to the bishop's role as chief teacher, priest and governor of the local Church. The persons appointed help the bishop carry out the universal and local teachings, laws and practices of the Catholic Church.

Church law requires the establishment of some positions and offices. Most, though, are the result of the local Church's desire to respond to the specific needs of the people of the diocese and community in which it is located.

The various representatives of the bishop point to the vibrant nature of the Church. They show that Jesus dwells in the local Church through the power of the Holy Spirit. He is the one leading the local Church in its mission to claim the area for the Kingdom of God.

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Monroe Parishioners Celebrate Jubilees of Parish, Priest

By MARION CARDOZA

MONROE — It was a week for rejoicing at Our Lady of Lourdes Church in Monroe.

The congregation celebrated its 50th Jubilee anniversary Sunday, May 10. It also joined together Wednesday, May 6 to honor parochial vicar, Spiritan Father John McAndrew, on the 25th anniversary of his ordination.

The Jubilee celebration was kicked off with a banquet at the Monroe Country Club Saturday evening May 9. More than 100 parishioners, priests and guests attended.

Our
Lady
Of
Lourdes

Linda Brown, president of the Ladies' Guild at Our Lady of Lourdes, carries a banner during the parish jubilee procession.
Photo by MARIAN CARDOZA

Sunday morning, Bishop John F. Donoghue celebrated an outdoor Mass. Spiritan Father Ed Vilkauskas, pastor of Our Lady of Lourdes, Father McAndrew and eight visiting priests were concelebrants.

The priests came from near and far to share in the joyous occasion, said Father Vilkauskas. Among them was Father Norman Bevan, provincial superior of the Eastern Province of the Holy Ghost Fathers (Spiritans).

About 650 people of the 1,000-member parish attended as well as many friends and neighbors. A catered luncheon was served following Mass.

The Mass was preceded by a Knights of Columbus processional, announced by a drum roll. The Fourth Degree procession was led by Joseph Hunt, commander of Honor Guard, and George Getter of Assembly 780 in Charlotte.

Banners were carried by Newton Wesley, president of the Men's Club, Lynda Brown, president of the Ladies Guild, and Dolores Lavelle, who represented the senior members of the parish. This group participated in a May crowning ceremony after the Mass.

A former parishioner of the church, Father Edmond Kirsch of Murphy, N.C., who studied for the priesthood after the death of his wife and was ordained four years ago at age 65, delivered the homily.

Since the Jubilee fell on Mother's Day, Father Kirsch extended a greeting to all mothers in attendance. Among them was Wanda Vilkauskas, Father Vilkaukas' mother, who came to Monroe with her husband, Vincent, from New Jersey to celebrate both occasions with their son.

Father Kirsch referred to the Biblical passage, which outlines the Jubilee festival marked by the Israelites every 50 years. A ram's horn was to be blown on the Day of Atonement to proclaim and announce the beginning of "a year of happiness," a year when all debts were forgiven and the people as well as the land rested.

No ram's horn was blown on this day. However, debts were rested.

Father Vilkauskas announced that an anonymous donor had cancelled the remaining debt owed on what parishioners call "God's little acre," a $30,000 piece of land next to the church that was purchased for future expansions. The amount of the donation was approximately $1,500.

Father Vilkauskas thanked the members of the congregation who had worked long and hard to bring about the happy jubilation. He also expressed his appreciation to parishioners, referring to them as the "center and heart of the parish." "You are Our Lady of Lourdes parish," he said.

In closing, Bishop Donoghue said, "Faith will continue to flourish in this community. As we work hard with our neighbors who also love Christ, we will continue to bring Christ to this area."

Marion Cardoza is a parishioner at Our Lady of Lourdes.

Lay Ministry Training...

Mercy Sister Mary Timothy Warren chats with lay ministry graduate Chuck Cowan of Brevard at recent graduation ceremonies for the first class in the Lay Ministry Training Program. (See story on Page 1). Photo by CAROL HAZARD

The Play's The Thing...

Nettie Fowlers SPA

Cast members from Charlotte Catholic High School's annual spring musical take cente stage during the production of "Carrousel." Photo by JOANN KEANE

Vatican Newspaper Calls L.A. Riots 'Human Earthquake'

VATICAN CITY (CNS) — The Los Angeles riots were a "human earthquake" that left behind physical and moral devastation as well as serious questions about U.S. society, the Vatican newspaper said.

Fortunately, there are hopeful signs that people there are ready to rebuild and reconcile — an example of what is "great" about the United States, said the newspaper, *L'Osservatore Romano*.

The front-page editorial May 10 was the Vatican's first detailed commentary on the riots, which left 58 people dead, thousands injured and entire neighborhoods destroyed. The violence was sparked when an all-white jury acquitted four white policemen in the beating of Rodney King, a black man.

For those who had seen the videotape of King's beating, the verdict was "clearly unjust," the newspaper said.

The two days of rioting that followed were an explosion of retaliation, a chaotic collective violence that left "devastated souls" and alarming questions, it said.

"The questions about the causes involve elements that are inextricably tied together: the 'society of gratification' and the society of unemployment and discrimination; 100 ethnic groups in precarious coexistence — not only blacks and whites; polished yuppie elites and thousands of youths divided into armed urban gangs," it said.

"In the background is the dark po tential of violence, drugs and existentia discouragement," it said.

The fact that such violence can oc cur in "mythical California" shows tha "the evils of our age are not confined t a specific part of the world," the edito rial said. In this sense, it said, one ca say that the Third World exists even i California.

"Abandoned behind the most ad vanced frontiers of technical and eco nomic progress are pockets of irratio nality and inhumanity," it said.

The events in Los Angeles revea how surprisingly fragile civilization re ally is, it said.

"If we don't give each other a hand we can drown even in waters that seeme safe," it said.

Now that the "cyclone" of violenc is over in Los Angeles, the editoria said, there are signs that the city i experiencing "an examination of con science, a need for recomposition, desire to sing the hymn of reconcilia tion."

"That great country across the At lantic has always distinguished itself b the courage to begin or to begin ane when faced with new tasks," it said.

This kind of courage will be neede to face similar problems all over th world, which are becoming more evi dent today, it added.

Trappist Priest Says Prayer Should Be Refreshing, Not A Job

LA CROSSE, Wis. (CNS)—Rather than finding prayer refreshing, most people make a job of it, according to a well-known Trappist priest and expert on monasticism.

The expert, Father M. Basil Pennington, says that's not what Jesus intended when he said: "Come to me all you who labor and are heavily burdened, and I will refresh you."

Father Pennington, who gives workshops about a method of prayer called "centering prayer," made the comments in an interview with the *Times Review*, newspaper of the Diocese of La Crosse.

Centering prayer is "very simple. It can be used by anyone who wants to be with God, to experience his love and presence," said Father Pennington.

According to the priest, the first step in centering prayer involves settling one's self down, usually in a seate position with one's eyes closed becaus "we use a lot of psychic energy in se ing."

"Once we are settled, we turn o attention to the Lord present within us.. In love we turn ourselves over to hi For these 20 minutes we are all his," said.

Father Pennington suggests use what he calls "a love word, a pray word." A matter of personal choice, th word might be a favorite name for Go such as Lord, Jesus, Father Love, "wha ever is meaningful for us."

If a person is distracted, he said, th selected word "brings you back to t center."

After 20 minutes or so the prayer ended gently, perhaps by saying t Lord's Prayer slowly.

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NEWS & HERALD

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New Catholics Welcomed...

3ishop John F. Donoghue chats with neophyte Susan Brewer (c) and Carol Cook, RCIA team nember at St. Paul the Apostle, at a reception following the Greensboro Neophyte Mass. (See story n Page 16)

Photo by CAROL HAZARD

Catholic Journalists Discuss Wide Range Of Issues At CPA Convention

MILWAUKEE (CNS) — Catholic ournalists struggled with press freedom, ensorship and meeting the needs of their ubscribers for three days in Milwaukee in nid-May.

The occasion was the annual national onvention of the Catholic Press Association May 13-15, and this year's meeting rought more than the usual hallway conersations about relations with bishops and redibility among readers.

At a general session on the convention's ıst day, convention delegates discussed the 5-page first draft of a "white paper" on ensorship, freedom and responsibility in ie Catholic press.

Earlier they were reminded that Catho- press credibility depends on whether ey can "express the truth as we know it."

"Readers should not fear that we are anting our words for the sake of the hurch's or Church people's reputations or ıblic relations," said Barbara Beckwith, PA president and managing editor of *St. nthony Messenger* magazine.

The editor of a German monthly family agazine, speaking at the convention's ening banquet, said in his country there is ore freedom and less censorship in the tholic press than in the secular media.

The editor, Ferdinand Oertel, also sugsted that bishops not be publishers of atholic papers but owners, with others king the titles of publisher and editor. ıch a system would stop people from aming a bishop for publishing a given ticle and shift the responsibility to Catho- journalists.

Two days later, at the session devoted the white paper, Catholic journalists ofed a variety of definitions of censorship d said fellow editors whose editorial desions endanger their jobs need to be suprted.

"The best thing this association can do be in solidarity with the editor standing one," said Moises Sandoval, editor at ge of *Maryknoll* magazine.

Father John T. Catoir, publisher for ıe Christophers and a former CPA president, said the role of the association is to "be of support to the editor under siege, not to go to war with the bishops at large."

Robert Zyskowski, chairman of the CPA committee writing the white paper and editor of the *Catholic Bulletin* in St. Paul, Minn., said it was not a document intended to be shoved in the face of bishops but rather was intended as a "practical tool that can be used to improve communications in our Church."

He said among questions the committee explored in writing the paper were: "How does the Catholic periodical serve the Church? Does a house organ serve the Church? Does being a cheerleader serve the Church?"

Several bishops also addressed the convention.

At a Mass on the opening day of the convention Bishop Raymond J. Boland of Birmingham, Ala., said the task facing the Catholic press is to discover areas where it can not only "hold its own but remain absolutely essential" in the face of increasing Church use of other communications technologies, such as television.

One way the Catholic press can be essential is in reducing confusion among Catholics on authentic Church teaching, said Bishop Boland, who, as chairman of the U.S. bishops' Committee on Communications, is honorary president of the CPA.

He said controversies and dissent create news and they must be reported, but readers also need the "authoritative teaching of the Church against which divergent opinions can be judged."

Archbishop John P. Foley, the Vatican's top communications official, said at a breakfast session that "intelligent, informed, responsible dialogue" in Catholic publications is healthy.

"The Catholic press has the potential to deepen Catholic faith, to intensify the bonds of Catholic community, to unify concerted Catholic effort and to provide a forum for intelligent and responsible dialogue among

See CPA, Page 2

St. Mary Parish, Shelby, Schedules Double Celebration This Weekend

By CAROL HAZARD
Associate Editor

MSGR. WILLIAM G. WELLEIN

SHELBY — St. Mary is planning a double celebration this week.

Msgr. William G. Wellein, pastor of St. Mary, celebrates his 40th anniversary as a priest Friday, May 22. The Holy Sacrifice of the Eucharist will be celebrated at 5:30 p.m, followed by a reception and dinner beginning at 7:15 p.m. in the parish hall.

On Sunday, May 24 at 4 p.m., Bishop John F. Donoghue will consecrate the newly completed St. Mary Church. Construction on the $859,000 church was started the day after Pentecost in May 1991.

The 7,400-square-foot brick church is in the form of a cross with cloistered walkways on either side of the front entrance. The congregation faces east toward Calvary and Jerusalem and no pew is more than 13 pews from the altar. Consequently, 75 percent of the congregation can see everybody gathered around the altar.

The style is traditional with a contemporary look, says Msgr. Wellein. High on the list of priorites was to give the building a Catholic identity inside and out, he said. The use of cloistered walkways and arches help achieve the effect, giving it a monastic look, he said.

The dedication will be followed by a reception in the parish hall. The parish hall was used as a multi-purpose building that served for 25 years as the old church.

Msgr. Wellein has been pastor of the Shelby parish and Christ the King Mission in Kings Mountain since 1984. He became a monsignor in February 1982.

Ordained for the Diocese of Raleigh May 22, 1952 at age 25, Msgr. Wellein has served throughout the dioceses of Raleigh and Charlotte at several parishes and in various capacities. He became a priest of the Diocese of Charlotte when it was established in 1972.

"When I look back, I am proudest of my work in Right to Life," says Msgr. Wellein.

Msgr. Wellein has worked to save the lives of unborn babies since before the Church had a program in place. He became involved before the landmark Roe v. Wade Supreme Court decision making abortion legal in 1973.

Msgr. Wellein was one of two priests on the interfaith state chapter of the Right to Life and was a board of director member from 1974 to 1984. He ran three annual state conventions and was in charge of organizing buses to Washington for annual marches on the nation's capitol.

Over the years, Msgr. Wellein has had more than 20 assistant priests assigned to him after their ordinations. In 1975, he had a severe heart attack, which necessitated giving up his work with the Permanent Diaconate and as associate director of the *NC Catholic*.

Despite the setback, Msgr. Wellein has been able to "keep up a very good pace," he says.

"I am grateful to God that He has sustained me this long," says Msgr. Wellein. His 40 years as a priest have been "very fulfilling" and he has met some "indescribably wonderful people," he says.

Msgr. Wellein says he "stands squarely with the pope on everything."

Msgr. Wellein served at St. Vincent in Charlotte for seven years before his appointment at St. Mary. Prior to that, he served at St. Leo in Winston Salem, St. Aloysius in Hickory, Holy Spirit Elementary and Junior High schools and parish in Jacksonville. From 1960 to 1965, he was director of St. John Vianney Hall Pre-Seminary in Asheville.

In his early years as priest, he was assigned to St. John the Baptist at North Wilkesboro and the mission in Boone and Blowing Rock, Infant of Prague in Jacksonville, St. Lawrence in Asheville, St. Catherine in Wake Forest and Sacred Heart in Pinehurst. He helped begin the mission at Butner and he was also involved in the Motor Chapel summer work, traveling in trailers to towns with no Catholic churches to talk to people about the faith..

Raleigh Chancellor Relinquishes Position

RALEIGH — Father Joseph G. Vetter has announced his resignation as chancellor of the Diocese of Raleigh, effective with the new pastoral appointments to be initiated in July.

Bishop F. Joseph Gossman accepted Father Vetter's resignation and praised him for his service as chancellor since July 1988.

A successor was not immediately announced.

Bishop Gossman said, "Father Vetter has done a truly outstanding job as chancellor, especially as regards his dedication, his untiring labor, his generous commitment in assuming an extraordinarily difficult position four years ago.

"When the planning process was begun in 1988, the role of the chancellor was greatly expanded. It is not unusual that someone initiating such a position discovers after a period of time that he has made his contribution, is now ready to relinquish it and move on to other forms of priestly ministry," said Bishop Gossman.

In an interview with the *NC Catholic*, Father Vetter said, "I think I have gone as far as I can go in doing what I was asked to do."

See Vetter, Page 2

Bishop Says Vatican Document Poses Challenge To Press

MILWAUKEE (CNS) — A new Vatican document on social communication almost ignores the print media, said the honorary president of the Catholic Press Association.

The honorary president, Bishop Raymond Boland of Birmingham, Ala., referred to the pastoral instruction on social communication titled *Aetatis Novae*, from the Latin "at the dawn of a new era," that was published recently by the Pontifical Commission for Social Communications.

While the document "quite rightly draws out attention to the challenges, problems and possibilities" stemming from modern advances in telecommunications and media technology, said Bishop Boland, "it almost ignores any specific reference to the printed media."

This fact, he said, poses a giant challenge to the religious press.

"Will the electronic media consign it to the attic?'' he asked.

Bishop Boland, who is also chairman of the U.S. bishops' Communications Committee, made the comments in a homily May 13, the first day of a three-day Catholic Press Association national meeting in Milwaukee.

The bishop said the task facing the Catholic press is to discover areas where it can not only "hold its own but remain absolutely essential."

One such area, he said, is the task of "reducing the widespread confusion among Catholics as to what constitutes authentic Catholicism."

Controversies and dissent create news and they must be reported, he said. But, he added, readers also need the "authoritative teaching of the Church against which divergent opinions can be judged."

The bishop noted that the Vatican will soon release its universal Church catechism. That catechism, he said, could "readily become a handbook for the busy editor or reporter who wants to know what is the teaching of Christ as guaranteed by the church."

He said the Church must use all media within its reach "in presenting the message of Christ to the modern generation."

Bishop Boland said the declining circulation of secular newspapers nationwide and the emergence of *USA Today* illustrate the "changing cultural patterns when it comes to what people will read and how they want the message presented."

He noted that 1992 is the 150th anniversary of the death of the bishop credited with founding the U.S. Catholic press, Bishop John England of Charleston, S.C.

He said in Bishop England's description of what would be included in his diocesan newspaper, *Catholic Miscellany*, can be found "a burning desire to make the Church known to others," investigative reporting, comments on the times, book reviews, "and even some minor justification for placing the bishop's photograph on pages 1, 5, 7 and 12."

Noting that things haven't changed so much, Bishop Boland said the *Catholic Miscellany*, founded in 1822, had to cease publication twice due to budget problems.

There were complaints, he said, not only about poor delivery but "less than veiled accusations that anti-Catholic postmasters mislaid "by systematic accident" the publication.

Subscribers, the bishop said, were frequently tardy in paying their $4 annual subscription.

Deacon John Doyle

CHARLOTTE—Retired Deacon John Joseph Doyle, deacon for St. Gabriel Parish, died May 16 at home. Doyle was 83. A funeral Mass was held on May 19 at St. Gabriel. Burial was at Sharon Memorial Park.

Deacon Doyle, a native of Newark, N.J., was a deacon for the Diocese of Charlotte. He was ordained to the permanant diaconate on May 23, 1983 by Bishop Michael J. Begley. He retired as a deacon in 1989. He retired in 1973 as a Celanese Corp. personal property manager and was a member of American Legion Post No. 10, Newark.

Deacon Doyle is survived by his wife, Christine, nephews and niece.

Memorials may be made to St. Gabriel Church's building fund, 3016 Providence Rd., Charlotte, NC 28211; or to American Cancer Society, 500 E. Morehead St., Suite 211, Charlotte, NC 28202.

CPA (From Page 1)

the people of God," he said.

Milwaukee's Archbishop Rembert G. Weakland noted the special challenge of serving a Catholic audience that is no longer an "outsider" in American culture. He told the journalists they should be helping readers analyze their world in the light of Catholic tradition.

His auxiliary, Bishop Richard J. Sklba, said he believes in Catholic press freedom but said he also dreams of the day when Catholic journalists also have more formal training in theology.

Also during the convention:

— Albina Aspell, publisher of *The Catholic Post* in Peoria, Ill., was awarded the St. Francis de Sales Award, the association's highest honor. It is given each year for outstanding contributions to Catholic journalism.

— Arthur L. McKenna, advertising and general manager of *Catholic New York*, newspaper of the New York Archdiocese, succeeded Beckwith at the end of the meeting as CPA president for the next two years.

— The Christopher's Father Catoir received a special achievement award in recognition of the 25th anniversary of his weekly column, which now appears in some 200 publications worldwide.

Vetter (From Page 1)

Father Vetter said he was looking forward to assignment as a pastor. "I've been ordained for 19 years and the only time I really had as a pastor was just before I came here when I was at Our Lady of Lourdes Church in Raleigh for about a year."

Father Vetter served 15 years in the Catholic Center, as chancellor, and before that as editor of the *NC Catholic* and communications director.

Tim Tucker Jr. (l) with Father Joseph Kelleher, former pastor of Our Lady of the Assumpt Church, and Tim Sr. are joined by Fallon Tucker, a kindergarten student at Our Lady of Assumption School from which her father and grandfather both graduated.

Photo by JOANN KEA

Former Students, Teachers, Pastors Bid Farewell To School

By JOANN KEANE
Associate Editor

CHARLOTTE — It was a day of endings, with the promise of new beginnings.

Former students, teachers, and pastors came to say farewell to an old friend on May 17. The doors of Our Lady of the Assumption School will close permanently at the end of the school year, bringing nostalgic well wishers back to their one-time school.

While a new school is being readied on Shamrock Drive, years of memories on Shenandoah Avenue erupted in a sometimes emotional reunion.

If those old walls could talk ... First communions, confirmations, and the echoes of the laughter of more than 2,000 children who passed through the halls of the school come back to life as those present share the memories.

It isn't a large school, but that's the charm that brought families back on a warm spring day. A community; a family. That's what former students and parents say about their school. It's the spirit; the communion of faith that caused the school to flourish.

The Tucker family was present in force. Three generations of Tuckers have left their mark on the school. Tim, Sr. a student in the 1950s, his son, Tim, Jr, graduated in the 1980s, and now, Fallon, Tim Jr.'s daughter is enrolled in kindergarten.

Tim Sr.calls Assumption a very comfortable place. "All my family was baptized, married, and buried right here." While the move creates some anxiety, he says OLA will always be part of his memories.

In 1957, 235 children attended OLA. Today, 303 students are registered. Space limitations have forced the school to remain small. When the new school opens in the fall, approximately 450 students will carry on, assembling a new chapter in the history of OLA.

Our Lady of the Assumption School was built at the corner of Shenandoah Ave. and The Plaza, one block from a busy state highway. The playground, with its towering chain link fence abuts Independence Blvd., a congested stretch of U.S. 74. Expansion plans for the highway included a portion of Assumption's property. The new highway will cut into the property, some 30 feet from the existing classrooms.

A pictorial history was displayed, evoking memories of days gone
"Look, there's your granddad," sai
young mother, toddler in tow, as
pointed to a faded black and white p
tograph.

Anthony Melibruda, school vol
teer par excellence, spent countless ho
cataloging the photographs. Many w
photos he had taken. For nearly

OLA Principal Patricia Murphy presen
plaque to Anthony Melibruda in appre
tion of 30 years of volunteer service.

Photo by JOANN KEA

years, Melibruda and his camera h
been an institution around the sch
His seven children are OLA gradua
his wife a scout leader and willing
unteer. Together, they are part of
spirit. In recognition, the couple
honored with a plaque during the
tivities. And there he was, Melibru
his ever-present camera around his n
perplexed at his own dilemma;
does a photographer shoot his own aw
acceptance?

OLA was the second paroc
school in Charlotte. Trinitarian Sis
began accepting students after the
tablishment of the parish in 1948.
original school was located on Cen
Avenue, but moved to its present l
tion in 1954.

The new OLA parish center
constructed on Shamrock Drive
dedicated in 1990. The school will o
on adjacent property in September.

While the present building may
the laughter of children, it will no
razed. The Diocese of Charlotte
plans for the existing OLA facility. P
are under consideration to utilize
building for ministries that need sp

Witnesses Say Choice Act Goes Beyond Claimed Purpose

WASHINGTON (CNS) — Witnesses from the Justice Department and he National Conference of Catholic Bishops told a Senate committee the proposed Freedom of Choice Act would have ramifications far beyond its supposed purpose of codifying the Roe vs. Wade Supreme Court ruling.

Two constitutional scholars at the May 13 hearing of the Committee on Labor and Human Resources disagreed, however, contending that Congress is obligated to adopt a law protecting the ight to abortion.

The 19-line bill says: "A state may ot restrict the right of a woman to hoose to terminate a pregnancy — 1) efore fetal viability; or 2) at any time, f such termination is necessary to protect the life or health of the woman." he proposal's only exception allows a tate to "impose requirements medically necessary to protect the life or health of women."

Supporters of the bill introduced it ith the intent of protecting rights granted under the 1973 Roe court ruling. It is widely believed the Roe decion will soon be overturned by the upreme Court.

But the bill's wording has been terpreted by the NCCB, the Justice epartment and the American Civil Libties Union to mean many of the curnt abortion regulations popularly suprted in the United States would be egal. Such laws include requiring inrmed consent, waiting periods and otification of the parents of minors fore abortions may be performed.

"When the ACLU, the Department of Justice and the Catholic conference agree, it probably means something," said Helen Alvare, spokeswoman for the NCCB's Secretariat for Pro-Life Activities.

Speaking in the last few minutes of a three-hour hearing, Alvare noted that none of the previous discussion by witnesses and senators referred to the lives of the children affected by abortion.

She said the bill "trivializes the human rights question at the heart of the abortion issue, unjustifiably usurps state authority and gives a monopoly on abortion policy to those favoring unlimited abortion on demand and tramples over the heartfelt sentiments of millions of American citizens." In fact, she said, facing certain opposition by the president and lacking the congressional support to override a veto, the bill is the subject of hearings only for political purposes.

"The National Abortion Rights Action League has made support of this bill a 'litmus test' for its support in the 1992 elections and has said it will spend $5 million in those elections," Alvare said.

"Secondly, while everyone knows this bill cannot be enacted into law this year, some political strategists want Congress to approve the bill so it can be vetoed by President Bush just before election day."

Speaking for the Bush administration, Deputy Assistant Attorney General John C. Harrison said Congress has no constitutional basis for legislating a blanket right to abortion. In response to questions from Sen. Orrin Hatch, R-Utah, Harrison said current state regulations of abortion would be overruled by the bill, S.25.

In their two hours at the witness table, Harvard Law School professor Laurence H. Tribe and Duke Law School Professor Walter Dellinger, disagreed with Harrison and the administration's support of abortion restrictions.

Tribe said Congress has ample constitutional authority to legislate on abortion, either to protect it as interstate commerce or protect it under other 14th Amendment rights. The 14th Amendment guarantees equal protection under the law to all citizens.

The bill puts total control over decisions about abortion in the hands of the women involved, said Tribe. Any state regulations of abortion serve to restrict that control, which in Roe vs. Wade was ruled to be a constitutional right. For example, said Tribe, a woman who must go to another state to obtain an abortion because it is illegal where she lives might face losing her housing because of the time and distance involved in traveling. Or, he said, a woman might be prevented from having children later in life because of complications resulting from her having to obtain a later-term abortion than she might have if the procedure was readily available, he said.

"The right to have an abortion is obviously linked to every other right a woman has," said Tribe.

In his prepared testimony, Dellinger said one basis for Congress to approve S.25 is its interest in avoiding a "checkerboard pattern of rights and restrictions" that "would result in a 'de facto' national policy of manifest discrimination against those women who were unable to travel to distant states, with disastrous consequences for both public health and the principle of equality."

Various state and local abortion policies adopted in the last few years would constitute "a national double standard" for those who could and could not afford to get to jurisdictions with more liberal abortion laws, said Dellinger.

Alvare took specific issue with Dellinger's discussion with the committee of state regulations requiring minors to notify their parents of plans to have abortions.

"Dellinger misses the point," said Alvare. "In our society, parents have always had the right of participating in their children's lives. It was the states that first took apart what is the normal order of family relationships."

Pro-Life Corner

"Pro-abortionists believe that in a crisis pregnancy, someone must die."
Dr. Wanda Franz, President
National Right to Life Committee

Life affirming choices are available. Call Catholic Social Service: Charlotte, (704) 333-9954; Asheville, (704) 255-9954; Winston-Salem, (919) 727-0706.
The Respect Life Office.

Help Urged For Pregnant Teens

WASHINGTON (CNS) — Full funding for the Adolescent Family Life reauthorization bill is being urged by the U.S. bishops' Committee for Pro-Life Activities.

Gail Quinn, executive director of the Pro-Life Secretariat, said the committee will push for full $40 million funding of the program, which cares for pregnant adolescents, adolescent parents and their children. One-third of the money funds efforts to discourage premarital sex among teens.

"Tragically it has never received the funding it deserves,'' said Quinn in a letter to Rep. Rick Santorum, R-Pa., who introduced the bill, "but the arguments in support of full funding are stronger than ever,'' she added. The substance of Quinn's letter was included in a press release from the U.S. Catholic Conference.

She said the proposed authorization of $40 million is far less than the amount of subsidies to Planned Parenthood and other organizations through federal family planning programs.

See **Teens,** Page 13

THE ORATORY

VISIONS IN FAITH
Sunday, June 14 - Wednesday June 17, 1992
DR. ELIZABETH JOHNSON

This annual seminar for theology renewal features Dr. Elizabeth Johnson of Catholic University in Washington, D.C. This update is designed for laity and religious, clergy and teachers. Sessions will be late afternoon and early evening wityh a supper break. The Oratory provides a community setting for this seminar, while we hope the schedule encourages commuters.

For more information write: Visions in Faith
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"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

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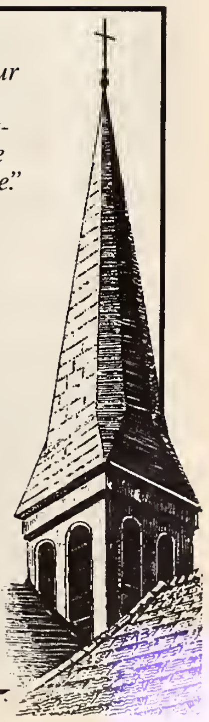

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Unnecessary Records

The proposed federal budget submitted to the Congress earlier this year contains a provision about which virtually nothing has been said. It's one which would entail much unnecessary work and record-keeping for the staffs of every church in the country.

It would require every church to report to the Internal Revenue Service the name of every person who contributed more than $500 a year to the church. That's slightly less than $10 a week. Presumably, the idea is to help the IRS find taxpayers who claim deductions for contributions they do not make.

We concede that there probably are people who claim more on their tax returns than they actually contribute. But we also believe that the amount of money involved is a drop in the bucket compared to what a really ambitious tax cheat gets away with.

And, we are certain that such a regulation would mean a horrendous amount of work for a parish staff which in many cases consists of only one secretary. In some cases, there is just a part-time secretary and we know of some small parishes where the pastor, himself, has to handle any office duties.

In order to comply with the proposed regulation, the parishes would have to obtain the social security or taxpayer identification number of every member. Then it would be necessary to keep a record every week of who gives how much. And, finally, it would be necessary to fill out the report form which we are sure some IRS genius will develop. It probably will be as complex as possible.

There also may be at least some Big Brother ramifications to the whole proposal but just the large amount of unnecessary work for church staffs should in itself be enough to shoot down the whole idea.

There have been some indications that proposal will be killed quickly in Congress. But we urge you to write to your representatives in Washington to let them know that this screwy idea deserves an early death. It doesn't pay to take any chances.

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NEWS & HERALD

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 13.

Dear brothers and sisters,

Having dealt with the Church as a priestly community, we now turn to her prophetic role. According to the Second Vatican Council, "the holy people of God has a share in the prophetic office of Christ when she renders him a living witness, especially through her life of faith and charity, and when she offers to God a sacrifice of praise" (*Lumen Gentium*, 12).

Christ willed and founded the Church to bear witness to Himself. He charged his apostles to make known to others what they themselves had seen and heard — the truths of divine revelation which they had accepted in faith. The witness of the apostles is the foundation of the Church's faith in every age and the basis of her sharing in Christ's prophetic office.

Under the constant guidance of the Holy Spirit, the preaching of the apostles has been handed down in the Church both in oral preaching and in the inspired boo of the New Testament. This apostolic tradition i cludes "all that helps the people of God to live a ho life and to grow in faith. In this way the Church, in h teaching, life and worship, perpetuates and hands on every generation all that she is and all that she b lieves" (*Dei Verbum*, 8).

Guided by the Holy Spirit, the Church grows in h understanding of the apostolic tradition through co templation and study, through spiritual experience a through the preaching of the successors of the apostl the bishops. The spirit of truth also helps the Church live her faith and to apply it to the realities of human l and activity. Thus, by means of the supernatural "se of the faith" which is awakened and sustained by Holy Spirit, the whole people of God, under guidance of the magisterium, shares in Christ's p phetic office: It adheres indefectibly to the aposto faith, and it grows in understanding and in the pract of that faith (cf. *Lumen Gentium*).

I am pleased to welcome the bicentennial pilgri age group from the Diocese of Baton Rouge, La. M your visit to the tombs of the apostles deepen yo gratitude for the faith you have received and strength your commitment to share fully in the mission of Church. Upon all the English-speaking pilgrims a visitors, especially those from Canada and Korea cordially invoke the grace and peace of the risen Chr

VATICAN CITY (CNS) — Pope John Paul II has asked that the Church throughout the world remember the sick and focus on its obligation to care for them with an annual celebration Feb. 11, the feast of Our Lady of Lourdes.

The pope, speaking to the sick at his weekly general audience May 13, announced his institution of the "World Day of the Sick."

A papal letter formally establishing the annual event was released at the Vatican the same day.

In the letter to Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers, the pope said the Church has always been aware of "the duty to serve the sick and the suffering as an integral part of her mission."

The annual celebration, the pope said, has several aims:

— To make Catholics and the rest of society sensitive to the need for ensuring the sick receive the best care possible.

— To help the sick value their suffering "both the natural and supernatural levels."

— To involve the diocese, Christian communit and religious in pastoral care for the sick.

— To support volunteer activity.

— To affirm the importance of the moral spiritual formation of health care workers.

— To help priests, religious and all those w work with the sick understand even better how imp tant it is to care for the spiritual needs of the sick.

The pope said he chose the feast of Our Lady Lourdes because the shrine where Mary appeare France is a place that "symbolizes the hope and grace" of those who accept suffering and make i offering for salvation.

He prayed for the success of the World Day of Sick and for the intercession of the saints to strengt the health care field, "an apostolate of love which contemporary world needs so much."

VATICAN CITY (CNS) — The church calls lay people as well as priests and religious to leave their homes and become missionaries, Pope John Paul II said.

Meeting with representatives of lay organizations from around the world and with the Pontifical Council for the Laity May 14, the pope prayed that more lay people would accept the call of God and of the Church to be missionaries.

The situations where missionaries are needed are as varied as the types of organizations and movements through which lay people strengthen their faith and offer service to the Church and the wider community, the pope said.

Pope John Paul listed the need for missionaries in countries "where Jesus Christ remains unknown," where the institutional Church faces great restrictions and even danger, where the Church is rebuilding after years of such restrictions and "where the poor waiting for an active solidarity to secure justice human dignity."

The pope also used the meeting "to affirm o more the importance which I attach to World Yo Day by reason of its significance in creating am young people a sense of belonging to the Chu God's pilgrim people, gathered from every nation, and culture."

The celebration of World Youth Day is coo nated by the Council for the Laity.

The pope said he was sure that the next W Youth Day, which he will celebrate with young pe in August 1993 in Denver, will be a time of grac pray that it will enable many young people to ga deeper awareness of their role and responsibilit extending the kingdom of our Lord and Savior J Christ in the world," he said.

Letters To The Editor

More on Symbols

To the Editor:

I agree with Stephanie Alder's letter regarding Msgr. John J. McSweeney's lament over the loss of Catholic symbols. (April 3 issue)

To her comment about the "reformation" most of us face each time we attend Mass, I would like to add another possible cause for the phenomenon the monsignor bemoans: Catholic education in the Diocese of Charlotte, particularly in the RCIA and CCD programs as they are frequently implemented at the parish level, has become diluted.

At least in the two vicariates in which my family has resided, Catholicity has taken a back seat to a "feel good" philosophy, a "one size fits all" in Christianity. I can document many instances of this, including v seems to be a growing priestly rebellion against m Catholic traditions such as the wording of the Ni Creed and obedience in general.

I would like to ask the monsignor the follov question in the hope that he will answer it in a fu

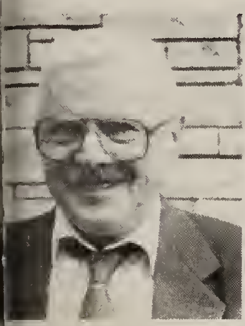
See **Letters,** Pag

Letters Policy: *We welcome letters on cur issues. Letters must be signed originals of 250 w or less and must include the address and day telephone number of the writer. Letters are subje editing for brevity, style and taste and must not co personal attacks on any person. Opinions express letters or in guest columns do not necessarily re the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Gene Sullivan, our advertising representative, and I spent a few days last week Milwaukee at the annual Catholic Press Association Convention. Like most nventions, it was a long grind but we did learn a lot. There's nothing as helpful as ;cussing common problems and exchanging ideas with other members of your profession.



There are stories about the convention sessions and actions elsewhere in this issue so I won't go into details here. Suffice it to say that the comments by the major speakers gave plenty of food for thought.

I would like to comment on the discussion of censorship mentioned in the convention roundup. It appears to be a classic case of studying something to death. The whole thing began at the convention two years ago when there were several reports of editors have problems with censorship on the part of bishop/publishers. The CPA directors adopted a 12-point resolution supporting the tors and expressing their feelings on censorship in general. It reportedly was very ıcise and to the point. (I was not a CPA member at the time and have not seen the ginal resolution.)

The resolution was presented to the membership at a general business session the members decided it should be studied further and possibly broadened. An ıoc committee was appointed to come up with a "white paper" on censorship. The t draft of that white paper — which now deals with "Freedom and Responsibility ıe Catholic Press" — was presented to this year's convention. It wasn't presented action but for comments to assist in preparing another draft. That draft is expected e ready early next year and presumably will be ready for action next May at the 3 convention.

As it stands now, the simple 12-point resolution has become what a couple of vention delegates called a "pastoral letter." As a matter of fact, it's longer than ıe pastoral letters I've seen.

I don't know what became of the editors who were having censorship problems ough apparently some of them have gone on to other jobs. But, if I were one of n, I'd hate to have been waiting all this time for some support from the ciation.

Being in Milwaukee gave me an opportunity to see the first major league ball game I've actually attended since leaving the Chicago area almost nine s. Last Saturday's game between the Brewers and Texas Rangers was a pleasant ıg although it sure wasn't the greatest baseball I've ever seen. Matter of fact, it pretty sloppy. It also included one new experience. In many years of attending games, I had never seen fan interference called. Saturday, it happened twice. ı teams lost runs because of the interference.

od Liturgy Planning

By FATHER JOHN DIETZEN

Q. Since you touched on liturgy and the Alleluia in a recent column, aps you'd comment about how we are subjected to so many new songs in ch during the year. The amount is unreal. We hardly have learned one ı another comes along.

e're senior citizens and like to sing, but seldom will they keep a song around long enough to do it well and enjoy it. What happened to the old policy of repeating songs that we learn? We know the melody, we know the words and we can enjoy them. (Texas)

A. Your feelings are, I'm sure, shared by a multitude of others and they deserve to be seriously considered.

Two fatal dangers lurk in any liturgy planning. One is to have everything always new, the other is to have everything always old.

Real liturgy, whether it is family, patriotic or religious, always has a core that remains the same. An individual family may have its own traditional manner, for example, of celebrating birthdays.

the Mass, we have a basic core of actions and words that we call Liturgies of ord and Eucharist. Even outside of that core, however, there needs to be a of continuity and familiarity, or as you say, enjoyment.

ome ability to be comfortable and free in singing chants or hymns is absolutely tial for genuine individual and community worship. I believe most mistakes ustrations with our liturgical worship are caused by forgetting that truth.

he other kind of error, always having everything the same, can be just as rous to active and intelligent prayer. Even within a good and healthy family ay "liturgy," the celebrant still may choose the meal or the color of the cake.

ell-prepared and musically decent new hymns, used long enough for people ly come to enjoy praying with them, are also essential for any community that a living liturgy.

bviously there can be no strict rules about this. So much depends on the nature worshiping community, its age and culture, even its understanding of and itment to good liturgy. All enter the picture.

hat is essential is that everyone sincerely claiming this interest be sensitive to ides of the scale. If you feel one or other of these considerations is lacking in mmunity, you have every right to surface your concern and request whatever s might be offered by those responsible for the liturgies and other services in arish.

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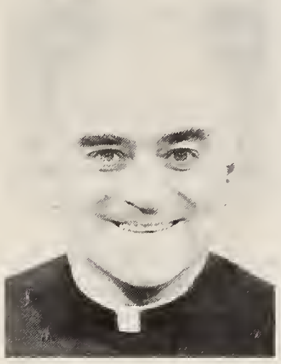
Light One Candle

By FATHER JOHN CATOIR

"The world around us is God's best idea for helping us grow. It isn't perfect because it needed to be imperfect, so that we would have something to work on. Its imperfection makes it a perfect place, as a gymnasium in which to develop our muscles and become strong." (Frank Laubach, *Channels of Spirtual Power*)

If you're up to your ears in problems, don't panic. You've been through worse before and you're still here. Many problems seem insurmountable at first, but with a little prayer and determination, these irksome difficulties are resolved one by one and peace returns.



It's like painting a bridge. No sooner are you finished one half when the other half needs attention. Problems we will always have with us, one more difficult than the next, but don't be discouraged. There is always grace.

With grace, you begin to see problems as opportunities. Walt Whitman expressed this attitude in his poem, *Passages to India.*

"O my brave soul
O farther, farther sail!
O daring joy, but safe! Are they not all seas of God?
O farther, farther, farther sail!"

He urges us not to be afraid to struggle on; he encourages us to keep sights set on victory. St. Paul once praised the determination of athletes in training. They work hard to achieve a prize. They reason that if things go bad in this season, there is always the next; but they keep the goal of victory ever before them.

God places great responsibility on our shoulders. It's easy to become discouraged if we depend on our own strength alone, but those who rely on God's power have a distinct advantage. Their trust enables them to rise to the challenge, and carry on with courage.

God the Father wants us to develop the same trust and cooperation He found in His beloved Son. "Be true sons (and daughters) of your Father who is in heaven." (Mt. 5:44-45) Jesus promised to give us the grace we need, "Ask and you shall receive."

"The glory which you gave Me, Father, I am giving to them. They shall be with Me where I am; the love which you have for Me will be in them, and I will be in them."

Tackle your problems one by one and have courage. Persevere in your highest hopes. You have ten times the strength you think you have. Ask the Lord to be your strength and your joy, and He will never fail you.

(For a free copy of the Christopher News Note, "Courage," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Those Threats Of Doom And Gloom

By JOANN KEANE
Associate Editor

Don't you cringe when you open the mail, expecting some nice correspondence, only to find a chain letter that promises gloom and doom if you break the chain?

Good luck and good fortune are promised to those who fall prey to the messages contained in the anonymous letters.

One of those letters came across the desk of my superstitious colleague the other day. "Oh my," came the troubled strains of Carol Hazard, as she read of the impending fate that would surely follow if she fails to copy and send 20 copies within 96 hours.

She read aloud of some of the preposterous, tragically ended lives of those who flagrantly disregarded the letters.

The xeroxed copy came without a return address. *Naturally.*

We checked the postmark. Asheville. Hmmm...who, in Asheville would have thought Carol to be an easy mark? Looking further, analyzing the handwritten envelope, we thought of one of our Asheville stringers — a correspondent for The *Catholic News & Herald*, who has an unusual sense of humor. A quick call to the potential culprit turned up empty handed. "Yes or no," we asked. "Did you send *that* letter?" A denial, given at breakneck speed, yet with sincerity, seemed convincing.

Lickety-split, Carol tossed the letter on my desk. "Here, you take it." Like a hot potato, I returned the letter to its rightful recipient.

Carol seems divided on trashing the letter and going through her Rolodex. At this point, I think she may be considering our esteemed editor. Perhaps he could use some good luck. Besides, he rarely gets good news in the mail.

"Why" she pondered, "did that letter come to me?" Carol can't use any more "bad luck." Her automobile savvy is surely more than bad luck. She's supporting her own family *plus* a mechanic.

This particular chain letter is more disturbing. It is signed St. Jude. Now, I'm no theological scholar, but I do believe St. Jude is dead. *Mail from the afterlife.* Either you gotta believe, and mail those letters, or dismiss the entire letter as a hoax.

Seriously, that's the problem with this chain letter; the inclusion of St. Jude. The letter seems so absurd that it is funny, until the "signature." Sadly, many people get caught up in chain letters, xeroxing their copies, and getting those letters in the mail, posthaste. But there seems to be something smarmy about this one. Maybe it's the lack of respect for St. Jude. Praying for a miracle is one thing. But preying on the vulnerable is another.

The letter tells of the unfortunate fate of Mr. Fairchild, who, not believing it, threw it away. Nine days later, he died.

I'll be keeping a close check on Carol for the next nine days. In the meantime, our Asheville correspondent says it may be a good time to update his resume and send in.

How Does Canon Law Affect Us?

The Parish And The Pastor

By Sister JEANNE MARGARET McNALLY

A parish is a community of the Christian faithful which is established within a diocese. Its pastoral care is entrusted to a priest who is the parish priest and its proper pastor. Parishes are usually territorial, i.e., based on residence within the parish boundaries. Parishes can also be personal, i.e., based on language, nationality, military service or other situations.

The diocesan bishop establishes a parish and only he can combine parishes, change parishes or close (suppress) a parish after consulting with the presbyteral council. The focus of the parish is the community which is the only reason for a parish. A finance council to aid the pastor in the administration of finances and property is required for each parish (c. 537). Parishes have rights and obligations and can own property.

A pastor cares for his community by exercising the functions of teaching, sanctifying and governing. The pastor baptizes, reconciles, anoints, celebrates, assists and buries as defined by *The Code of Canon Law*. To be a pastor means knowing the persons and families in the parish, looking out for the poor and afflicted, promoting active participation of the laity in the Church's mission, and many other activities.

The functions of a pastor, according to the law, include the administration of baptism, confirmation, Viaticum, anointing of the sick, assisting in marriage, performing funerals, blessing the baptismal font on Holy Saturday and the solemn celebration of the Eucharist on Sundays and days of obligation. The pastor is obliged to apply Mass for his community on Sundays and days of obligation. The pastor has other juridical duties such as the administration of the church property, the maintenance of records and keeping the parish archives.

The diocesan bishop is free to confer the office of pastor on any priest he chooses. However, the good of souls demands that this require a suitable candidate which the code defines as one with learning, piety, good character, prudence, zeal for souls and all the qualities needed for successful pastoral ministry (c. 521.2).

A pastor should have stability in his office meaning a term, usually six years, but this depends on the policy and needs of the diocese and the parish. A pastor can be removed by the diocesan bishop (the canons give norms for this procedure); he can be tranferred (norms are given for this also). The pastor may resign for some grave reason and the code requires that a pastor who has reached age 75 must submit his resignation. The bishop decides whether to accept or defer it.

A pastor may be given a parochial vicar, an ordained priest (sometimes called the assistant or associate) to help him in the pastoral care of a parish.

The canons now provide for the situation where a shortage of priests exists, a real situation existing in many of the 20,000 plus dioceses in the United States and the rest of the world where the situation is more critical. A pastor is to have charge of only one parish (c. 526.1) but the law allows, where necessary, that a pastor may have the title of one parish but have pastoral care over other parishes.

Another change introduced in the revised code provides for a pastoral team. A parish may be given to a team of priests, one of whom will be the moderator. This team is considered to be working in solidum in parish ministry. Furthermore, lay administrators may be appointed to care for a parish with a priest appointed to come to the parish for particular liturgical functions. For example, in the Diocese of Charlotte, this situation has occurred in the past in Reidsville and Mocksville.

While giving specific norms for parish structures and pastors, one can never lose touch with the fact that the Church is the people of God, a community of the faithful. The community gives life and meaning to a parish. As we have been saying repeatedly, the salvation of souls is the supreme law of the Church (c. 1752). Therefore, the ultimate consideration in the structuring of a parish and in the appointment of pastors must reflect this priority.

(A message from your sponsor/author: Make this "be kind to your pastor week.")

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge of the Tribunal of the Diocese of Charlotte.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members are not identified.

As I write for Crosswinds, another word comes to mind; crossroads.

Consider all the crossroads you have come to on life's highway, where you felt the nagging winds of indecision.

I arrived in such a place when two widows asked for help in finding a place for widows and widowers to meet. They wanted to form a group for people who, like themselves, had lost their spouses through death.

I had professional skills but little personal knowledge about what it means to be a widow. I stood at my crossroad before saying, "Yes. I could be an adequate staff person for their needs ... I could feel up to the task of working with them to achieve the end they were seeking." In the process, I learned about a wrenching kind of grief, the kind known by those who have lost a spouse.

In marriage, it is said that two become as one. Since marriage had not been my vocation, I knew little of the intensity of such loss. The recovery takes courage, love and support, and above all, time, and then more time for the healing of the wound.

The two women recognized that life must go on and believed in Jesus' words, "Seek and you shall find." A crossroad was crossed, gentle winds blew and new beginnings became a reality for widows and widowers. They have a home base

See **Crosswinds**, Page 13

Family Role Important

By CHRIS NEWNAN

Families are where our young people learn honesty, self respect, compassion a confidence. Families foster virtue through role modeling and nurturing of th young. The family is the first environment for learning for young people. It's in t family environment that they learn the meaning of self-worth, of human dignity, life and love.

Sharing with parents and catechists in the area of human sexuality has bee very positive experience for me. Not only as a religious educator, but as a pare The questions and concerns raised are so expressive of how we, as parents/educato feel and think about our deepest human responses — loving and guiding our you children and teens.

Our Christian parents/educators today are struggling with the information a statistics that are overwhelming than from the media, the community (medic schools, law enforcement, and local organizations, politicians and others). Yet, no of these sources is providing them with a comprehensive view of this informati or helping them develop truly effective ways for responding to their young peop

Over the last three decades, parents have felt the sting of being told that they w lacking in knowledge. They were not the experts, even when the education for th children is inclusive of a curriculum that often actively promotes values that profoundly at odds with their personal religious convictions.

Parents have learned that they are not trusted. They are not taken serious Society in general tells them instead that even utter strangers are better judges of t school and curriculum that is most suitable for their children.

No wonder parents feel anxious, inadequate and insecure, especially in the ar of education in human sexuality. This is translated by the fact that only 19% of tee today receive sexuality education from their parents. Yet, many studies indicate t the more secure, loved, affirmed, accepted and encouraged a child feels, the health and more productive his/her development will be. That researchers have found t kind of family environment, promotes more open communication between par and child, resulting in a more restrained and conservative teen in the area of sex behavior.

We as religious educators know we have a priority commitment to assist parents in being better sexuality educators within their families, helping them become competent and comfortable with content and methods reflective of Catho tradition. What Catholic parents are teaching at home is not being reaffirmed, in most part, by the wider community. All the more reason we as Church need to h and affirm them.

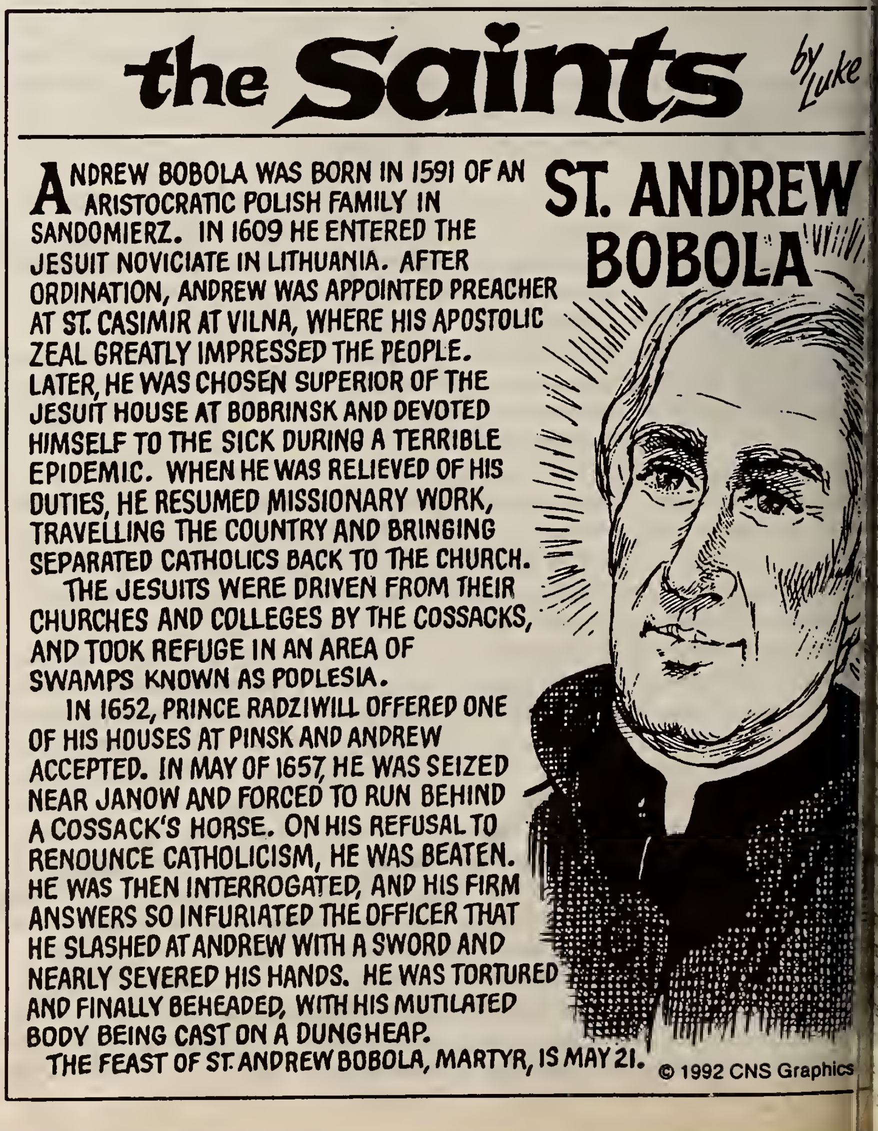
One of the statements shared with parents that evokes a tremendous respons their thinking is that "knowledge alone does not change behavior." There is immediate illuminating reaction and corresponding personal experiential conne ing as they work through thoughts on their own challenges; to quit smoking, cha dietary habits, etc.

Translating that into the area of human sexuality, they realize that mastering d related to one's sexual organs, hormones and bodily functions is only the knowle piece, and it is woefully inadequate without the corresponding human learning t needs to take place with the effective, psychosocial and spiritual dimensions of human nature in order for us to acquire a more mature perception concerning ones interpersonal relationships and our human and Christian values and beliefs.

An equally responsive element of knowledge is the "adolescent fable." *It ca happen to me*. A truly held invincible belief of teens that someone else will reap dire consequences for actions committed, *but not me*.

Suddenly, a clear picture emerges that the last three decades of just telling te

See **Chris**, Page



ANDREW BOBOLA WAS BORN IN 1591 OF AN ARISTOCRATIC POLISH FAMILY IN SANDOMIERZ. IN 1609 HE ENTERED THE JESUIT NOVICIATE IN LITHUANIA. AFTER ORDINATION, ANDREW WAS APPOINTED PREACHER AT ST. CASIMIR AT VILNA, WHERE HIS APOSTOLIC ZEAL GREATLY IMPRESSED THE PEOPLE. LATER, HE WAS CHOSEN SUPERIOR OF THE JESUIT HOUSE AT BOBRINSK AND DEVOTED HIMSELF TO THE SICK DURING A TERRIBLE EPIDEMIC. WHEN HE WAS RELIEVED OF HIS DUTIES, HE RESUMED MISSIONARY WORK, TRAVELLING THE COUNTRY AND BRINGING SEPARATED CATHOLICS BACK TO THE CHURCH.

THE JESUITS WERE DRIVEN FROM THEIR CHURCHES AND COLLEGES BY THE COSSACKS, AND TOOK REFUGE IN AN AREA OF SWAMPS KNOWN AS PODLESIA.

IN 1652, PRINCE RADZIWILL OFFERED ONE OF HIS HOUSES AT PINSK AND ANDREW ACCEPTED. IN MAY OF 1657, HE WAS SEIZED NEAR JANOW AND FORCED TO RUN BEHIND A COSSACK'S HORSE. ON HIS REFUSAL TO RENOUNCE CATHOLICISM, HE WAS BEATEN. HE WAS THEN INTERROGATED, AND HIS FIRM ANSWERS SO INFURIATED THE OFFICER THAT HE SLASHED AT ANDREW WITH A SWORD AND NEARLY SEVERED HIS HANDS. HE WAS TORTURED AND FINALLY BEHEADED, WITH HIS MUTILATED BODY BEING CAST ON A DUNGHEAP.

THE FEAST OF ST. ANDREW BOBOLA, MARTYR, IS MAY 21.

© 1992 CNS Graphics

iolence Prompts Prayers From ural Students In Midwest

SHANNON, Ill. (CNS) — Busi- sses burning, people looting and in- cent people being beaten in Los An- les touched the hearts of some fifth- d sixth-graders in a tiny Illinois com- unity.

Shannon is a rural village with a pulation of 887 that is predominantly ite and Protestant. But it also is the e of St. Wendelin Parish, which serves 0 Catholic households spread among ır tiny towns and the surrounding untryside.

When the children gathered for ane Komiskey's religious education ss May 3 at St. Wendelin, the lesson s on respecting the property of oth- . Talk soon turned to the violence in s Angeles and what they could do to press their concern.

"Their first response was to pray out it," said Komiskey. " said that's e but what can we do?"

Their first inspirations weren't too ctical, like a proposal to fly out to A. to assist with the cleanup," miskey said in a letter to The Ob- ver, Rockford diocesan newspaper.

"Eventually the group hit on the a of writing letters expressing their lings,"according to Komiskey. She tacted the diocesan newspaper for p in finding the name of a parish cted by the rioting, so that the chil- n could express their solidarity with se hurt by the troubles.

She said developing the letters and ting them as a group was a challenge for the 13 students, who meet one hour each Sunday. But, she added, the students stayed after class to finish them.

One group wrote: "Our class is very sorry for your loss. We wish we could help you clean up. We are praying for you. We also disagree with the verdict."

Another letter said: "We're very sorry this has happened to you and your businesses. I wish we could do something to help you. We are praying for you every day."

When the packet from Shannon arrived, The Observer staff contacted the Los Angeles archdiocesan Office of African-American Ministry and talked to its episcopal vicar, Father Fisher Robinson. Father Robinson said he would be happy to receive the letters and would deliver them to one of the parishes nearest the violence.

He said the concern shown by the Illinois children helps further the work being done on the parish level in Los Angeles, to help parishioners "talk it out."

Father Robinson said the aftermath of the violence is being used as "a teaching moment" and said all people in Los Angeles "are praying for a return to calmness as we face this dual scourge of racism and violence."

"This could have happened in any one of our Lord's cities," he said. "The King verdict was just the spark." Now, he added, people from all faiths are busy "crossing ethnic lines to promote healing."

Nulli Secundus

Latin Exam Award Winners

Following completion of the National Latin Exam, Bishop McGuinness High School students "toga break." The exam contained questions on Latin grammar, culture, and translation.Seventeen students (31% of the students taking the exam) won awards. The exam was administered to students in Latin I, II, and III. Latin I winners were: Erin Anderson, Jim Kennedy, Krista Prybylo, Lisa Funk, April Rasmussen, Carey Goff and Billy Kortesis. Latin II winners were: Daniel Canas, Danny Rossi, Stephen White, Richard Noga, Danny Siegle, and Sarah Girard. Latin III: Joanna Pubantz, Jim Forok, Tom Peterson, and Jason Rueter.

Video Reviews

NEW YORK (CNS) — The follow- are home videocassette reviews from U.S. Catholic Conference Office for n and Broadcasting.

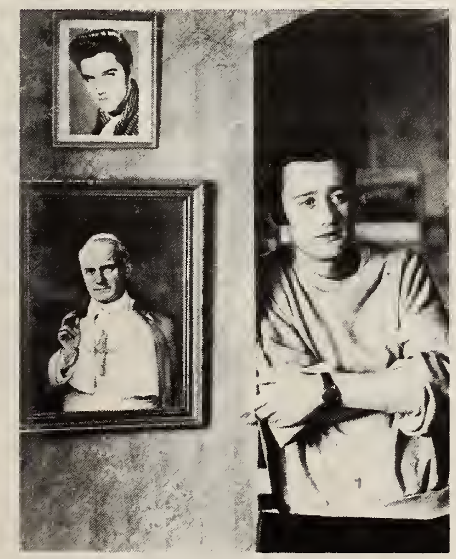
Theatrical movies on video have .S. Catholic Conference classifica- ı and Motion Picture Association of erica rating. All reviews indicate the ropriate age group for the video au- ıce.

"The Commitments" (1991)

Soul music, 1960s-style, resurfaces)ublin, of all places, when an unem- ed Irish youth (Robert Arkins) fash- a band out of an experienced trum- r (Johnny Murphy) and nine cheeky king-class lads. Director Alan ker's vibrant, gritty movie ultimately s over the top but not before it has rgetically celebrated hope amidst erty, the vitality of youth and the er of music. Much rough language, rmittent sexual innuendo and mini- violence. **The U.S. Catholic Con- nce classification is A-III — adults. Motion Picture Association of erica rating is R — restricted.**

"Curly Sue" (1991)

Formula comedy has a hobo (James shi) and his 9-year-old orphan pal son Porter) winning the affections yuppie Chicago lawyer (Kelly h) who has no time for tender emo- in her busy life. Writer-producer- tor John Hughes' trite story is loaded heartstring music that doesn't quite vn out the cloying and insipid dia- ıe. Several instances of slapstick ence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**



Robert Arkins, appears as young man with the dream of forging a first-rate band that will bring back blue-collar, '60s Motown sound to economically depressed Dublin in "The Commitments."

"Days of Wine and Roses" (1962)

Sobering tale of alcoholism as public-relations flack Jack Lemmon pulls wife Lee Remick into the bottle with him, then can't persuade her to quit when he joins Alcoholics Anonymous. Directed by Blake Edwards, the tragic narrative is rendered with harrowing realism but with enough compassion to earn sympathy for all involved. Many scenes of alcohol abuse and its consequences. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Doctor" (1991)

Stricken with throat cancer, an arrogant physician (William Hurt) bristles at his treatment as a lowly patient but, inspired by a fellow sufferer (Elizabeth Perkins) and supported by his neglected wife (Christine Lahti), the experience unexpectedly enriches his life. Director Randa Haines gets some fine performances while fully developing the human element that often gets lost in modern, impersonal hospital settings. A suggestive song lyric, minimal rough language and graphic shots of open-heart surgery. The U.S. Catholic Conference classification is A-II — adults and adolescents. **The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Heart Is a Lonely Hunter" (1968)

Sensitive adaptation of Carson McCullers' story about the frustrated attempts of a deaf-mute (Alan Arkin) to help others. Sadly, his friendship with a teen-ager (Sondra Locke) proves insufficient to compensate for his isolation in a world of utter silence. Director Robert Ellis Miller deftly treads the fine line between sentiment and sentimentality. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is G — general audiences.**

"Moby Dick" (1956)

Uneven adaptation of the Herman Melville classic follows the vengeful course of Captain Ahab (miscast Gregory Peck) in quest of the Great White Whale. Co-scripted by Ray Bradbury and director John Huston, it captures well the details of 19th-century whaling life but the voyage of the Pequod at the center of the story is curiously slack and largely uninvolving. Stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"101 Dalmatians" (1961)

Puppy parents Pongo and Perdita (voices of Rod Taylor and Cate Bauer) rush to rescue their 15 dalmatian offspring from the evil Cruella De Vil (voice of Betty Lou Gerson) who has stolen 99 puppies to make a polka-dot fur coat. Walt Disney's animated canine caper, with art direction and production design by Ken Anderson, has more than enough charm and vitality to rate as appealing family entertainment. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Ricochet" (1991)

Hard-edged revenge drama pits a hero cop-turned-prosecutor (Denzel Washington) against an escaped psychopath (John Lithgow) who frames him for murder and involvement in kiddie porn. Solid action scenes and chilling performances are outweighed by director Russell Mulcahy's emphasis on killings and sexual violence. Excessive violence, the repeated use of a graphic rape scene and much rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

FAITH alive!

Locating the spiritual deep within the materia

By Father Lawrence E. Mick
Catholic News Service

- Dick said he didn't "see why the church needs to get involved in politics and business matters." After all, he said, "issues like pollution, poverty and business practices are none of the church's business. The church should stick to spiritual matters and stay out of other areas."
- John said he generally favored the renewal of the liturgy. However, sometimes he got rather uncomfortable when people became very animated or lively at worship.

"I just feel worship should be a spiritual thing and so we should be reserved and rational. All this emotionalism seems like it detracts from the spiritual quality of the liturgy."

- Joan, on the other hand, longed for an earlier time. "I liked it when the Mass was in Latin and was the same all over the world. I don't see why the Mass should be different in Africa or China. Religion is spiritual; it shouldn't be affected by different cultures or customs," she said.
- Sarah had been married more than a decade, and the marriage was basically good. But there was a problem that continued to make the couple a bit unhappy. "I don't know why, Father," she said, "but I just don't feel comfortable having anyone see me unclothed, not even my husband. I just feel somehow that my body is evil or dirty or something."

■ ■ ■

These people share a common assumption. In different ways and with different consequences, they all feel that the physical world, the bodily world, is somehow contrary to the spiritual.

They feel that the world is evil, or at least not important to the spiritual realm. And they manifest a problem the church has been fighting since its earliest days.

The Christian tradition stands in radical contrast to most other world religions on this question. It is common in Far Eastern religions, for example, to see the material world as evil and to seek spiritual enlightenment by retreating or "escaping" from the world.

Christianity, by contrast, is incarnational. The word "incarnation" refers to the enfleshment of the Son of God, to our belief that the Son took on human flesh.

This belief is so central to the Christian message that it shapes everything else. God has entered creation, forever uniting the spiritual and the material.

Thus our faith is incarnational, our worship is incarnational, our view of human life and all human activities is incarnational. The created world and other human beings serve as means of grace and salvation.

The spiritual is found by looking deep within the material creation, not by avoiding it or escaping it.

In many ways, this incarnational notion was radically new in the history of humankind, so new that w seem always to have had trouble gras ing it fully.

Even the early church struggled wi Gnostics, people who believed the m terial world was evil and that salvati was found in knowledge ("gnosis" Greek) of spiritual things.

That problem seems constantly recur in the church's history, so periodically have to relearn the mea ing of incarnation.

Though the incarnation was ne creation's value as a gift of God is al clear in the Jewish tradition from whi Christianity was born.

Genesis makes it clear that all c ation comes from God's hands. Af each day of creation, "God saw that was good." The material world is r evil. It reflects God's goodness.

Much of the evil of the wo does seem linked with the ma rial world: sexual exploitati greed, oppression, injustice, v and many other evils involved the material creation.

This is why it is crucial that learn to treat the material wo as God's gift. It is not the wo that is evil but the way we use abuse it.

■ ■ ■

Our worship relies on mate things like bread and wine water and oil as well as on ot human beings as mediators God's presence and grace.

Our best spiritual traditi teach us to look deeply into ation, to contemplate God's wo and to find God's presence in the dep of creation.

As the Gospel spread to differ places and encountered different tures, the church's worship and its wh life took on the characteristics of local people. That was the origin of different rites in the church such as Byzantine, the Coptic, the Maron etc.

The church must always be " fleshed" in the cultures and lives of various peoples of the world who m up the church — whether they are peoples of East or West, North or Sou

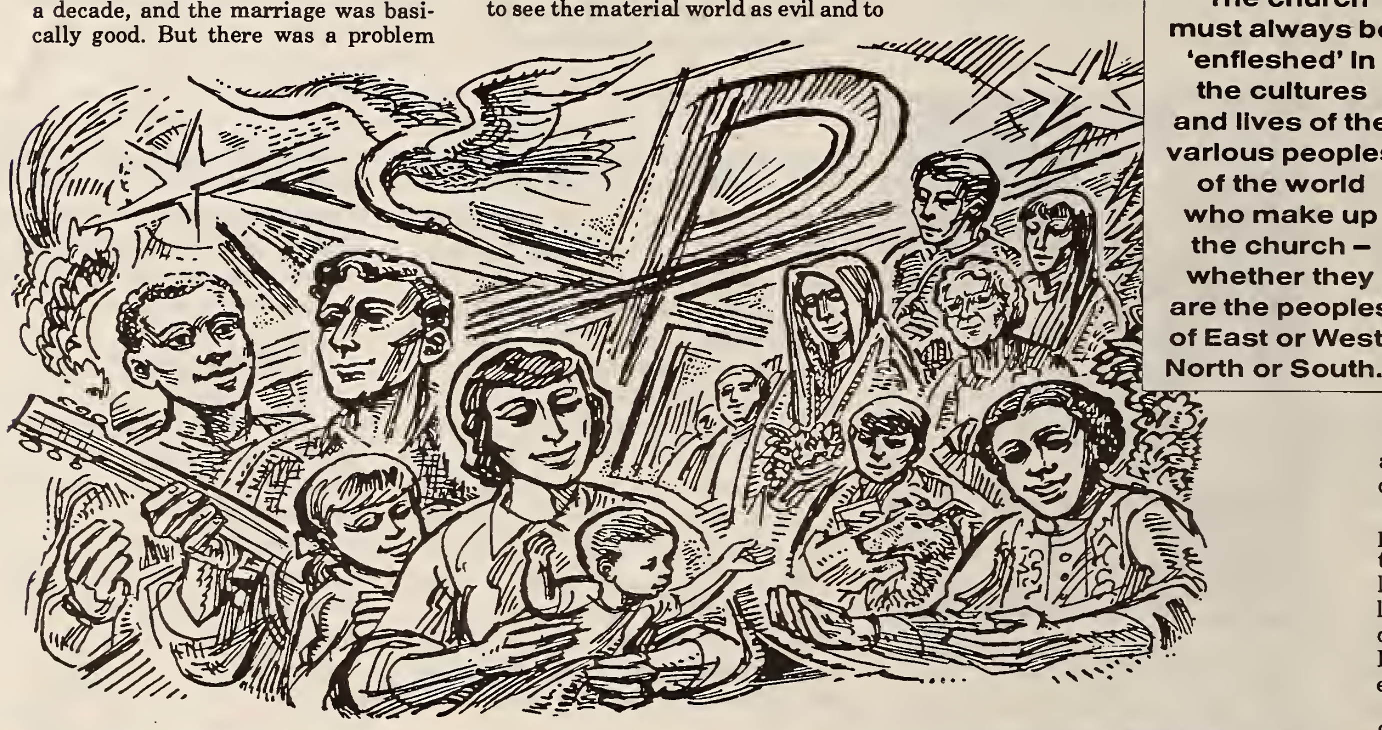
Perhaps there will always be a te tation to seek escape to some pu spiritual world. Incarnation is me since it means we must deal with human, the limited, the imperfect.

Yet out of love for the human and created world God sent his Son, was to share in it and redeem it.

It makes sense for those who fol Christ to love, respect and cherish ation. For God has chosen to dwell h

(Father Mick, a priest of the Arch cese of Cincinnati, Ohio, is a free-l writer.)

"The church must always be 'enfleshed' in the cultures and lives of the varlous peoples of the world who make up the church – whether they are the peoples of East or West, North or South."



CNS illustration by Robert McGovern

FOOD FOR THOUGHT

The incarnation poses a problem.

The problem: God's Son became one of us.

But there already were lots of us. Humanity and the whole world were right there to be seen by all — plain as the nose on your face.

Did we need the incarnation? Wouldn't it have been better if God's Son had come as a pure spirit, drawing our gaze away from our all-too-familiar world?

Well, that didn't happen. The incarnation is for real.

Does it mean God took this world too seriously? Did God take us too seriously?

Given the incarnation, it hardly seems safe anymore not to take the world seriously. Maybe God was trying to tell us something: that when we looked out into this world, we needed to "see" it a little better.

And human beings were always right there to be seen by all, you say? Yes, but we needed to clarify our thinking about them. If we were missing the point about each human life having value, the incarnation would straighten things out.

Here's the problem: It is costly to take the incarnation seriously. It could change the way we operate right here and now.

David Gibson, Editor, Faith Alive!.

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When worlds collide

By Father Herb Weber
Catholic News Service

Joe is a graduate student in chemis-. He and I were talking over a taco za when he started recalling his first lege years in a city college in the st. But his experiences there seemed narkably similar to many I have heard m students at the state university in io where I am a campus minister.

Joe's background was that of a strong d convinced Catholic. His values were ar; he knew what he believed.

But during his first years in college was confronted with students of com-tely different values and back-unds. In his words, his world was on collision course" with the worlds of ers. It forced him to make decisions how he was going to live and behave.

Many students enter college with h ideals. Once there, however, they y be confronted with roommates who ep around, others who elaborately at and still others who openly discriminate against other races.

One young woman came to me most troubled because her roommate was planning to have an abortion.

Of course, not all students experience such obvious confrontations with their values. More often it is subtle, with a gradual realization that others differ on essential qualities like belief in God or treatment of neighbor.

Two tasks are necessary for conscientious individuals when other worlds "collide" with their own.

First, people must decide how they themselves will react when those around them display other ways of dealing with life.

Sometimes personal faith and moral life actually grow at this time. A young man or woman may end up making a real commitment to what previously had been accepted only at surface level.

Equally important is the second task: consideration of how this collision of worlds affects one's general outlook on the world itself, especially when the opposing viewpoints and lifestyles are judged wrong or even evil.

CNS illustrations by Janine Applegate

If people are forced to admit that there is real evil in the world, will they conclude that the world itself is evil? Some will try to hide away from the world and condemn it, others will try to impose their values on everything and everyone.

> **"If people are forced to admit that there is real evil in the world, will they conclude that the world itself is evil?"**

Among students, a few struggle alone to respond to these situations; others link up with groups that fit their needs. Often a young person will, at this point, experience an attraction to a simple, fundamentalist religious group that paints the world in black and white and is ready to castigate those who disagree!

A healthier way to go is to find ways to dialogue with the world.

Perhaps the best model for this is the action of the U.S. Catholic bishops in the 1980s when they wrote their pastoral letters on nuclear arms and on the U.S. economy.

When the subject of nuclear arms — with their potential to destroy all life on the planet — was addressed, it would have been easy to issue a simple condemnation or turn away from the issue and retreat to the chancery.

Instead, the bishops chose to dialogue with all peoples willing to listen, especially those in positions to make decisions.

Individuals can do the same, remembering that trying to listen and understand does not necessarily entail agreement or compromise with those whose positions are truly different. Instead, it means good faith and a willingness to go the extra mile — an approach that reaches beyond accusations and incriminations.

When this approach is taken, we turn the collision of worlds into an interaction of people for the benefit of all.

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)

FURTHER NOURISHMENT

Retrieving the Human, A Christian Anthropology, by theologian Jose Comblin, examines what it means to be human, calling the incarnation of the Son of God "the most radical expression of Christian anthropology." Philosophers of other cultures never imagined "the greatest wonder of all: God actually ... entering into the human condition through a conception and birth." Comblin writes at one point: "Almost all of humanity's great cultures have held the body in contempt, regarding it as a kind of prison ... and seeing genuine humanity as something to be measured exclusively by intellectual values.... But the Christian Gospel knows no ... contempt for the body." (Orbis Books, Maryknoll, N.Y. 10545. 1990. Paperback, $14.95.) 20

"God saw how good it was."

By Father John J. Castelot
Catholic News Service

In the Bible's first story of creation enesis 1:1-2:4a), we read in one form another after every act of creation r the six days that "God saw how d it was."

Centuries later, however, and in a erent culture, the notion was ad-nced that matter was evil. This would ve, and has had, tragic effects on ple's attitude toward nature, even ard the material human body itself.

■■■

In biblical culture, however, nature s respected, held in reverential awe. hen I behold the heavens, the work of r fingers, the moon and the stars ich you set in place — what is man t you should be mindful of him?" alm 8:1, 4-5).

Here the psalmist is not putting hu-nity down, but marveling that the ator of such a breathtaking universe ws so much concern for people. "You e made him little less than the an-, and crowned him with glory and or."

And the psalmist is thinking of the egral human person — the total per-.

n a remarkable prayer ascribed to three young men in the fiery furnace niel 3:24-90), all creation is invited in in a mighty chorus of praise to the d. It is an all-inclusive litany listing just about every creature in the universe, animate and inanimate: sun and moon, stars, showers and dew, winds, fire and heat, ice and snow, dolphins and all water creatures, wild and domestic animals.

Another psalmist put things even more directly: "The heavens proclaim the glory of God, and the firmament proclaims his handiwork" (Psalm 19:2).

In the biblical view the material universe is, quite simply, good. The sacred authors made no distinction between matter and spirit, body and soul, with matter and the body looked down upon while the spirit and soul were exalted.

A philosophical movement that came to be known as Gnosticism, however, tended to identify the material world with evil and the spiritual with good. This movement reached its full development in the West in the second century A.D. But some of Paul's "sophisticated" converts at Corinth already were attracted to it in the first century.

They claimed that the body was irrelevant; only the soul counted. If the body was irrelevant, they thought they could eat and drink what they pleased, sleep with anyone who caught their eye. Wasn't only the body involved in these activities?

Not even Jesus' body was of importance in this view; and the cross was "gross" — only the glorified Christ had meaning.

Paul, naturally, saw things differently. He wrote: "The body, however, is not for immorality, but for the Lord, and the Lord is for the body" (1 Corinthians 6:13).

No one with a "gnostic" mentality could have endorsed this blunt declaration of Christian faith.

(Father Castelot is a Scripture scholar, author and lecturer.)

AITH IN THE MARKETPLACE

Ve say that God's physical creation is good. Tell something that is good about it.

"The people in our parish. I'm a people person. I like to be around people. When I'm around giving, generous people, they show me the goodness of creation." — Yolanda Flores, Mission, Texas

"How a person has the gift of God in their life, how that life shines through them to others. When people are kind and considerate and caring toward another person, to me that is God shining through them." — Mary Beuechline, Chicago, Ill.

"The beauty of things that seem at first glance insignificant. For example, a person who doesn't radiate beauty according to the standards of our culture but rather radiates a beauty from within that is somewhat hidden by a disability or difficult circumstances." — Carol Hayes, Syracuse, N.Y.

"The whole thing from top to bottom, the exquisite awesome way it is constructed. Looking at the night sky, one cannot help but be moved by the Spirit." — Art LeDoux, Bradford, Mass.

An upcoming edition asks: What do you seek as a lay person in terms of spirituality? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Six Presidential Scholars Cite Impact Of Catholic School Teachers

WASHINGTON (CNS) — Six of the nation's 1992 Presidential Scholars named their Catholic school teachers as the educators who had the most impact on their academic or artistic accomplishments. The six youths were among 141 students nationwide recognized for achievement in academics or the arts. All the winners and their teachers were to participate in a week of activities in Washington in mid-June.

Bishop Gaughan Of Gary Resumes Limited Work Schedule

MERRILLVILLE, Ind. (CNS) — Bishop Norbert F. Gaughan of Gary, Ind., has resumed a limited work schedule following his release May 12 from St. Anthony Medical Center. He had been a patient at the facility since suffering a stroke Feb. 27 at his home. His left arm and leg are impaired but his speech is back to normal. He has undergone intense speech, occupational and physical therapy.

Priest Faces Challenge Of Heading South African Diocese

PHILADELPHIA (CNS) — The provincial town of De Aar in South Africa is about 8,000 miles from his native Pennsylvania, but Bishop Joseph Potocnak knows that from a sociopolitical perspective, the gulf between the two places is almost immeasurable. A native of Berwick, Pa., who was ordained bishop of De Aar on May 1, Bishop Potocnak finds himself in the middle of a country in ferment. "The blacks have to take over, it has to happen,'' he said in a telephone interview from his South African rectory with *The Catholic Standard and Times,* Philadelphia archdiocesan newspaper. "I hope it's going to happen peacefully.''

Pope Plans To Beatify African Slave Who Became Nun

VATICAN CITY (CNS) — Pope John Paul II plans to beatify a black African slave who was given away as a present by one master and scarred with more than 100 razor cuts by another. She is Sister Giuseppina Bakhita, who as a child was so frightened at being captured by slave traders that she forgot her given name for the rest of her life. She converted to Catholicism in 1890 and joined the Daughters of Charity of Canossa. Sister Bakhita spent her last 54 years as a member of the religious order, working as a cook, seamstress and doorkeeper. The pope will beatify her May 17 along with Msgr. Josemaria Escriva de Balaguer, founder of Opus Dei.

A young boy wearing a beret with the emblem of Bosnia holds a machine gun in Sarajevo,capital of Bosnia as ethnic fighting worsened. The Vatican has launched a diplomatic campaign to bring peace to the republic.

(CNS Photo from Rueters)

Noted Irish Bishop Resigns Amid Scandal Allegations

GALWAY, Ireland (CNS) — The 65-year-old bishop of Galway, known internationally as a champion of the poor in the Third World, resigned amid press reports that he had fathered a child nearly 20 years ago. The reports said that Bishop Eamonn Casey of Galway had paid more than $100,000 in child support and legal fees to Annie Murphy, 44, of Ridgefield, Conn. Ms. Murphy told Irish radio of the "magical love'' she felt for Bishop Casey when they met after she was divorced. She said the love turned sour when he balked over child support payments.

Vatican Officials Defend Procedure In Cause Of Opus Dei Founder

VATICAN CITY (CNS) — In an unusual public statement, top Vatican officials defended their handling of the controversial sainthood cause of Opus Dei founder Msgr. Josemaria Escriva de Balaguer. The officials also disclosed that before deciding to beatify Msgr. Escriva, Pope John Paul II had a special commission study whether such a step could be made "tranquilly.''The commission gave a favorable reply. The Vatican statement May 12 was the latest and most comprehensive rebuttal of accusations that Msgr. Escriva's cause has proceeded too quickly and with undue Vatican favor.

Catholic Charities Directors Urge Leadership, Action To End Racism

INDIANAPOLIS — The directors of Catholic Charities agencies from throughout the country are urging President George Bush to exert strong leadership to ensure immediate and comprehensive prosecution of the Los Angeles Police Department brutality case.

In a statement issued earlier this month, the directors said they deplored the underlying racism they believe led to the brutal police beating of Rodney King and the acquittal verdict.

The directors said institutional racism traps many people, especially African-American men, women and children in poverty, and creates a climate that leads to violence. They urged the president, Congress, state and local government leaders to enact and implement strong legislation that provides educational, economic development and housing resources needed to break poverty cycles and racism.

The directors also asked all political leaders, especially those running for the presidency, to put forth their plans to reduce racism in police departments, schools, housing, banking, health care and other American institutions.

President Bush was asked to demonstrate a strong personal commitment to civil rights and vigorously enforce federal civil rights laws.

"We join with concerned individuals and organizations across the country in condemning the indiscriminate and self-destructive violence occurring in many of our communities," the statement said. "We pray for an end to it. The sin of racism has brought us hatred. Hatred has brought us violence. All of us have become its victims."

Catholic Charities USA, a private, service organization, has 1,200 agencies across the country serving people in need without regard to religion, ethnic, racial or economic background. More than 130 Catholic Charities leaders met this month in Indianapolis to discuss poverty issues in their communities.

Albina Aspell Honored With St. Francis De Sales Award

MILWAUKEE (CNS) — Albina Aspell, publisher of *The Catholic Post* diocesan newspaper in Peoria, Ill., was awarded the Catholic Press Association's highest honor May 15.

Aspell, was cited in the presentation of the St. Francis de Sales Award for her 18 years of service at the Post and to the CPA.

She has served as president and vice president of the Catholic Press Association; represented the organization at the 1987 synod of bishops; and was previously nominated for the St. Francis de Sales award.

"I thought life had no more thrills. I was wrong," she said after the award was announced at a luncheon during the CPA's annual three-day convention in Milwaukee. She said in all the years she has watched others receiving the award, she figured "St. Francis de Sales was pretty happy about the whole thing."

The award celebrates his "great gift of language and imagery," she said. She noted that her predecessor as publisher, Msgr. Robert G. Peters, received the St. Francis de Sales award in 1970 and she frequently looked at his plaque, which is displayed prominently in his office.

Because she'd see it regularly, she said, "my glance has always been a prayer, especially in tough times." She thanked Msgr. Peters and her staff at *The Catholic Post* for their "emotional and spiritual support" and to fellow members of the CPA, she said, "I thank you, I love you. I appreciate you."

The award, named after the patro saint of journalists, is given annually fo outstanding service to the Catholic pres in North America.

Aspell became publisher of the pa per upon Msgr. Peters' retirement i February.

A native of Cleveland, she joine the Catholic Post in 1974, coming fro a position with the *Cleveland News* dail newspaper.

After moving to Peoria, Aspell an her late husband founded *The Penn Press,* a weekly with a historical ap proach. While at *The Catholic Post,* sh founded Guildhall Publishers, which fo more than a decade has published book form of "The Question Box," weekly column by Father John Dietze carried by Catholic News Service.

As president of the Catholic Pres Association, Aspell was a non-votin participant at the 1987 synod on th laity. She spoke there on the role of th media in the mission of the church encouraging bishops to be more open i providing information.

In 1990, Aspell also was nominate for the St. Francis de Sales Award. Th honor that year went posthumously t Penny Lernoux, the late Latin affair writer for the *National Catholic Re porter*.

✠ Scripture

Readings for the Week of May 24 - May 30

Sunday: Acts 15, 1-2.22-29; Revelations 21, 10-14.22-23; John 14, 23-29.

Monday: Acts 16, 11-15; John 15, 26-16, 4.

Tuesday: Acts 16, 22-34; John 16, 5-11.

Wednesday: Acts 17, 15.22-18.1; John 16, 12-15.

Thursday: Acts 1, 1-11; Ephesians 1, 17-23; Luke 24, 46-53.

Friday: Acts 18, 9-18; John 16, 20-23..

Saturday: Acts 18, 23-28; John 16, 23-28.

Congratulations to the Parishioners of

SAINT MARY'S IN SHELBY

as their new Catholic Church
is Consecrated on Sunday, May 24, 1992
and to their Pastor

MONSIGNOR WILLIAM WELLEIN

as he Celebrates his Fortieth Anniversary
of Ordination to the Priesthood

The Wellein Family

Vietnamese Catholic Community

Vuòn Trần Sức Mạnh

Một ngày kia ông Thầy làm cho các đồ Đệ mình rất ngạc nhiên bởi cách dùng chữ của Ông.

"Đời sống như một chiếc xe hòi." Họ đội chờ trong thinh lặng, biết rằng Thầy mình sẽ dẫn giải ngay sau đó.

"Thật đúng vậy! Ông chậm rãi nói." Một chiếc xe hòi có thể dùng để lên đỉnh đồi cao! Ông lại chìm vào thinh lặng.

"Nhủng khổ nỗi,hầu hết mọi nguòi lên nằm truóc chiếc xe đó để cho bị cán, sau đó họ đổ thừa là vì tai nạn."

Trích trong tập "Một phút khôn ngoan" của Cha Anthony De Mello SJ.

Sau khi đọc câu truyện này, tôi nghĩ ngay về một câu truyện có thật mà tôi đã được nghe từ một thiếu phụ Việtnam mà tôi được hân hạnh làm bạn và cũng thật quý mến. Tôi xin chia sẻ trong tháng này để tưởng nhớ và biết ơn những Bà Mẹ đặc biệt những bà mẹ Việtnam mà vì hoàn cảnh trớ trêu đã bị đẩy vào nằm truóc bánh xe cuộc đời nhưng đã có đủ nghị lực và can đảm mà đứng phắt dậy và không bị chiếc xe TIỀN, TÌNH, DANH VỌNG cán nát. Đây là một tấm gương dũng cảm và tràn đầy hy sinh của những người mẹ đã và đang đương đầu với cuộc sống tại đất người.

Một ngày kia Phương Hạnh đi làm, nàng thẫn thờ lái chiếc xe cũ kỹ trên xa lộ. Tâm trí đang bận bịu với hình ảnh của người mẹ già đơn côi nơi quê nhà. Mẹ nàng đã bị đau ốm quá nhiều giờ đây đang cần sự giúp đỡ của nàng. Vì thế nàng cố gắng kiếm việc để có chút tiền còm gửi về cho mẹ và đồng thời cũng để cùng chồng nuôi con.

Chao ôi sao đời ngao ngán thế ! vốn chưa đi làm quen trên đất Mỹ,với tấm thân nhỏ bé,sau mỗi lần làm xong công việc là nàng phải ngồi bệt trên đi văn để lấy lại sức. Nhìn đôi bàn tay sinh viên trước kia mà ngao ngán cho tấm thân bị xây xát vì cuộc đời.

"Hạnh, Cô đang làm gì thế?" Một giọng nói ngọt ngào,đầm ấm làm nàng quay phắt lại.

"Tom, tôi đang nghỉ một chút."

Rồi nàng nhìn Tom chợt tỉnh,anh ta có vẻ gì là lạ sao ấy. Chàng như muốn nói gì đó rồi lại thôi. Hạnh cũng không cần phải hỏi lại, nàng trở về với thế giới thực tại của mình trong đó có hình ảnh mẹ già, hình ảnh người chồng trìu mến và bầy con thơ đang ở nhà trẻ.

"Hanh, (giọng chàng ngọt lịm) em biết không? tôi đã từng để ý em mấy tháng nay,tôi mê em, mê đôi mắt long lanh của em,nó như chứa cả mùa xuân của đời tôi. Em có cho phép tôi yêu đôi mắt đó không?"

Phương Hạnh ngạc nhiên và từ sự ngạc nhiên tới sự sợ hãi. Lần đầu tiên trong đời,nàng nhìn gã chủ sở một cách thật khinh bỉ. Thì ra bao nhiêu cử chỉ trước kia mà gã đã có với nàng chỉ là những thủ đoạn. Nàng được lau bàn riêng cho hắn, trực điện thoại, đếm tiền giùm hắn. Có lần hắn đã cố ý quên cả mấy chục ngàn trong hộc tủ và trao chìa khoá cho nàng coi giùm sau khi đóng tiệm. À thế ra gã đàn ông này đã mê vẻ đẹp trầm buồn của mình, và đã dùng chiêu bài dụ khị đôla để cho mình sa lầy với hắn.

Nàng đang ngẫm nghĩ, gã lại lên tiếng: "Hạnh, nếu em muốn tôi có thể cho em mỗi tuần bốn trăm đô,em chỉ cần ăn diện thật đẹp và coi tiệm cho tôi. Tôi có những ba nhà kia, một nhà tôi để cho vợ cả mà tôi đã ly dị lâu rồi, còn hai nhà khác, một ở bãi biển và một ở đô thị này, rất đẹp và rất sang. Tôi tặng em cả đó.Nói xong hắn mon men đến gần. Hắn biết rằng con gái Á-Đông không nên làm quá mạnh. Khi Hạnh nghe nàng tự nhiên ứa nước mắt,gục đầu trên đôi tay, lòng phó thác nơi Thượng-Đế với lời cầu thành khẩn: "Thượng-Đế ơi, Ngài muốn dồn con vào thế đứng chi đây? Bao lâu con đã xin Ngài hai chữ Bình An thế nhưng con chỉ gặp toàn cay đắng,và chiến đấu thôi. Thượng-Đế,gã đàn ông đang đứng đây cố tình quyến dụ con bỏ chồng bỏ con để gieo mình vào ảo mộng tiền và nhục dục của hắn. Ôi Thượng-Đế hãy ban con can đảm đi,để con có đủ sức phấn đấu cho tới cùng."

Tom lại gọi Hạnh trong lời nói mềm nhũn đội chờ: "Hạnh,nếu em muốn tôi sẽ làm cho em khỏi phải khổ, chỉ cần nói đồng ý là xong ngay!"

Lần này Hạnh không cầm nổi mình nữa,phẫn uất,đứng phắt dậy,đôi mắt đen láy, lung linh như một đêm sao của trời giông bão, nàng quát "Hãy xa khỏi mắt ta. Ông dùng tiền và nhục dục để quyến dụ ta ư? Nói rồi nàng lấy ví và lập tức rời khỏi tiệm. Nàng mở xe chạy như bay về thành phố để không còn nghe thấy dư âm bỉ ổi của gã đàn ông trơ trẽn này nữa. Nàng vô phòng, tắm mặt trong nuoc mat. Nàng đau vì đã bị thương tích. Nàng mất việc thật rồi,mẹ nàng sẽ khổ và chồng con nàng cũng sẽ khổ. Chao ôi, bao nhiêu chuyện rầu. Nhưng trong lòng nàng vui vì đã thắng trận. Nàng cảm thấy sức mạnh đột xuất vì như nàng đã xin hằng ngày," Thượng Đế, xin cho con can đảm,vững mạnh và trung thành với Ngài và với những người con yêu thương trên cõi đời. Cầu xin xong nàng lịm đi vì mệt mỏi trong khi nắng ngoài trời ùa vào căn phòng yên tĩnh hứa hẹn một ngày mai TRỜI LẠI SÁNG.

Generating Energy

By SISTER CECILIA TONG

Everyone was surprised by the Master's updated metaphor: "Life is like a motor ar." They waited in silence, knowing that an explanation would not be long in oming. "Oh yes," he said at last. "A motor car can be used to travel to the heights." nother silence. "But most people lie in front of it, allow it to run over them, then lame it for the accident." Taken from *One Minute of Wisdom* by Anthony de Mello .J.

After reading this story, I thought immediately of a true story that I have been rivileged to hear from a Vietnamese lady who has been a good friend of mine and hom I truly admire. I want to share it with you this month to honor and to show gratitude to all the mothers, especially VN Mothers, because of the hardships of a life that has pushed them to lie in front of a wheel and yet have energy and sufficient will power to stand up and refuse to be crushed by the wheels of money, lust and pride. Here is a role model of courage and self-sacrifice, a mother and wife who has been confronted by hardships in the new land.

As she did every day, Phuong Hanh needed to go to work. She drove an old car on the highway. Her mind was filled by memories of her old mother who was living in VN. She had been so sick and needed her help. For that reason, she was ying to work and to send some money home; the rest was for her husband and hildren. Hanh mused to herself "what a life the one I am living!" Looking at her ands which were not used to hard work since her student days and thinking of her eal situation, she felt very tired at times. Small as she was, she needed to sit down n the sofa to rest after hours of hard work.

" Hanh, what are you doing?" a mellow voice startled her. She turned her head nmediately.

"I am resting a bit, Tom." She suddenly realized that he had something strange n his face. He seemed to want to say something else but he stopped short. Hanh just gnored it and returned to her former thoughts. She entered again into her world here she remembered her loving husband at work and her three children in the day are center.

"Hanh, (his voice sounded sweet and enticing) do you know I have fallen in love ith you? I love you. I can visualize myself in those eyes, they symbolize my entire fe, indeed the springtime of my youth. Do you allow me to love those eyes of ours?"

Hanh was surprised and from that awareness, she became afraid. For the first time in her life she looked at her boss with a disdainful look. She immediately reflected back on all his kindnesses to her, his acts of "charity." Were they perhaps only to lure her? She had been asked to take care of his own desk, of his phone calls and to help him to count the money. There were times he pretended to forget thousands of dollars in his desk and gave her his keys.

"Oh, now I understand that he fell in love with my sad eyes," she mused to herself.

He came near and began to talk to her again. "Hanh, if you want I could give you $400 each week. What I need is that you just dress well and be here with me! I have three houses. One is for my ex-wife, and the other two — one at the shore and one here — both are just beautiful and magnificent, all for you."

As he was speaking, little by little, he drew nearer and nearer. He understood that Oriental girls are gentle; therefore, he had to be careful. Listening to him, Hanh's eyes filled with tears. She hid her head in her hands and offered herself to God with trusting confidence. "Lord, God Almighty,what is all this about now? I have asked you for peace and instead of peace disturbance comes. Dear God, the man who is standing here is trying to tempt me to leave my husband and children for money and for giving into his desire. Please God, give me courage to fight against the foe until I die."

Tom continued to talk to Hanh in his enticing voice: "If you want, you do not have to work anymore, you just need to say 'Yes' that is all."

This time, Hanh could not contain herself any more. She stood up immediately, her black eyes flashing like stars in a stormy night. She said to him in an emphatic tone, "Get out of here! Do not think that you can make me fall into your trap with promises of money and sex."

She took her purse and left. She drove onto the highway and headed home, trying to deaden his voice with the noise of the traffic. She arrived home,went into her room and there poured out her heart in tears.

She was wounded. She had lost her job. Her mother, her husband and children would be hungry. What was she going to do? Yet strangely enough she found peace and joy springing up in her heart because she had won the victory. Her prayer had been answered

"Dear Lord, give me courage,strength and fidelity to You and to those to whom I have committed in this life." While she prayed and nursied her pain, streams of sunlight poured into her quiet room promising a new dawn.

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Employment Opportunities

Secretarial Position: Available 6/29/92 at Catholic Social Services, Charlotte office. Full-time opening. Need flexible person with good secretarial skills, familiarity with Word Perfect. Good office presence. Please send resume to Sister Eileen McLoughlin, 116 East First Street, Charlotte NC 28202

DRE for parish of 700 families. Responsibilities include coordination of religious formation program P-K - 12, youth ministry, adult education and sacramental preparation of children and parents. Degree in religious education or comparable experience desired. Send resume to: Search Committee, St. Pius X Church, 2210 North Elm Street, Greensboro NC 27408.

Vietnamese Community News

The First Reconciliation and Communion will take place May 31 at Our Lady of Consolation. There are nine boys and girls. Redemptorist Father Vang Tran will celebrate the event for the community and will be the celebrant of the Mass at 5 p.m.

The graduation of 60 Vietnamese children from religious education programs will be May 31 from 1 to 4 p.m. at Our Lady of Consolation.

The Vietnamese Apostolate will have two Cursillos for men and women in June.

The Cursillo for men will be June 4-7 and the women's Cursillo will be June 11-14.

A team of Vietnamese men and women will come from California to assist local leaders with the programs.

This newspaper is printed on recycled newsprint and is recyclable.

Comunidad Hispana Comuniquémonos

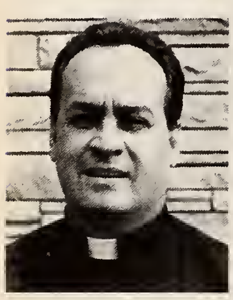
Lugar donde Jesús celebró la última cena.

Mientras comían, tomó pan y bendiciéndolo, lo partió, se lo dio y dijo: Tomad este es mi cuerpo. Tomando el cáliz, después de dar gracias, se lo entregó y bebieron de él todos. Y les dijo: Esta es mi sangre de la alianza, que se derrama por muchos. (Mc.14, 22-24)

Tierra Santa
La Casa de la última cena

Por PADRE SILL RUEDA

El jueves santo que cada año conmemoramos en la Semana Santa, nos deja una vez más extasiados y sin comprender el hecho trascendental que ocurrió aquella tarde en la casa de Juan, allá a las afueras de Jerusalén, cuando Jesús con sus discípulos se propuso celebrar la pascua.



Lo único que sabemos de este acontecimiento es lo que nos cuentan los Evangelios en sus escritos y estos carecen de muchos datos cronológicos, pero la fe nos lleva a pensar que fue un momento solemne y una oportunidad más para los discípulos estar cerca de su Mestro. Sabemos que allí Jesús se dió en comida y bebida para la vida eterna, transformando el pan y el vino en su cuerpo divino. Allí nos enseñó a servir cuando lavó los pies a sus amigos. Y más aun allí nos dio a conocer el mandamiento nuevo, que es amarnos los unos a los otros como El nos ha amado.

Todas estas características son propias de una fiesta y es por eso que decimos que es la fiesta de los Sacerdotes, porque es allí en síntesis cuando se ve el Sacerdocio de Cristo prefigurado.

La última cena de Jesús pasa a la historia como el día en que se junta el cielo con la tierra para formar una sola comida necesaria al espiritu y para sublimizar las flaquezas del hombre. Para darle una nueva dimensión y valor divino a las cosas del mundo, pan y vino y para levantar a la humanidad agobiada por el pecado, mediante el misterio de la comunión.

Eucaristía significa comida y alimento para la vida eterna. Es difícil imaginar como sucedió todo esto en una humilde casa de Jerusalén, un día común de la vida de Jesús. Hoy solo al llegar allí podemos admirar la construcción de un conjunto de edificios que perteneciéron antiguamente a la orden de los Padres Franciscanos hasta 1.333. Gradualmente los terrenos fueron confiscados por los musulmanes quienes en 1.477 se los apropiaron definitivamente.

La tradición aceptada ubica al gran aposento alto de la última cena, en la casa de Juan, sobre el Monte Sión, donde vivió María y donde aconteció también el milagro de Pentecostés. Esta casa según la tradición escapó a la destrucción de la ciudad de Jerusalén por los romanos y en ella los cristianos establecieron su primera Iglesia y después los Bizantinos construyeron allí su "haguia Sion" o sea la madre de las Iglesias. Hoy esta muy recortado el edificio y solo se conserva la sala de la última cena a la cual se ingresa por una terraza a través de lo que fue originalmente una de las ventanas del norte. Esta construcción es de origen gótico con sus arcos y ventanales y una piedra cercana a la pared norte, marca el sitio donde se sentó Cristo con sus discípulos aquella tarde del jueves. Bajo la ventana central hay un nicho de oración musulmán.

Todo esto para recordarnos que allí Jesús instituyó el Sacramento de la Eucaristía para su Iglesia, cuando nos dejó como alimento espiritual, su cuerpo y su sangre.

Mi Primera Comunión

Por PADRE SILL RUEDA

Han pasado muchos años de aquel día 8 de diciembre en que hice mi primera comunión rodeado del amor de todos los mios y en el que se convirtió para mi en el momento más feliz de mi vida.

Realmente fue un día lleno de emociones con la reunión de toda mi familia en el pueblo donde habíamos nacido, la procesión desde la casa hasta el templo, de todos los niños que ese día recibíamos por primera vez a Jesús sacramentado y la primera misa cantada de mi primo Sacerdote. Todo realmente fue una verdadera fiesta. Estos acontecimientos quedaron grabados en mi corazón para siempre y hoy cada vez que veo a los niños hacer su primera comunión, llegan a mi alma recuerdos gratos de aquel día.

Las cosas y los tiempos han cambiado, pero el sentido verdadero de la Eucaristía es el mismo. El misterio esta allí. La realidad es viva. Jesús se hace comida y bebida para fortalecer nuestro espiritu.

Recuerdo toda la catequésis que recibí de mis hermanos y maestra antes de mi primera comunión y como mi madre me hacía tomar muy en serio todas estas doctrinas, con un gran amor y respeto profundos.

A esta celebración se le ha llamado el día blanco de los niños, porque es precisamente allí el encuentro más dulce y tierno que tiene Jesús con todos ellos; como nos cuenta el Evangelio, cuando el Maestro abrazando a uno de esos pequeños dijo: Que el Reino de los cielos se parecía también a ellos.

La primera comunión es y tiene que seguir siendo un día muy especial en la vida del cristiano. Un día para recordar, no solamente, por las fiestas y regalos, sino por la gran fiesta que se hace en el cielo cuando alguien más participa de este Sacramento y por el regalo sublime que Jesús nos da al tener la oportunidad de comer y beber su cuerpo y su sangre. Nuestros sentidos materiales captan muy poco de esta grandeza y no son capaces de abarcar el misterio, pero por la fe y las palabras consignadas en las Escrituras sabemos que El esta allí presente para entrar de lleno en el alma del niño y hacerle la gran invitación de seguirle a partir de ese Sacramento en todos los otros que configuran la estructura de la Iglesia.

Aquel día de mi primera comunión todo a mi alrededor era distinto: Los vestidos blancos de las niñas, las azucenas perfumadas en sus manos, el cirio blanco de los chicos, la cinta como insignia eucarística prendida a sus brazos, el misalito de nacar, el rosario, el incienso de la Iglesia, el amor de mis padres y esa gran paz que se sentía muy adentro del corazón de todos. Pero la vida con el transcurso del tiempo nos engaña y se torna en oscuro lo que era blanco ayer.

Hagamos que los niños hispanos que en este mes de mayo reciben su primera comunión, puedan conservar la blancura de sus almas y de sus pensamientos, como el trigo blanco de las hostias, porque Cristo Resucitado ha llegado a sus corazones y quiere desde allí mostrarles un camino nuevo a seguir.

Que todos los padres de familia se preocupen por la continuidad de la catequésis eucaristica en sus hogares con sus hijos, después de este acontecimiento. Hagamos lo posible para que todos unidos podamos con los niños caminar alegres en su día blanco y ayudarles a conservar limpia su alma a partir del dia de la primera comunión.

Niños en el día de su Primera Comunión

Noticias Locales

Primeras Comuniones

El día sábado 23 de mayo del presente año serán las Primeras Comuniones de los 20 niños hispanos en la Iglesia de N Sra.de la Consolación. Este es el grupo que han venido preparando las señoras Olga Romero y Marina Rief con tanto amor y dedicación. Estan todos invitados a la Sta. Misa que será ese día a las 10 de la mañana. Para más información llamar a los teléfonos: CCH 335-1281. Marina Rief 542-0877 y Olga Romero 365-4728.

Retiro Carismático

El CCH esta invitando a un retiro carismático en la casa de reflección de Maggie Valley, los días del 12 al 14 de junio del presente año y el costo por persona será de $ 60,00 dólares que tendrán que pagar al llegar a la casa. Quien va a dirigir el retiro será el Padre John Jairo Rueda quien viene de Quincy Florida y tiene mucha experiencia en movimientos carismáticos. Para más información llamar al CCH al número 335-1281.

Día de recreo para Familias Hispanas

El CCH con la dirección de Arli Barrera está invitando a un día de descanso en el parque Frank Liske a las afueras de Charlotte, para el día 31 de mayo del presente año, con la celebración de la Sta.Misa en español y juegos para los niños.

Escribieron Su Pagina En La Historia

Por HNA. IRENE HALAHAN

Quienes? Ciento doce hombres y mujeres de nuestra Diocesis de Charlotte. Como escribieron esa historia?

La escribieron asistiendo uno o dos Sabados al mes a clases especiales del programa de Entrenamiento de Ministros Laicos. Empezaron en Enero de 1990 hasta Mayo de 1992 en que vieron coronados sus esfuerzos en la entrega de certificados, que tuvo lugar el Sábado 9 de Mayo de 1992 con la asistencia del Obispo John F. Donoghue que fué el principal celebrante de la Santa Misa, concelebrando con el Padre Ed Sheridan y el Padre John J. Tuller, parroco de Saint Charles Borromeo en Morgaton.

Antes de la Misa tuve el gusto de hablar con las esposas de los Hispanos que cursaron esos estudios. Carmen Rodriguez, la esposa de Edwin Rodriguez, me dijo que ella había aprendido mucho cuando Edwin compartia con ella lo que el iba aprendiendo y estudiando. Me dijo que habían mejorado las relaciones matrimoniales porque habían aprendido a dicutir mejor. Los niños también han mejorado.

Olga Torres usó las palabras "extraordinario," "hermoso," "grandioso" para calificar ese dia. Me dijo que cracias al Espiritu Santo toda la familia había mejorado y habían sido para Rafael Torres Mora, su esposo, apoyo y ayuda. También ella me dijo que su matrimonio lejos de sufrir, mejoró.

Al hablar con Flor, la esposa de Manuel Vallhonrat, me dijo lo contenta que se sentía de haber llegado a la meta que Manuel se propuso. Ella ha crecido en responsabilidad. Segun ella Manuel maduró espiritualmente a traves de los los años.

Al terminar la Misa el Obispo John F. Donoghue distribuyó los certificados y después hizo la señal de la cruz sobre la frente de cada uno diciendo: "Os enviamos como mensajeros de salvacion y paz señalados con la señal de la cruz."

Después de la misa pude hacer varias preguntas a Rafael Jesus Torres, Edwin Rodriguez y Manuel Vallhonrat. Pregunte a Manuel porque había hecho los estudios y me dijo que por mejorar sus conocimientos religiosos. Edwin me confesó que no había dormido anoche de emocion y luego habló con entusiasmo de como había llegado a conocer mejor a Jesús que es hombre como nosotros y que se cansó, durmió, comió.

Les pregunte que fué lo mas costoso de estos dos años y convinieron que los viajes a Greensboro el sábado por la noche.

Rafael Torres Mora, que tiene por meta de su vida "servir" cursó estos estudios para servir mejor, "aprendio cosas que nunca vió" y termino diciendo "no hay cosa mas hermosa que hablar de Cristo."

No puedo terminar sin citar lo que dijo la Hna. Mary Timothy Warren, directora del programa, que dijo que los cinco Hispanos se distinguieron por su esfuerzo y tenacidad en sus estudios.

Sentimos mucho la ausencia de Carlos Medina que se encontró enfermo y también el accidente sufrido por Rafael Jesus Torres de camino a Morganton .

Crosswinds (From Page 6)

now here at Catholic Social Services where a special kind of togetherness, coupled with mutual love and understanding, is exhibited to all who come.

Together, we meet, we learn, and certainly have come to better understand the quote, "God, only for a short while have you loaned us to each other and truly now we have all been touched by you in a very special way."

DESCUBRE La Fe

26. ¿CUALES SON LOS MINISTERIOS DE ESOS QUE ASISTEN AL OBISPO A SERVIR A LOS FIELES DE LA DIOCESIS?

Los ministerios o posiciones incluyen a los Vicarios General, los sacerdotes que asisten al obispo a governar la diócesis; los Moderadores de la Curia (algunas veces llamados los Cancilleres), los asistentes ejecutivos del obispo quienes coordinan las diferentes actividades diocesanas; y los Vicarios Foraneos o, como se les llaman muchas veces, los Decanos, quienes promueven y coordinan las actividades pastorales y tratan de darle respuesta a las necesidades del clero y de los fieles dentro de un territorio específico de la diócesis.

Hay miembros también de cuerpos consejeros, como el Consejo Sacerdotal, el Consejo Pastoral Diocesano, el Consejo de Finanzas y el Consejo del Personal Sacerdotal, y también ayudan los directores y el personal del Tribunal Diocesano a estos servicios, así como el personal de la Oficina de Comunicaciones (información, radio, televisión, periódicos), Temporalidades (recaudación de fondos, finanzas, seguro, construcción, adquisición de propiedades y fiscales), Formación Cristiana (escuelas y educación religiosa), Culto y Vida Espiritual, Caridad y Servicios Comunitarios Católicos, Servicios Pastorales (evangelización, vida familiar, grupos culturales, prisioneros, capellanes, Respeto a la Vida), y el Ministerio a Personal Evangelizador (clero, religiosos, ministros laicos, vocaciones, seminarios, etc.).

Chris (From Page 6)

the "facts, just the facts" without the commitment learning that needs to take place in the area of developing attitudes, values and behaviors reflective of our Christian beliefs, has left our young people extremely vulnerable.

Vulnerable to acting out in behaviors that "short circuit" their lives — behaviors that are profoundly self destructive — drinking, drugs, violence, promiscuity, and suicide.

Chris Newnan is director of religious education for the Diocese of Charlotte. A continuation of this sharing will appear in the next issue.

Welk Found Inspiration For Music In His Catholic Upbringing

WASHINGTON (CNS) — Champagne music maker Lawrence Welk, whose dance sounds made him a U.S. institution, found inspiration for his craft at Sts. Peter and Paul Church, Strasburg, N.D., which he attended as a boy.

The band leader died of pneumonia May 17 at the age of 89 in Santa Monica, Calif., where private funeral services were to be May 20.

The Lennon Sisters, who found fame through appearances on "The Lawrence Welk Show," were to sing the "Our Father" at his funeral, Peggy Lennon Cathcart told Catholic News Service May 19. Her sister Kathy, another of the quartet, was to sing the "Ave Maria."

Cathcart, the second oldest of the quartet, now works in campus ministry at Crespi Carmelite High School in Encino, Calif. She said Welk's show conveyed Christian values by way of its "general attitude." It appealed to the higher values of people and never crossed over the line into anything controversial as far as Christian values," she said.

"His purpose was to entertain in a way that would enhance people's enjoyment of life and enjoyment of families and make a better world," she said. "It sounds kind of corny," she said, but "corny means real."

Welk died rich and famous amid a California empire, second only to Disneyland as a draw for tourists. The empire was built around his hit show, a melodic tribute to unabashed sentimentality. For more than two decades, his uncomplicated songs and ballroom dancing provided millions of Americans Saturday night at-home entertainment.

The program aired on ABC from 1955 to 1971, and then on independent stations for 11 more years. Throughout, it reflected values Welk absorbed in his childhood farm hamlet where he learned to play the accordion at home, to appreciate organ and choir music at church, and to perform at barn dances in town.

He had limited formal education but in interviews he fondly recalled his four years with the Ursuline Sisters, with whom he boarded in winter.

Welk often spoke of the faith in God and commitment to family values in Strasburg, where the farm families built their own church and brought from Germany their special choir master, Max Fichter. Welk claimed that music in his hometown church vied with music in such metropolises such as New York or San Francisco.

Welk was born in the United States but for much of his youth spoke German, the language of his parents who emigrated from France's Alsace-Lorraine region, once a part of Germany.

In an interview with the Catholic weekly *Twin Circle*, Welk said they

See **Welk,** Page 16

Letters (From Page 4)

column: If our youth and converts are not being taught about the richness of our uniquely Catholic heritage — its symbols in particular — how can it be strange to anyone that the outward manifestations of that heritage are MIA?

James Fortuna Jr.
Lewisville

Teens (From Page 3)

"After a decade of promising but underfunded operation, the Adolescent Family Life program should finally be brought out of the sub-basement of federal demonstration programs and allowed to make a real contribution in solving the public health crisis of premature sexual activity among our nation's teen-agers,'' Quinn said. She made the remarks in a separate letter to Rep. William Natcher, D-Ky., chairman of the Subcommittee on Labor, Health and Human Services and Education of the House Appropriations Committee.

All sides in the debate over abortion should be able to agree on the need to help pregnant women, particularly young women, find alternatives to abortion, Quinn told Santorum.

ST. THERESE

The fifth annual Carmelite Summer Seminar will be on the life, spirituality and canonization of St. Thérèse, the "Little Flower". The seminar will be held July 24-26 at the Newman Center UNC-Chapel Hill and will consist of five two-hour sessions from Friday evening to Sunday afternoon.

The seminar will be presented by Fr. Theodore Centala, OCD and Fr. Mattias Montgomery, OCD. Because this "little" saint has been so popular with children and young people, many have missed the deep spiritual insights in her doctrine. We hope this seminar will give everyone an adult appreciation of the great wisdom of one of the most famous and beloved saints of the Church.

Cost for the seminar is $30 which includes registration fee. Low cost housing is available for the weekend on the campus of UNC-CH.

To register or for more information, write or call:
Sandra Malkovsky • (919) 772-2067
7134 Eastridge Dr. • Apex, NC 27502-9745
Include a check for $10 payable to OCDS.

Diocesan News Briefs

Pig Roast

GASTONIA — St. Gregory Council 6700 is hosting a pig roast Sat., June 20 at St. Michael. Northern and Southern style barbecue will be served from 5 p.m. - 7 p.m., followed by a country western dance in the gym and "Las Vegas Night" in the all-purpose room. Cost is $10 a person, or $25 for a family of four.

For reservations, call St. Michael at (704) 867-6212.

Widowed, Separated and Divorced

ASHEVILLE — All widowed, separated and divorced parishioners are invited to attend weekly Friday meetings at St. Eugene Parish in the Monsignor Brown room beginning at 7:30 p.m.

Secular Franciscan Officers Installed

MAGGIE VALLEY — Officers of the St. Francis of the Hills fraternity of the Secular Franciscan Order were installed at St. Margaret's Church in Maggie Valley April 12. Capuchin Father Lester Bach officiated.

Installed as elected officers were Charles Cowan of Sacred Heart, Brevard, minister; Alfred LaRocque of St. John Tryon, vice minister; Lary Carter of St. Barnabas, Arden, councillor, and Pat Cown of Sacred Heart, councillor.

Installed as appointed officers were Carole Turner of St. Joan of Arc, Asheville, and Doug Wilson, St. Barnabas, treasurer.

Abortion Protests

CHARLOTTE — The Respect Life Office is sponsoring a Rosary for Life at an abortion center Sat., June 6 after 9 a.m. Mass at St. Vincent de Paul. Msgr. William Pharr will lead a procession from the church to the abortion center.

Also, the Colwick Tower abortion center in Charlotte will be picketed every Wednesday morning beginning at 8:30 a.m. Signs will be provided. For more information, call Diane Hoefling, (704) 541-3760.

Irish Children Committee

SWANNANOA — St. Margaret Mary is organizing a year-round group to plan, entertain and provide funds to bring five Irish Protestant children and five Irish Catholic children to the Swannanoa/Black Mountain area every year. For more information, call Cecilia Watson, (704) 258-2510 or Faye Cox, (704) 669-2950.

Luncheon and Fashion Show

GREENSBORO — The Greensboro Council of Catholic Women's annual luncheon and fashion show is Wed., May 27 at noon at the Sedgefield Country Club. The event is for women of all area parishes and their friends.

Cost is $10.50. To register, send checks to Rosemary Marsicano, 1805 Biscayne Dr., Greensboro 27410.

Young Adult Service Day

GREENSBORO — Catholic Triad area young adults, those in their 20s and 30s, are taking homeless children on a park outing Sat., June 27. For more information, call Mary Callahan, (919) 282-4575.

Inner Healing Retreat

HICKORY — A retreat designed to open processes that lead to inner healing of the child within is scheduled for June 25-28 at the Catholic Conference Center.

The theme centers on life patterns that need God's healing touch. Time will be set aside for teachings, reflections, guided meditations, small group sharing, music and prayer. Directors are Father Richard Farwell and Bobbie May.

Cost, which includes meals, is $135.50 for the three-night stay in a double occupancy room and or $151.50 for a single occupancy room. To register, send name, address and $20 deposit payable to St. Dorothy before June 10 to St. Dorothy Catholic Church, Route 1 Box 460-C, Lincolnton, N.C. 28092.

For more information, call Bobbie May, (704) 327-8692.

College Living

Rising high school juniors and seniors are invited to sign up for "An Experience in College Living" at The Catholic University of America in Washington. Session I is July 19-25; Session II is July 26-Aug. 1.

The sessions center on helping students identify academic interests. For more information, contact College Focus Weeks, School of Arts and Sciences, 107 McMahon Hall, The Catholic Univeristy of America, Washington D.C. 20064. Or call Dr. Glen Johnson at (202) 319-5114.

A separate "Engineering 2000" program for students interested in engineering is July 12-17 at The Catholic University of America. For more information, contact the School of Engineering and Architecture, Room 131, Pangborn Hall, Washington 20064. Or call (2020) 319-5177.

Lutheran-Catholic Anniversaries

Upcoming Lutheran-Catholic covenant anniversary observances are June 6 at St. Eugene Church in Asheville and June 20 at St. Peter Church in Greenville.

The Rev. Dr. Michael C.D. McDaniel, former bishop of the North Carolina Synod, is the guest speaker for the Asheville gathering. Bishop John F. Donoghue will extend greetings.

In Greenville, the Rev. Dr. Mark Menees, bishop of the North Carolina Synod, will discuss the meaning of the covenant. He will also speak on "Lutheranism: Protestant and Catholic."

To register for the Asheville meeting, write and send a $7.50 check payable to St. Mark's Lutheran Church, 10 North Liberty St., Asheville, N.C. 28814. The meeting is from 10:30 a.m. - 3:30 p.m.

—Registrations for the Greenville meeting should be sent to St. Peter's Catholic Church, 2700 E. Fourth St., Greensville, N.C. 27858.

AIDS Response

CHARLOTTE — Anyon interested in assisting with AID education and awareness, and forming parish ministry is invited to call S Joseph Sister Judy Monahan, pastor associate at St. Ann, at (704) 521-958

CRISM Picnic

HICKORY — A CRISM picnic, full day of activities for parishioners 5 and older, is May 27 at the Cathol Conference Center from 10 a.m. to p.m.

The picnic includes a box lunc bingo, a drawing, cookin demonstration, slide presentations ar a display table for sharing talents ar creativity.

For more information, call Rach Greene at (704) 331-1720.

Surviving Parents

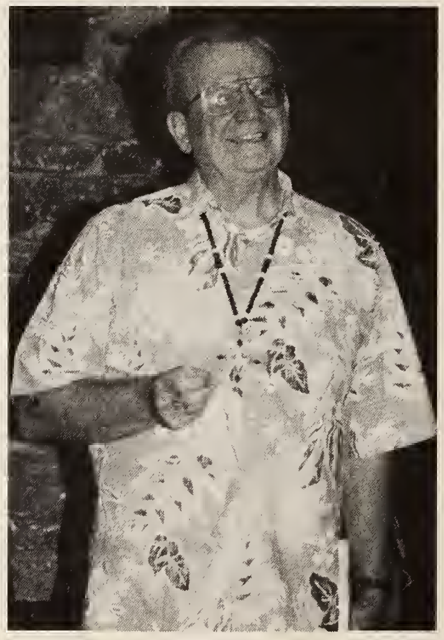
CHARLOTTE — A day of pray and reflection for parents who have lo children to death is scheduled for June at St. John Neumann Church in th parish hall from 9 a.m. - 2 p.m. For mo information, call Cindy Cook at (70 535-4197.

African-American Celebration

CHARLOTTE — An Africa American Liturgical Celebration at O Lady of Consolation Church is Sunda May 24 at the 11 a.m. Mass. Parishione will wear African apparel.

The Catholic News & Herald *welcom parish news for the diocesan new brie Good photographs, preferably black a white, also are welcome. Please subn news releases and photos at least days before date of publication.*

Moving From Pain To Power Focus Of July Retreat



Spiritual director, Benedictine Abbot David Geraets of Pecos, N.M., interjects levity and good cheer into a widowed, separated and divorced retreat last fall.
Photo by CAROL HAZARD

HICKORY — Time out for widowed, separated and divorced. A retreat is scheduled for July 10-12 at the Catholic Conference Center.

The peer ministry retreat is designed to help people move from "pain to power, from victim to victorious," says retreat coordinator Suzanne Bach.

"There are so many single parents on overload and this offers a chance to down shift in a nurturing environment," says Bach. "It's an opportunity for people to change their focus from just surviving to new directions."

The weekend consists of presentations, prayer and liturgy, personal reflection and group sharing. In addition to gaining insight on the journey to wholeness, retreatants will explore the good in the bad, and possibilities for growth.

"In every negative, God sees to it that there is tremendous potential for goodness and healing," says Bach. "We must be open to that potential but often we can't be open because we are so task oriented."

Spiritual director for the retreat is Capuchin Father Vincent Fortunato. Trinitarian Sister Margie Burnard is facilitator.

Seven team members from across the diocese — all of whom are widowed, separated or divorced — will lead group discussions.

The suggested donation is $70. To register, send name, address and a $10 deposit to Catholic Social Services, "From Pain to Power," 75 Blue Ridge Ave., Asheville, N.C. 28806.

If scholarship money to attend the retreat is needed, contact Suzanne Bach, 1844 Sterling Rd., Charlotte 28209. Donations to the widowed, separated and divorced ministry can be made at the same address.

Upcoming Diocesan Events

May 26 Confirmation
Our Lady of Mercy Church
6:00 pm
Charlene Krassoi (919) 722-7001

May 27 CRISM Picnic
Catholic Conference Center
Hickory, 10 am - 2 pm

May 28 Ascention Thursday
Check local parish schedules

May 29 - 31 Engaged Encounter
Catholic Conference Center
Jane Anklin (704) 377-6871

May 30 Ordination to Priesthood
St. Patrick Cathedral, 11 am
Fr. Cecil Tice (704) 375-4339

FOUR GREAT NAMES to KNOW

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World and National Briefs

Cardinal Hickey Blasts Washington Plan For Condoms In Schools

WASHINGTON (CNS) — A District of Columbia plan to distribute condoms in schools is "flawed both morally and practically,'' said Cardinal James A. Hickey of Washington in a statement. The cardinal's May 8 statement, released four days before the District's public health commission issued details of its proposed five-year plan to deal with AIDS, added condom distribution "implies a real lack of confidence in young people.'' The proposal, backed by Washington Mayor Sharon Pratt Kelly, would allow nurses in all 16 public high schools and four junior high schools in the District to give condoms to students.

Religion, Science Join Together To Protect Environment

WASHINGTON (CNS) — The environmental problem is so serious it needs the joint effort of science and religion to combat it, speakers told a special joint congressional hearing. "This alliance of science and religion seems to be essential for any kind of mitigation of this crisis,'' noted author Carl Sagan of Cornell University, co-chair of the Joint Appeal by Religion and Science for the Environment, told the committee May 12. The hearing, chaired by Sen. Al Gore, D-Tenn., came at the end of a three-day conference, "Mission to Washington: Religion and Science in Partnership with the Environment,'' sponsored by the appeal.

Catholic Hospital 'Like a M.A.S.H. Unit' In Response To Violence

INGLEWOOD, Calif. (CNS) — Shortly after the blessing of its new obstetrics wing, Daniel Freeman Memorial Hospital in Inglewood "became like a M.A.S.H. unit.'' That's how Sister Regina Clare Salazar, president and chief executive officer of the Carondelet Health Care Corporation, described the scene in the Los Angeles-area hospital April 29 as violence erupted all around it. "The flood of very bloody people was constant,'' said Sister Salazar, a member of the Sisters of St. Joseph of Carondelet, in an interview a week later with *The Tidings,* Los Angeles archdiocesan newspaper.

Quick Action Could Prevent Famine Disaster, Agency Says

WASHINGTON (CNS) — Nearly all of southern Africa is facing a severe drought this year, but widespread famine may be averted through quick response, a regional expert from Catholic Relief Services testified before Congress. Peter Shiras, senior director of CRS for the African region, said early warning systems may have alerted relief agencies of the drought's implications in time to avoid a repeat of the severe famine that devastated Ethiopia in the mid-1980s. Testifying before a joint hearing of the House Select Committee on Hunger and the House Foreign Affairs Subcommittee on Africa, Shiras said drought in southern Africa will be particularly tough because the region is unaccustomed to such hardships.

Senator Who Backs Abortion Met With Protest

NEW YORK (CNS) — Cardinal John J. O'Connor of New York, chairman of the U.S. bishops' Committee on Pro-Life Activities, has protested a University of Notre Dame award to U.S. Sen. Daniel Patrick Moynihan, D-N.Y. Citing the senator's support for abortion rights, Cardinal Bernard F. Law of Boston also has objected to the honor. Moynihan was chosen to receive the university's Laetare Medal, previously given to such figures as President John F.Kennedy and Catholic Worker leader Dorothy Day, at commencement May 17. Dennis Moore, university press officer, told *Catholic News Service* May 11 that Father Malloy was not making any comment on the protests.

DISCOVER the faith

26. WHAT ARE SOME OF THE POSITIONS OF THOSE WHO ASSIST THE BISHOP IN SERVING THE FAITHFUL OF THE DIOCESE?

These positions include Vicars General, priests who assist the bishop in the overall governance of the diocese; Moderators of the Curia (sometimes referred to as Chancellors), executive assistants of the bishop who coordinate the various activities of the diocese; and Deans, who promote and coordinate pastoral activities and respond to the concerns of the clergy within a specific territory of the diocese. There are members of advisory bodies, such as the Priests Council, the Diocesan Pastoral Council, the Finance Council and the Priests Personnel Board, and there are directors and staff members of such services as the Diocesan Tribunal, Communication (information, radio, television, newspapers), Temporalities (building, fund raising, financing, insurance, property acquisition and management), Christian Formation (schools and religious education), Worship and Spiritual Life, Charity and Catholic Community Services, Pastoral Services (e.g. evangelization, family life, cultural groups, prisons, Respect Life), and the Ministry of Persons (clergy, religious, lay associations, vocations, seminaries, etc.).

Cardinal Bevilacqua Protests College Talk By Abortion Advocate

ROSEMONT, Pa. (CNS) — Despite a cardinal's protest, tiny Rosemont College in suburban Philadelphia had as its commencement speaker May 9 a Democratic nominee for the U.S. Senate who has strongly supported abortion rights. The candidate, Lynn Yeakel, who is not a Catholic, told the 140 graduating seniors that they should work for all women to achieve "a freedom from fear.'' Her talk made no mention of abortion. Rosemont is a 611-student liberal arts women's college founded in 1921 by the Sisters of the Holy Child Jesus. Earlier, in a letter to Rosemont College president Ofelia Garcia, Cardinal Anthony J. Bevilacqua of Philadelphia criticized Ms. Yeakel as "an outspoken advocate of abortion'' and said her position "is squarely in opposition to the moral teachings of the Roman Catholic Church and its Catholic colleges.''

Former R.I.Pastor Sentenced To Prison For Embezzlement

PROVIDENCE, R.I. (CNS) — The former pastor of a North Providence parish has been sentenced to two years in prison for embezzling $120,000 from the parish. Providence County Superior Court Judge Thomas H. Needham, in a packed courtroom May 6, chastised the priest, Father Philip Magaldi, 56, for violating the unconditional trust of his parishioners. Father Magaldi, who was pastor of St. Anthony Parish in North Providence, most recently has been administrator of four rural parishes in the Diocese of Fort Worth, Texas.

Jury Seen Able To Put Itself In Shoes Of Police, But Not Black

ERIE, Pa. (CNS) — Why is it that members of the jury in the Rodney King beating case could "put themselves in the shoes of the police but not of Rodney King?'' the bishop-president of Pax Christi USA asked. The president, Bishop Walter F. Sullivan of Richmond, Va., in a May 5 statement, said it is fear that has made the nation willing to accept the erosion of civil and human rights in exchange for personal security. But, he warned, giving police officers wider discretionary powers can lead to the "kind of abuse that was used in Los Angeles.'' Pax Christi USA, a national Catholic peace and justice organization, is based in Erie.

School District Sues To Keep Abortion Material Off Campus

PLANO, Texas (CNS) — A suburban Dallas school district has filed a federal lawsuit to stop a 14-year-old girl from distributing graphic pro-life material in school. The Plano Independent School District is seeking temporary and permanent injunctions to stop Jamie Tellier from handing out the literature and similar "photographic depictions of human fetuses.'' The suit also asks for any non-school material to be submitted to administrators for approval before they may be distributed. The seventh-grader at Wilson Middle School in Plano has passed out the material for several weeks between classes and at the end of the school day to students who ask for it. She has vowed to continue despite administrators' requests to stop.

Poland Launches New Investigation Into 1989 Death Of Priest

WARSAW, Poland (CNS) — Poland's Justice Ministry has launched a fresh investigation into the death three years ago of an activist priest whose death initially was attributed to excessive drinking. Father Sylwester Zych was found dead at a bus stop in the Baltic resort of Krynica Morska in July 1989 during the closing weeks of communist rule. An official autopsy in nearby Gdansk attributed the death to excessive drinking and dismissed claims that alcohol had been forced into the priest's body. In June 1990, a second inquiry faulted the autopsy findings and confirmed that severe bruises found on the priest's head could have been inflicted by police truncheons.

Cardinal Says Evangelization Includes Facing Non-church Issues

VATICAN CITY (CNS) — The new evangelization of Latin America includes grappling with the region's social and political issues, said Cardinal Nicolas de Jesus Lopez Rodriguez of Santo Domingo, Dominican Republic. These include the foreign debt, growing poverty, public corruption, lack of basic services, promoting the rights of Indians and blacks, and overcoming the negative effects of a free market economy, he said. The cardinal also complained of a "new colonialism'' by unnamed foreign groups, which he said promote "anti-conceptive practices, sterilization and the freeing of abortion.'' Cardinal Lopez Rodriguez spoke at the opening session of a May 11-14 Vatican symposium on the history of evangelization in the Americas.

Mexican Church Leaders Say Texas Should Not Execute Immigrant

MEXICO CITY (CNS) — Church leaders, saying the death penalty is an offense to Christian morality, have taken up the case of a Mexican immigrant awaiting execution in a Texas jail. Churchgoers in Monterrey, Mexico — hometown of the condemned man, 30-year-old Ricardo Aldape — saw his recent stay of execution as a victory for prayer. Aldape, a former construction worker, was convicted in 1982 of the murder of a Houston police officer. He was due to be administered a lethal injection early May 12, but last-minute pressure from the Mexican government, a strong opponent of the death penalty, succeeded in persuading Texas legal authorities to postpone the execution until Sept. 24.

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PO Box 37267, Charlotte, NC 28237

Bishop Welcomes New Catholics At Special Masses

Neophyte Carl Annas (r) with his wife, Bobbie, and Transitional Deacon Joe Roesch, who will be ordained a Marian priest June 27. "The more I listened and learned (about the faith), I was sorry I didn't become a Catholic many years ago," said Annas, whose grandfather and greatgrandfather were Baptist ministers. Photo by CAROL HAZARD

By CAROL HAZARD
Associate Editor

GREENSBORO — They were former Southern Baptists or Presbyterians, ranging in age from young adult to retiree. Some were associated with other faiths. At least one was raised without any church affiliation.

Yet, they all say they "felt at home" in the Catholic Church.

United in their faith, some 80 people who crossed the threshold into the Catholic Church during the Easter Vigil gathered at Our Lady of Grace May 17 for a special Mass in their honor.

They came with friends, family and sponsors from about 10 parishes in the Greensboro area to share the Lord's table and meet Bishop John F. Donoghue, who welcomed them into the larger Church.

The celebration was the second of three Neophyte Masses for people from throughout the diocese received into the Church. More than 600 people joined the Church this past Easter.

The first Neophyte Mass was May 10 at St. Patrick Cathedral in Charlotte; the third is June 7 at St. Eugene in Asheville.

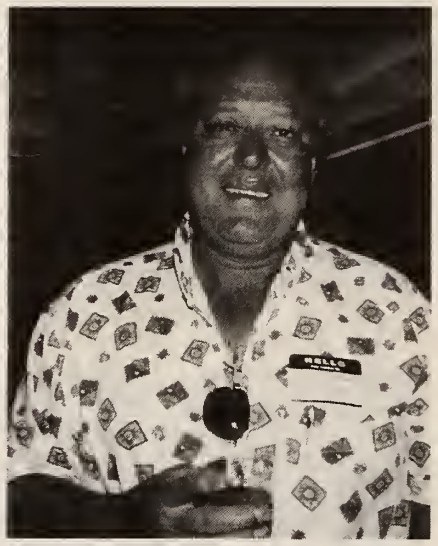
"My dear neophytes," said Bishop Donoghue during the homily in Greensboro, "let me encourage you to bring the light of Christ into your world, into a world unfortunately darkened by dishonesty, injustice, infidelity and self centeredness."

"Baptism, confirmation and the Eucharist have changed you, but they have not taken you out of the world. Instead, they have given you a new life ... a new identity and a new mission. You are sons and daughters of the Lord, and your mission is His mission."

Bishop Donoghue encouraged the neophytes "to meditate on the Gospels, share the Eucharist and perform works of charity" during the 50 days following Easter and leading up to the Pentecost. "It is for you to discern the spirit of God in your lives," he said. "It is for you to learn to recognize the risen Christ in our everyday life."

As neophytes, "you are very special people in the eyes of the Church," he said. "You are newly born sons and daughters ... joined as living members to the mystical body of Christ."

Neophyte Teresa Allen said she'd been interested in the Catholic faith since she was a little girl. Never baptized as a child nor brought up in a faith, she "begged and borrowed" to go to church with her school friends.



Neophyte Virgil Parrrett of Holy Cross Parish in Kernersville. Photo by CAROL HAZARD

It wasn't until she grew up and married a Catholic two years ago, however, that she decided to explore the Catholic faith. During her months of intensive preparation in the RCIA program (Rite of Christian Initiation for Adults), Allen discovered a "fulfillment of knowledge along with the fulfillment of feeling." She was finally home.

Virgil Parrett, a Southern Baptist by upbringing, said he'd been searching his nearly 50 years for a church home.

Neophye Teresa Allen with her pastor, Oblate Father Jim O'Neill of St. Paul the Apost at the Neophyte Mass Reception in Greensboro. Photo by CAROL HAZAR

"Something was missing. I didn't know what it was but I started going to Holy Cross (in Kernersville) and it was like coming home."

He added, "I'm even calling Bingo games, so I guess that make me an official Catholic."

Gene Grace, a baptized Protestant, had fallen away from his church and didn't pay much attention to God or religion until he met some Catholic coworkers who led exemplary lives.

Inquiries about their beliefs turn to discussions about theology, placi Grace on the steps to the RCIA pr gram.

There, he met others who had be drawn into what Bishop Donoghue d scribed as "the orbit of God's love." the Neophyte Mass, he met still mor

Welk (From Page 13)

brought with them "nothing but their prayer books, their high hopes, their utter belief in freedom and democracy — and oh yes, my father's antique button accordion."

He credited his mother with teaching him a strong Catholic faith. Its values permeated his musical organization.

Religion "helped me tremendously," Welk told *Twin Circle*. "I wouldn't be here if it weren't for my religion. God's laws are the best laws man has to live by. "My philosophy is to be good to all people and do harm to no one," Welk said. "I also feel that if you give it shall be given unto you.

' 'We don't have to talk of religion on our organization," he said, referring to his musical family. 'We just live by it."

Welk received honors from church groups. In 1961, the Franciscans priests in Chaska, Minn., for example, honored him for portraying in 20th-century style the attitudes of the "troubadour of St. Francis of Assisi."

Three years later, in 1964, he w given papal honors when named a Knig Commander of St. Gregory by Po Paul VI in recognition of service to t Church.

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ATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 37 • May 29, 1992

ie overall design of the new St. Mary Church in Shelby is cruciform — shaped like a cross — th the congregation facing Jerusalem. Photo by JOANN KEANE

)edication Of Church Begins New :hapter In History Of Shelby Parish

By JOANN KEANE
Associate Editor

SHELBY — Just two weeks shy of the ≥ year anniversary of the ground break- ;, St. Mary parishioners moved from a ltipurpose facility into a new home. The ;t shovel of dirt was turned on Pentecost nday, 1991. Just 353 days later, they ne to celebrate the dedication of their new ish.

On a gently sloping hill in Cleveland unty, the new St. Mary is a beacon for the) Catholic families that belong to the ish. Inside, the new structure contains vestiges of years gone by, melded with v artifacts to forge a new chapter in the tory of St. Mary.

There's no mistaking the exterior. It ks like a Catholic Church says Msgr. lliam Wellein, St. Mary's pastor. The ciform church has a monastic look. Clois- d walkways give way to contemporary hes. The cornerstone notes the establishment of the parish, and charts the history of buildings used along the way. The brick used for the cornerstone — mortared into the wall — came from St. Peter's Basilica in Rome.

Inside, the smell of fresh paint and carpeting is quickly replaced as the aroma of incense waifs throughout the 7,400 square foot building. The interior holds tightly to tradition. 90 arches, in corbelling splendor come to a pinnacle above the altar.

Directly behind the altar is the unique placement of the Tabernacle. A silhouette of the Tabernacle allows the Holy Vessel — mounted on an industrial "Lazy Susan" — to be quickly rotated to serve the daily chapel, located to the rear of the main altar.

Bishop John F. Donoghue praised the efforts of parishioners in bringing the vision

See Shelby, Page 16

frican Liturgy...

ıdmaids of the Sacred Heart Sister Marie Drew offers Communion to Deloris Brown during Lady of Consolation Parish's African Liturgical Celebration. Photo by JOANN KEANE

Proposed Revision Of Mass Text Would Change Creed, Our Father

WASHINGTON (CNS) — If a proposed new English translation of the Mass is adopted, Catholics praying the Nicene Creed will begin to say Christ came down from heaven "for us" instead of "for us men." They will also say he "became truly human" instead of "became man."

Among the most striking of possible changes for U.S. Catholics — one rejected by the U.S. bishops when they last dealt with the question in the 1970s — could be a new translation of the Our Father that eliminates such archaic English forms as "who art" and "thy."

These were among sample changes sent in April to the U.S. and other English-speaking bishops' conferences around the world in a new report by the International Commission on English in the Liturgy.

The ICEL report says one notable feature of the new changes is the use of inclusive language in references to the people, such as "brothers and sisters in Christ" instead of "brethren," and the avoidance of masculine pronouns for the Father and the Holy Spirit "where doctrinal or linguistic considerations allowed."

The report, titled "Third Progress Report on the Revision of the Roman Missal" marks the beginning of the final stages in the commission's project, begun in 1982, to revise its 1973 English translation of the Roman Missal. The 1973 text is the one currently in use, with minor variations, in Catholic churches throughout the English-speaking world.

The new 154-page book is the last of three such reports marking the final consultation phase with English-speaking bishops in drafting a new translation of the entire Roman Missal.

John R. Page, ICEL executive secretary, said the commission's board of directors — consisting of one bishop from each of the 11 bishops' conferences that are full members of ICEL — has already voted on one portion of the new texts and will be voting on another portion this summer. Additional sections will be voted on over the next year or so.

Each individual text is voted on separately and must by approved by two-thirds of the board before it can be sent to bishops' conferences as a recommended text, he said.

By June 1994 ICEL hopes to have all the revised Mass texts approved and sent out to all the English-speaking bishops' conferences, Page said. That means that November 1994 would be the earliest that the U.S. bishops could discuss the new translation and vote on it.

The new Our Father translation was originally recommended by ICEL in the early 1970s. It was adopted by some bishops' conferences such as those in India, Pakistan and New Zealand, but not in the United States.

Also recommended in 1975 by an international ecumenical group working on

See Mass, Page 2

Honoring His Roots...

Jezrael Hood pays homage to his roots as Our Lady of Consolation parishioners celebrate their African heritage.
Photo by JOANN KEANE

Church Official Decries Decision On Refugees

WASHINGTON (CNS) — The Church's top migration official called "disgraceful" and "a national tragedy" the decision by President Bush to turn back Haitian boat people without determining if they are victims of political persecution.

The official, Jesuit Father Richard Ryscavage, executive director of the U.S. Catholic Conference's division of Migration and Refugee Services, said returning the Haitians violates international law and "dramatizes how we look the other way when it comes to certain people ... not like us."

Father Ryscavage said May 26 that he would announce that the Church, which has been resettling Haitian boat people allowed into the United States, was prepared to "move as fast as possible" to resettle Haitians still held at a U.S. naval base in Cuba. He said the Church could resettle "1,000 per week if necessary."

He also said he would send a letter to the State Department offering the Church's services to provide pre-screening throughout Haiti's countryside to identify persons in need of asylum.

MRS, working in cooperation with U.S. dioceses, has resettled 60 percent of Haitian boat people allowed into the United States. In late May, an estimated 12,500 Haitians were still at a camp on the U.S. naval base at Guantanamo Bay, Cuba, where immigration officials had been screening for plausible asylum cases.

See **Haiti**, Page 16

Linda Richardson (l), holding 18-month-old Sarah, heads MOMS, a mother and child group at St. Eugene in Asheville. With her is assistant Marissa Borsody, holding 9-month-old Michael. Photo by MATT DOYLE

Asheville Couple Gives Much To Parish, Community

By MATT DOYLE

ASHEVILLE—For a young couple from the Midwest, stewardship is not an abstract ideal, it is a way of life.

Linda and Michael Richardson have surrendered themselves to the basics of stewardship by giving their time, talents and treasures to the Church.

The adoption of this lifestyle has been a gradual process for the couple according to Linda. It began with personal tragedy.

"Our first son was still born at seven and one half months over New Years in 1985," said Linda. "I had a difficult time attending Mass when my heart was so broken with grief."

It was around this time that their parish in Indiana began a stewardship program. The Richardsons took the parish training workshop.

"The workshop clearly pointed out to me how little I really knew about the Lord's work," said Linda. "I began personal Bible study and joined our adult religious education team. I felt some of my grief dissolve as I began to seek the Lord's will in my life."

From the workshop and Bible study, the pair put the theories into practice. When they arrived in Asheville, they plunged their heads and their hearts into the uncertain waters that faith can often stir up.

"We turned our financial worries over to the Lord. We began writing out a larger weekly offering before writing out our monthly bills."

Linda said they chose to pay God from their bounty rather than "the scraps that are left after the bills are paid."

The bounty they shared did not stop at the collection plate. They took their considerable talents and put them at the disposal of St. Eugene Church.

Parents and Children Together (PACT) is an example of their handiwork. The group for Catholic families offers an opportunity for a get-together over a covered dish dinner about once a month.

The Richardsons claim that PACT is almost too much fun. They see it as an example of how "the Lord enriches our lives each time we do work in his name," according to Linda.

The former school teacher also heads a group called MOMS. The Friday morning social at St. Eugene offers mothers and their children a chance to mingle in the parish hall. Although the group is called MOMS, it is not exclusively for women. In fact, there has been an occasional "Mr. Mom" who has attended the meetings.

The Richardsons are happy to tell their story to anyone who wants to listen, but Mike is also quick to point out that the opportunity for stewardship is open to everyone.

"I know we are not the only couple here at St. Eugene to make stewardship a part of our lives. The opportunity to participate and reap the spiritual benefits are open to everyone."

Mike said we all entered this world with certain talents and gifts. We develop these talents and gifts and obtain certain material goods to make life more comfortable.

"But, we will leave this world just as we entered...without our earthly possessions.

"Therefore, while we are on earth, we are stewards or temporary custodians of these talents and gifts."

The Richardsons are firm in their understanding that stewardship is not just an annual event. "It must become a way of everyday life," said Mike.

Some people are able to work magic with a little bit of money. With the proper investments, they make a little go a long way.

The Richardsons have that same knack with their time and talent. Through wise investments, they have made their time and talents go a long way for the Catholic community in Asheville.

Matt Doyle is a parishioner of St. Eugene in Asheville.

Father James Noonan, Retired Diocesan Priest, Dies At 85

FATHER JAMES J. NOONAN

WATERBURY, Conn. — Father James Joseph Noonan, 85, a retired priest of the Diocese of Charlotte, died May 24 in Waterbury.

A Mass of Christian Burial was held on May 27 at Immaculate Conception Church in Waterbury. He was buried in New St. Joseph Cemetery, Waterbury

Father Noonan served for 46 years as a priest of the Dioceses of Raleigh and Charlotte and was one of the original diocesan consulters appointed by Bishop Michael J. Begley after his ordination as the first bishop of Charlotte. He was reappointed to the post in 1975.

Father Noonan was born May 16, 1907 in Waterbury. He began his studies for the priesthood at St. Thomas Preparatory Seminary in Hartford and also attended St. Bernard Seminary in Rochester, N.Y., for two years before completing his studies at Mount St. Mary's Seminary in Emmitsburg, Md. He was ordained as a priest for the Diocese of Raleigh on June 7, 1936, at Mount St. Mary's.

His first assignment was as an assistant at St. Peter in Greenville for 22 months. He also served for a year as an assistant at Immaculate Conception in Durham before becoming pastor of the missions in Duplin County in 1939.

In 1940, Father Noonan became pastor of St. Joseph of the Hills in Leaksville — now part of Eden. During his eight years at St. Joseph, he also served as pastor of the Reidsville mission which is now Holy Infant Parish.

He was pastor of St. Paul in New Bern from 1958 until 1965 when he became the first pastor of St. Vincent de Paul Parish in Charlotte which, u then, had been a mission of St. A Parish under the direction of then-M Begley. In July, 1971, he became p tor of St. Leo in Winston-Salem wh he was serving when the new Dioces Charlotte was established.

In 1973, he became pastor of Qu of the Apostles in Belmont. In 19 Bishop Begley appointed Father Noo as pastor of St. John in Tryon where served until his retirement on July 1982. After his retirement, he made home in Waterbury.

Father Noonan is survived by sister, Mary M. Noonan of Waterbu and several cousins.

Condolences may be sent to M Noonan, 120 Hillside Ave., #C8, Wa bury CT 06710.

Priest Urges More Openness On Writing Hospital Directives

NEW YORK (CNS) — A priest who specializes in medical ethics has called on the U.S. bishops to open up their process of revising the directives for Catholic hospitals.

Jesuit Father Richard A. McCormick, ethics professor at the University of Notre Dame, said the revision was proceeding in virtual secrecy, and his efforts to find out what was going on were rebuffed. But he also cautioned against giving undue emphasis to the revision and letting it become a diversion from more serious obstacles to maintaining a "Catholic culture" in medical facilities today.

The bishops would render a be service, he suggested, if they addre the financial, governmental and o pressures that face hospital adminis tors and leave them wondering whe they can continue offering their serv in an ethical tradition.

Father McCormick spoke Ma to a weeklong conference held each and spring by St. John's Universit Queens and the Catholic Medical ter of Brooklyn and Queens.

A regular lecturer at the session administrators of Catholic health facilities, he was scheduled to speak time on "Ethical and Religious Di tives: Reflections on the Revisio But he said he was able to talk about how he thought the revision o to be going.

Auxiliary Bishop Edwar O'Donnell of St. Louis heads a bish commission to revise the Ethical

See **Hospitals**, Pag

Mass (From Page 1)

common prayer texts, the modernized translation of the Our Father has now been adopted as at least an optional text by most English-speaking Protestant churches, Page said.

It begins, "Our Father in heaven, hallowed be your name." It asks God to forgive our "sins" instead of "trespasses" and to "save us from the time of trial" instead of "lead us not into temptation."

Page said that ICEL did a "wholesale revision" of the priests' prayers for particular feasts because there were numerous complaints that they were so short and spare in style that many of them were over before the people had time to get into them.

He said the new translations of those prayers will have more subordinate clauses and draw on richer and stronger language in order to draw people into them more fully.

On the other hand, he said, there was an effort to make as few changes as possible in the eucharistic prayers, which have been widely accepted and are now familiar to many people.

One major change is a proposal for the priest to use a different introduction for each of the four possible memorial acclamations after the consecration.

Currently each acclamation is introduced by "Let us proclaim the mystery of faith." Then either the priest or the music ministers have to use some additional means to cue the people as to which acclamation to use.

Page said the idea of four different introductions is that once they are learned, each introduction would automatically cue the people to a particular acclamation. For example, the acclamation that begins, "When we eat this bread and drink this cup" would be cued by the introduction, "Christ is the bread of life." The cue word "br occurs only in that introduction an sponse.

For those who might object that came truly human" changes the meani the original Nicene Creed, the report that in the original Greek the word use *enanthropesanta*, which, literally trans means "was inhumaned."

The report says the desire of so keep "became man" was rejected be neither the Greek nor the Latin versi the creed carries "male overtones as in contemporary English normally d

Prominent Cardinals Differ On Church's Birth Control Stand

VATICAN CITY (CNS) — The arch for unity within diversity led two ants of modern Catholicism to egensburg, Germany, last September debate birth control.

The two cardinals argued with the ssion of youth and the experience of cades. One jabbed away at the current aching, criticizing the "irritating dis- ction between 'artificial' and 'natu- l' contraception." The other defended e moral need to keep sex absolutely d to procreation within marriage.

Doing the jabbing was Cardinal anz Konig, 86-year-old retired arch- shop of Vienna, Austria. The defender as Cardinal Joseph Ratzinger, 65, head the Vatican Congregation for the ctrine of the Faith since 1981.

During the day-long conversation front of a tape recorder, the two rdinals jousted in German over nu- rous Church issues.

Cardinal Konig said he originated idea to show "Catholics of good ll" that it is possible "to live very ncretely the unity of the Church even ien differences persist." Cardinal tzinger chose the spot, his brother's use in Regensburg.

The German weekly *Die Zeit* pub- ied the transcript of the debate. An lian translation was published in May *Jesus*, a monthly Catholic magazine.

Regarding birth control, the cardi- s found unity in the need for sex to be ded by morals, but quickly began lking different paths.

"The rule of prudence should be of value even on the subject of birth control," said Cardinal Konig. "Here we have ended up in a bottleneck" because of the distinction between "artificial" and "natural" birth control "as if even from the moral viewpoint what is important is the 'trick' of cheating nature," he said.

"In a world in which sexism and promiscuity are spreading, the goal of the magisterium (the Church's teaching authority) should be to humanize sex within matrimony and the family," he said. Cardinal Konig added a practical reason for rethinking birth control: "The question of world overpopulation cannot be simply ignored!"

Cardinal Ratzinger answered that, with pills and condoms, "sexuality has become easily available merchandise, to be used at any moment 'without danger.'"

If sex is separated from reproduction and reproduction becomes a technical matter, then "sex has almost the same relationship to morality as drinking a cup of coffee," said Cardinal Ratzinger. The consequences include "a growing loss of the importance of marital fidelity" and a "strong explosion of homosexuality," he said.

Regarding world population, he said the Catholic Church is wrongly blamed "as if overpopulation were caused by the fact that the Catholic Church prohibits use of the pill."

See **Debate,** Page 11

THE "CHOICE" LIE #1

"It's only a lump of tissue."

ome people would have you be- eve that abortion does not kill a erson. They will tell you that, specially in the first trimester, bortion only disposes of a "group f cells" or a "lump of tissue." Don't elieve it.

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Pro-Life Corner

"To sin by silence when one should protest makes cowards of all men."
Abraham Lincoln

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Teens Need Help From Parents

By CHRIS NEWNAN

"Sexuality is a dimension of one's restless heart, which continually yearns for interpersonal communion, glimpsed and experienced to varying degrees in this life." In the fullest and richest sense, sexuality is both the physical and psychological grounding for the individual's capacity to love oneself, others, the world and even God.

It is only in the context of the marital covenant that human sexuality through genital sexual expression, finds its fullest meaning as an embodied expression of the intimacy and fidelity of the couple.

These words are beautifully expressed in the U.S. bishops' document, *Human Sexuality, A Catholic Perspective for Education and Life Long Learning*, USCC, 1991.

Sadly, most of our young people are not being taught this beauty and wonder of our human sexuality but are only being taught about the physical expressions through genital actions, ie, sex. Knowledge that many young people today translate into meaning, genital sexual activity including intercourse, is an acceptable behavior, a *right* of sorts, outside the context of marriage.

A *right* expressed in startling statistics: each day 3,000 American teenage girls get pregnant (75 in North Carolina); 70% have a repeat pregnancy within two years; one fifth of all teen pregnancies occur within the first month of sexual activity; 40% of pregnant teenage girls, between 15 and 19 years of age choose abortion; and 45% of all births to teenage girls in the U.S. occur in the South.

The consequences of the actions are lived out in devastating heartaches not only for the teens involved, but also for their families.

The bishops' document says, "We can understand and empathize with teens' confusion in an American culture plagued with double standards. ... non-marital and extra-marital sexual affairs in much of the media as accepted, even commendable."

Peer pressure, also, influences the teens who may be physically mature but who are still lacking in emotional and psychological development.

Teens are experiencing the stresses of many concurrent changes in their lives: physical, emotional, psychological and relational. These dramatic changes can trigger challenges that can cause tremendous self-doubts and personal insecurity, giving rise to vague feelings and thoughts of self identity, normalness, trust, beliefs and caring. At this time in their lives, teens need affirmation, love, respect, care and concern. They need a special measure of acceptance and support especially from their parents, guardians, and family as they strive to acquire a healthy identity as individuals.

At this tempestuous point in the teenager's life, parents need to be logical, clear, firm and consistent in their communications. They need to express *no* as an answer, realizing it actually helps teens psychologically to delay gratification. Parents need to focus on developing good attitudes and values by sharing their own values, including religious values.

Parents must help teens see wrongness and the resulting consequences through development of critical thinking skills as their capacity for cognitive reasoning grows.

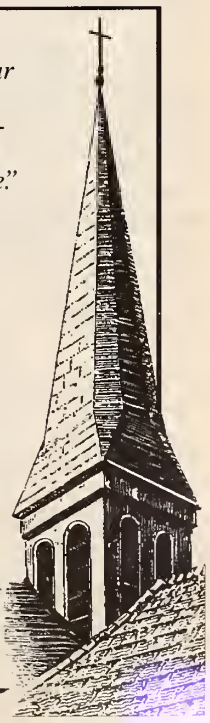
Teens need help to deal with their ambivalent feelings. Encouragement and support must be given for their good behavior. As important, is direction in dealing with peer pressure. Reinforce the teens' ability to say *no*. Parents help build a teenager's self esteem; help them build a healthy self-identity.

See **Chris,** Page 11

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue



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A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

The Covenant

There is in this issue a letter from Jaime Revadeo of Reidsville who suggests that we may be working at cross-purposes to our professed support of the North Carolina Lutheran-Catholic Covenant which was signed last year. He indicates a fear that a reference to the Blessed Virgin as the "Queen of Heaven" might be an affront of some sort to our Lutheran friends.

It certainly was not intended as such and it certainly will not be intended as such in the future when we use such traditional Catholic terms in the columns of this newspaper. This is, after all a Catholic publication and any reader should expect to find Catholic terminology used.

At any rate, we doubt that any of our Lutheran readers — and we have some — are affronted. The covenant was signed as a means of trying to bring our two denominations closer, especially in those areas in which there are no or only minor differences between us.

There is also a recognition that there are some major differences. The question of the ordination of women is one and there are others. The hope is that some day most of those may be resolved. But it also is recognized that some differences may never be resolved. However the efforts to resolve them must and will continue.

Devotions

There is also in this issue a story about the recent 40-hours devotions at St. Ann in Charlotte. The reaction of the participants reaffirms the belief of many that there is a hunger for the devotions which were common in most parishes prior to the Second Vatican Council.

While Vatican II did nothing to abolish such devotions, they largely have fallen into disuse in the intervening years. Some Catholics believe them to be old fashioned but they are among the important traditions of the Church.

We join with Bishop Donoghue in the hope that such devotions will be revived throughout the diocese.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 20.

Dear brothers and sisters,

In these talks we have been speaking of the Church's prophetic office, by which she bears witness to her faith in Jesus Christ and to the significance of his life and teaching for all mankind. In making manifest the mystery of God as revealed in Christ, the Church sheds light on the ultimate meaning of human existence and reveals the most profound truth about man himself (cf. *Gaudium et Spes,* 22).

As a prophetic community, the Church is called to present this truth not only in the abstract, but in a living way, by enabling people to share in the life of the crucified and risen Christ in their everyday experience. Through baptism, we first receive this new life and become members of the one body of Christ. In celebrating the sacraments, the Church carries out a specific "evangelization," insofar as she leads her members to the "following of Christ," not just in the moral sense, but by reproducing the of Christ in her members.

Through her witness to Christ, the Church sh humanity the way to its complete fulfillment. makes Christ known as the one who revealed perfectly the "supreme commandment" of love of and neighbor (Mt 22:38-40). She strives to increase number of those who model their lives on the be tudes. She likewise exercises her prophetic offic her witness to the cross and to the value of suffe offered in union with Christ's sacrifice. A special of this witness is manifested in the perseveranc those Christians who, today, as in every period of Church's history, suffer for their faith.

The Church's prophetic mission is both cent on Christ and profoundly concerned with the goo mankind. Because it is only in the proclamatio Christ that the noble calling of all humanity is f revealed, today more than ever it is apparent that " is the way for the Church" (*Redemptor Hominis,*

I extend cordial greetings to the priests of Archdiocese of Los Angeles and to the Marist Brot participating in programs of continuing format may the Holy Spirit strengthen you to reaffirm total consecration to Christ and His kingdom. Upo the English-speaking pilgrims and visitors, from gland, India, the Philippines, Indonesia, Canada the United States, I invoke abundant divine blessi

---

VATICAN CITY (CNS) — Canon law is a pastoral work aimed at saving souls, Pope John Paul II said.

Canon law "seeks to strengthen the bonds of communion in the Church through fidelity to the Gospel and the promotion of justice,'' the pope told members of the Canon Law Society of Great Britain and Ireland. The pope's May 22 address was part of the society's annual conference, which was held in Rome.

Because the Church is not only an earthly reality, but is a "spiritual and heavenly community of faith, hope and love,'' the means and ends of Church law cannot be regarded as simply a variation of civil law.

The theory and practice of canon law, he said, must always be informed by a sound understanding of the Church, and constant effort must be made "to avoid any undue accommodation of ecclesial norms and structures to the prevailing ethos of civil society."

"Today as in the past, canonists are challenged never to lose sight of the mystery of grace and truth which their work is meant to serve and foster," the pope said.

But canon law and its interpretation are not should not be unchanging, he said.

"Familiarity with the results of the Church's experience in adapting her laws to the changing n of the People of God is in fact an indispens reference point for her efforts to meet the challeng the present time with wisdom and prudence."

In a practical way, the pope said, canon law h ensure the proper functioning of Church struct which "enable the faithful to respond with fideli their supernatural calling and to share fully in church's mission."

The pope asked the canonists in their classro offices and tribunals to keep in mind "the emine pastoral nature of all Church law, which, while n derogating from the demands of truth, has as its aim the salvation of souls."

"How often in this delicate and important tas you called upon to be heralds of the messag reconciliation and to bring healing and hope in fr situations of human weakness and sin," he said.

Letters To The Editor

Differs with Father Holden

To the Editor:

I am a priest of the Diocese of Charlotte on leave working in the Diocese of Phoenix, Ariz., for my severe sinus condition. I write in response to Father Edgar Holden's article entitled, *Put A Brake On The Bizarre.* I would like to point out that not all priests share in Father Holden's condemnation of the phenomenal. It should be pointed out that not all so-called phenomena are indeed messages or signs from the Lord. However, it is quite a spiritual suicide to proclaim that God cannot and does not still give rewards and signs to the post-Old Testament times. To dismiss what appears unusual as having no meaning at all is not in keeping with the Catholic teaching on revelation. Revelation, as Father Holden says, is both scriptural and traditional. There also is private and public revelation. Private revelation has not yet become publicly accepted and may never be. That it is not public does not discredit it, nor does it canonize it.

Father Holden says that he is not inconsistent when in his sermons he does "wax glowingly" over those apparitions of Our Lady that have withstood the test of time but rejects others. Neither Father Holden, nor any Catholic, is under any obligation to believe in either the apparitions formally recognized by the Teaching Office of the Church or any other supposed apparition. Neither Father Holden nor any other person has the right to judge the merit of any spiritual phenomenon or lack thereof.

Maybe there is no meaning to the crying statues and paintings touched by Father James Bruse. Maybe Our Lady is not appearing to young peop Medjugorje, Yugoslavia. But there are thousan priests and millions of laity of various denomina who have experienced the presence of Our Lady and do not need the sanction of an archbish believe. We shall see if the fruits of any of the sup signs bear the test of time.

Father Donald P. Baker
Tempe, Ariz.

Another TV option

To the Editor:

After reading the May 8 article on "Media M try" by Julie Sly of the Catholic News Servic realized that a relatively small number of our Ca families in the Diocese of Charlotte have the avai ity of receiving any Catholic programming via cable systems. Fortunately the Charlotte are maybe some other areas may now have an inte network called VISN which provides some of thi of programming.

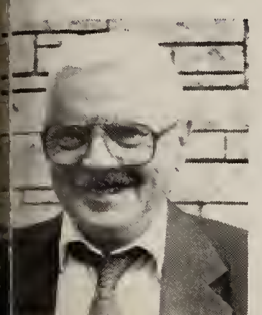
See **Letters,** I

Letters Policy: *We welcome letters on c issues. Letters must be signed originals of 250 or less and must include the address and da telephone number of the writer. Letters are sub editing for brevity, style and taste and must not c personal attacks on any person. Opinions expres letters or in guest columns do not necessarily the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

I'm getting a bit tired of all the media attention paid to the controversy over urphy Brown's baby, Vice President Quayle's reaction to it and President Bush's ction to the vice president's reaction. I submit that, in a presidential election year, ere are more important issues to be discussed than a television character's illegitimate child. What about the economy, education, health care, the homeless and the needs of children, to mention only a few?



We are carrying in this issue Joann Keane's column on the subject but only because she makes a valid point which has been, at least to an extent, ignored by much of the media. The fictitious Murphy Brown did decide to have the baby instead of obtaining an abortion. That's about the only good thing that can be said about the whole episode.

I want to remind our readers, especially those who are in the habit of sending in news releases and pictures, that re are close to the start of our summer schedule of publishing bi-weekly. The next ie, June 5, will be the last on the weekly schedule until September.

The change in publishing schedule also means a change in our deadlines. Instead 0 days before the desired date of publication, any releases should reach us 20 days idvance.

During the summer, each issue will carry two weeks of Scripture readings and weeks of Discover the Faith (both English and Spanish versions).

Issues during the period will be dated June 5, June 19, July 3, July 17, July 31, g. 14 and Aug. 28. We will return to weekly publication and begin our second year peration with the issue of Sept. 4.

Did I just say our second year of operation? It doesn't seem possible but this is 37th issue of *The Catholic News & Herald* with just seven more to complete our t year. When you consider the planning and preparation that went into that first ie last September, we"ve already actually been at this for more than a year. r one, am ready for the respite which we'll get when we don't have to meet a dline every week.

hat Do initials CCD Mean?

By FATHER JOHN DIETZEN

Q. Can you tell me what the initials CCD stand for? In all three parishes re I have lived, religion classes were referred to as CCD classes. But no one ked could tell me what it means. (Texas)

A. The initials stand for the Confraternity of Christian Doctrine, a public policy ncy of the U.S. Catholic Conference.

For a long time the confraternity, in addition to other responsibilities, published religious education programs for Catholic parishes, including printed materials for each grade, teacher instruction books and so on.

Today the religious education arm of this confraternity has been assumed by the USCC Department of Education. Most parish and diocesan offices are officially now called offices of Catholic education or a similar title.

In spite of this, many Catholics, familiar with the old titles, still refer to any religious education classes for students not in Catholic schools as "CCD programs."

The confraternity still exists and is an important agency of our country in preparing English Bibles and some liturgical books. If you look at the front of the New American Bible, for example, you will see the Confrater- of Christian Doctrine as the sponsoring agency.

Q. Recently our grandson was married in the Lutheran Church by the e's father, a Lutheran minister. Our grandson said the minister did not t a Catholic priest present. A priest told our grandson the marriage was gnized by the Catholic Church.

On advice from four different priests we were advised not to attend the ding. Needless to say, all involved were terribly hurt.

My question is what are the regulations pertaining to this? Must the couple Catholic instructions and the banns published? What about baptism of children from this marriage? (Ohio)

A. If a Catholic receives a dispensation from the bishop to be married before one other than a Catholic priest or deacon (called a dispensation from the form), rriage before a minister, judge or other legally competent official would be gnized in the Catholic Church.

The priest who told your grandson the marriage was valid according to Catholic ch law may have known such a dispensation was granted and perhaps even d the couple prepare for the marriage.

Whether or not such a dispensation was granted by the bishop, why the other ts advised you not to attend the wedding I could not guess. They may have had reasons, but you would need to ask them.

Banns of marriage, as most older Catholics remember them, were required by rmer canon law. Announcement of the wedding was meant to prompt reporting y circumstance that could be an obstacle to the marriage.

Today many if not most engaged people live in many communities before they ady for marriage. Thus banns are not required in the United States or most other tries. Many parishes announce forthcoming marriages in the bulletin, but this t necessary.

Whatever the circumstances of the marriage, baptism of any children would depend on several factors. They would need to be discussed with a priest at that time.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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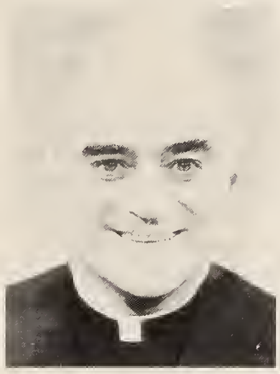
Light One Candle

By FATHER JOHN CATOIR

Why do innocent children suffer? Why does anyone have to suffer? I wouldn't dream of trying to explain it, but this much I know. God wants our happiness, not our suffering.

Suffering is a great mystery, and no one is entirely free of it. Even when seen in the best light, suffering is difficult to comprehend. And yet there is a spiritual vision which enables us to see the redemptive value of emotional and physical pain.



By His cross and resurrection Jesus shows us that suffering has meaning and power. According to the saints, when suffering is united with the Cross of Christ, it is a source of abundant blessings. The Blessed Henry Suso, a 14th century mystic, wrote the following

Suffering is the coin that purchased our salvation.

Suffering preserves the soul in humility and teaches patience.

Suffering takes away sin, drives away temptations.

Suffering quenches carnal desires and renews the spirit.

Suffering mortifies the body, which is destined to die anyway.

Suffering nourishes the precious soul.

Suffering guards one against grave falls.

Suffering gives a person self-knowledge.

Suffering teaches us to be compassionate toward our neighbor.

Suffering gives wisdom. A man who has not suffered, what does he know?

According to Suso, the angels consider patience in suffering a greater work than raising the dead.

Meister Eckhart once urged his readers "To suffer God" because He wants what is best for us more earnestly than we do ourselves. God intends to give us an eternity of happiness, and He knows how to get what He wants. Though we will never fully understand the mystery of suffering, Eckhart encourages us to trust God's wisdom, especially when our senses cry out for relief.

(For a free copy of the Christopher News Note, "Coping With Illness," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

TV Imitates Life .. Like It Or Not

By JOANN KEANE
Associate Editor

Murphy Brown had a baby. Congratulations, Murph!

While we can't condone the action, we applaud your decision to have the baby.

Her childbirth is a sign of the times. Like it or not, television imitates real life. And unwed motherhood is on the rise.

One day following the telecast — which undoubtedly will rank as one of the most-watched episodes in television history — the vice president of the United States, Dan Quayle, publicly denounced Brown's actions as a symbol of indifferent morals.

Speaking in San Francisco in the aftermath of the Los Angeles riots, he made an attempt to equate the poverty in America's inner cities with network television's portrayal of today's morality. He took a jab when he said "It doesn't help matters when prime time TV has Murphy Brown — a character who supposedly epitomizes today's intelligent, highly paid, professional woman — mocking the importance of fathers by bearing a child alone and calling it just another 'lifestyle choice.'"

Get real, Dan. As a pro-life advocate, you should be ashamed of your off-the-cuff remarks. The insinuation implies an unwed mother's choice to keep — or perhaps have — her child is wrong.

No question, out-of-wedlock births are on the rise. In 1990, one in four women who had a child was single. Granted, the fictitious Murphy Brown's scenario does not depict the norm. Her income erases financial woes, and theoretically, her support network will stand in solidarity with their colleague.

Yes, this Monday-night baby boy will live the good life. He's lucky.

Forty-six percent of children living in white households headed by women are poor. For black households, it's 67%; for Hispanics, 70%.

Quayle is obviously not a follower of the weekly sitcom. Otherwise, he would recall that it was the *father's* choice to leave Brown. The daddy-to-be couldn't handle parenthood, and was promptly written off to South America to save the rain forest. Is a noble cause more important than the nobility of fatherhood?

So, yes, Murphy Brown made a choice. Quayle calls it a lifestyle choice. Wrong, Dan. She made a *life choice.*

Making The Gift Of A Lifetime ... Simply

By JIM KELLEY

Have you ever known of someone who made a charitable gift by will? Was it a millionaire giving to a high-profile cause? Or was it a "little person" remembering a charity that had meant something special to him or her?

Many people only hear about the huge bequests that warrant coverage by the press. Unfortunately, the impression that results is that charitable bequests exist only in the domain of the rich and famous.

Nothing could be further from the truth!

In fact, a will is perhaps the most universally available vehicle for giving. We all should have wills, regardless of what we own. And anyone can arrange a bequest of some type to further his or her faith — if plans are made. It can be easy to do without threatening the financial security of the giver or his or her family.

A last will and testament is the instruction sheet you leave to guide the probate court in distributing your possessions. Without it, state law make distribution decisions for you.

A will is also a personal statement that gives you a chance to make known what has been important to you during your life.

That's why people in all walks of life use their wills as testimonials to their faith. By arranging a bequest to a Catholic cause, you can contribute to principles you believe in far beyond your lifetime.

Here are three ways to make a charitable bequest:

1. Give a percentage of your property.

Many people find, when they look at their estate plans, they can comfortably arrange for five, ten, twenty, or some other percent of their property to go to their parish, a favorite Catholic agency, or the diocese. Their gift is definite, yet will not detract from the security they have built for their family since all bequests remain in proportion to each other.

2. Give specific property.

Your will can also name a specific dollar amount or piece of property as a gift. Real estate, stocks, jewelry, works of art, and collections of value are examples.

3. Give what's left.

A "residual" bequest is a gift that can be arranged by anyone — and may indeed amount to the "gift of a lifetime."

To make a gift through a residual bequest, you direct in your will that any property not distributed to other heirs goes to your parish, the diocese, or the Catholic agency or school you name. Some of the largest charitable bequests ever received have been gifts of residues of estates.

When you plan or review your will, tell your attorney about your charitable wishes. He or she can advise you about the best methods of giving and any tax benefits you may enjoy. Keep in mind also that a will can be changed whenever you want, adding flexibility to the benefits of giving by bequest.

The diocese offers a helpful booklet, *Giving Through Your Will*, which includes more information about will planning as well as forms to help you organize your plans before visiting your attorney.

Call the Diocesan Development Office at (704) 331-1709 or 377-6871, or write: 1524 E. Morehead St., Charlotte, N.C. 28207 for your free copy at no obligation.

Jim Kelley is director of Development for the Diocese of Charlotte.

Letters (From Page 4)

This situation is where we found ourselves and decided to find a way to change it. With the purchase of a six foot dish, fixed on the Galaxy III Satellite, we are now able to view EWTN (Eternal World Television Network) which is an orthodox Catholic network for the whole family. There are teaching series, Christian music, videos for the children and teens, rosary devotions, programs on the saints and on the shrines, Spanish programs, etc. This network also provides live daily Mass from Mother Angelica's monastery in Birmingham, Ala. Galaxy III also provides "ACTS" which is an interfaith all-denominational religious network.

This system was installed in our home for less than $700 and is compatible with our cable system. We can switch from one system to the other with the push of just one button. So, regardless of where you might live in the diocese, it's all out there and available.

Bob and Edith Perz
Cherokee

Mixed review

To the Editor:

There is a great deal of inspiration and education in your magazine. In our negative media- blitzed way of life, it is refreshing to read of those who are dedicated to helping others in such a variety of ways. I also enjoy the informative articles on canon law, church policy, etc., as well as the 'Faith Alive' type of commentary.

On the other hand, some items strike me as less helpful? In the May 15 edition we are told of a person who decided to become a Catholic and then waited 75 years to do so! The subliminal message to readers could be that her conversion meant very little to her or that it's okay to put off important steps for a whole lifetime for the sake of "friendships." I can only guess why the editor thought it worth our attention.

In the same issue, I thought it was ironic that the front page had, in one corner, a report of planned celebrations of the Lutheran-Catholic Covenant while, in the other corner, there was a controversial phrase describing Mary as the "Queen of Heaven." Does the editor intend with one hand to undermine what with the other he seeks to build up? (Or do Lutherans accept such titles for the Virgin?)

I must also examine my own motives since it is quite possible to address these matters just to stir up an argument or to defend my own point of view. I believe (and pray) that my only desire is to help make future dialogue more beneficial to all concerned.

Jaime Revadeo
Reidsville

How Does Canon Law Affect Us?

Have You Ever Wanted To Be...?

By TRAPPIST FATHER CHRISTIAN CARR

A religious? Not asking: "*Are* you religious?" Rather: Has something inside y ever whispered to your soul's ear: "Wouldn't *you* like to be a Sister?" Or: "A Broth or a priest in a religious community?" — *a religious.*

Many Catholics, young and not so young, even in today's radically seculariz culture, at some point in their history feel a strong (even sweet) attraction tow devoting themselves entirely to a vowed way of life in the service of the Lord a of God's People — the Church.

Well, maybe you say: "*Me* a religious? Why, it never entered my mind!" W not? As a Catholic, doesn't it make sense, anyhow, to take 70 seconds to see w Church law says about the religious life?

Organized communities of consecrated persons, female/male, commenc already around 300 A.D., when persecution of the first Christians ceased. Individ als went out into remote areas, such as deserts, away from the still pagan ways of l in cities. These solitaries, from love of Christ and His message, embraced a tou life-style: total sexual abstinence; hard manual work; little sleep; scant food/dri rations; lots of prayer along with Scripture reading; silence. In short, they stro mightily toward real holiness of life. And they liked it; found joy in service of G and neighbor.

Before long, others, similarly drawn to this intense form of following Chri applied for fellowship to share it. And so, bit-by-bit, regular communities of mon and nuns came into being...not all out in the deserts.

During ensuing centuries, countless religious groupings developed — or nized into what we'd today call "Religious Orders" or "Religious Congregation They're all now identified in Church law as "Institutes of Consecrated Life."

According to the aspirations of individuals and the needs of a growing Chur official approval was given to the Benedictines (c. 550 A.D.); the Franciscans 1250 A.C.); Jesuits (c. 1550 A.D.); Mercy Sisters (c. 1850 A.D.)...and so on. G alone knows, for sure, how many Institutes have been founded in the past 2, years.

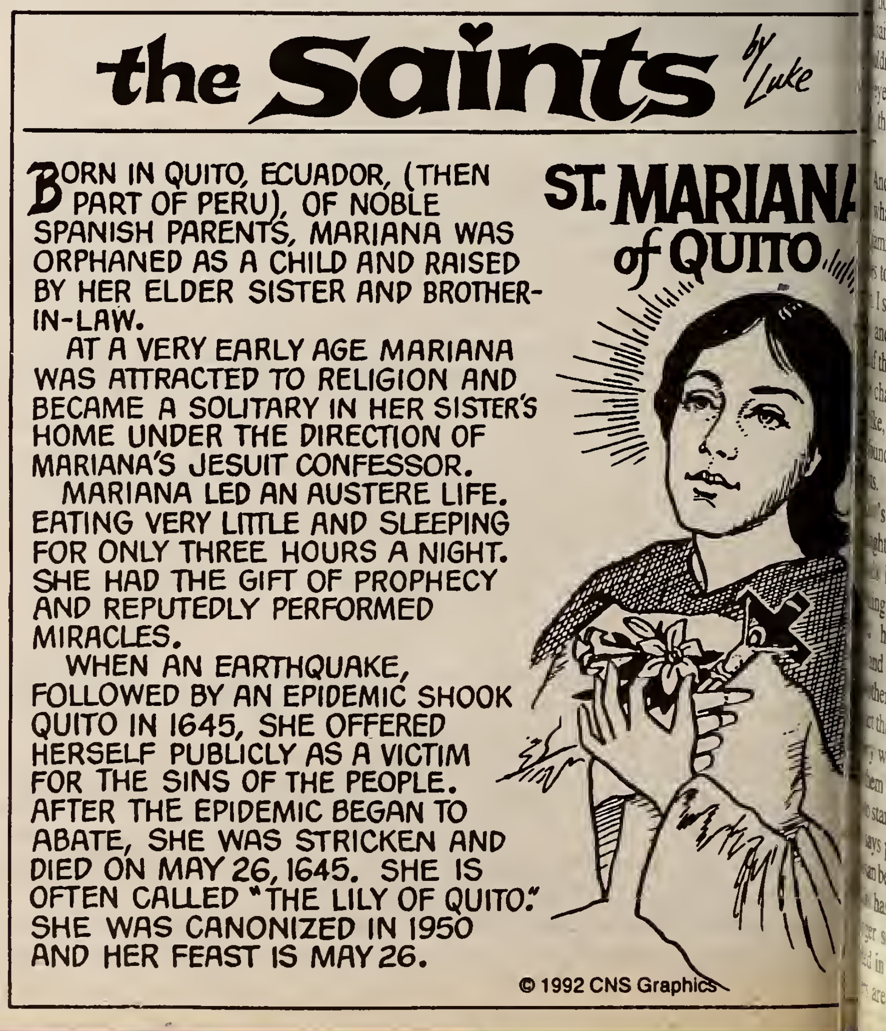
Every sort of apostolate for all the spiritual and corporal works of mercy and spread of Gospel seed in undertaken education; food/shelter for the destitute; hea care; foreign missions; evangelization; establishment of cloistered-contemplat houses...and so on and on.

The new (1983) Code of Canon Law contains legislation to encourage and dir religious and their Institutes, each according to specific qualities and fields activity ("charism"; "Patrimony"). Canon 573.1, for example, provides a key n — a clear and comprehensive summary of the nature and purpose of this Christ life-style that offers such a beautiful, mysterious and powerful Way and Witn

Here's a paraphrase of that canon: Consecration to God by the vows obedience, chastity and poverty, is a stable form of Christian life. In it, the faith follow Christ more closely as they are moved by the Holy Spirit — enti dedicated to the all-lovable God. By becoming a religious, one seeks, with g love, to help build up the Kingdom of God and labors for the salvation of the wo "Religious are a splendid sign in the Church — they foretell our heavenly glo Doesn't that cause a tingle of enticement — of excitement — in your heart? Not e a wee bit?

(Please keep tuned-in for a follow-up.)

Father Christian Carr is the former abbot of the Trappist monastery at Mo Corner, S.C., and a former editor of Homiletic Review. *He holds a civil law de and a doctorate in canon law.*



the Saints by Luke

ST. MARIANA of QUITO

BORN IN QUITO, ECUADOR, (THEN PART OF PERU), OF NOBLE SPANISH PARENTS, MARIANA WAS ORPHANED AS A CHILD AND RAISED BY HER ELDER SISTER AND BROTHER-IN-LAW.

AT A VERY EARLY AGE MARIANA WAS ATTRACTED TO RELIGION AND BECAME A SOLITARY IN HER SISTER'S HOME UNDER THE DIRECTION OF MARIANA'S JESUIT CONFESSOR.

MARIANA LED AN AUSTERE LIFE. EATING VERY LITTLE AND SLEEPING FOR ONLY THREE HOURS A NIGHT. SHE HAD THE GIFT OF PROPHECY AND REPUTEDLY PERFORMED MIRACLES.

WHEN AN EARTHQUAKE, FOLLOWED BY AN EPIDEMIC SHOOK QUITO IN 1645, SHE OFFERED HERSELF PUBLICLY AS A VICTIM FOR THE SINS OF THE PEOPLE. AFTER THE EPIDEMIC BEGAN TO ABATE, SHE WAS STRICKEN AND DIED ON MAY 26, 1645. SHE IS OFTEN CALLED "THE LILY OF QUITO." SHE WAS CANONIZED IN 1950 AND HER FEAST IS MAY 26.

© 1992 CNS Graphics

a Butcher, 16, a parishioner at St. Lawrence in Asheville, holds the letter congratulating on winning a scholarship for a year of study in Germany.

Photo by LAURA VOSO

sheville Teen Wins Scholarship or Year Of Study In Germany

By LAURA VOSO

ASHEVILLE — "Schade, es net," Lisa Butcher says. "In German, t means, it's a pity, it's raining." spite the gray drizzle falling outside East Asheville home, Lisa laughs. In /, the vivacious 16 year old leaves a year-long stay in Germany. And can't wait.

Last September, along with more 200 other students across North olina, Lisa applied for a scholarship he Congressional Bundestag Youth hange Program. The program is nsored jointly by the U.S. Congress the German government.

By February, Lisa learned she was of 12 semi-finalists, and she and her her traveled to Durham for interws. Lisa still remembers two of the llions" of questions she was asked. thinks her answers to those two stions put her over the top.

"One of the questions was, what do nk about beer and what would I do y host family drank wine and beer. t said I couldn't stand the smell, but ouldn't mind if they drank it." Her eyes dance. "That just blew them y, that I couldn't stand the smell of !"

"Another question," she continues, s what would I do if I was with my family and they took off all their es to go in a hot tub or go to the h. I said I didn't think I could strip n and join them, but I wouldn't d if they did." Lisa pulls her leg up e chair and hugs her knee. "I just like, what I believed." In March, found out she was one of the four ists.

Lisa's mother, Susan, sits next to daughter at their dining room table nods her head enthusiastically at ything Lisa says. With their sandyred hair and diminutive frames, n and Lisa look more like sisters mother and daughter. Susan knows fact that other applicants have said they would try to fit in even if it e them uncomfortable. "Lisa's not d to stand up for her moral beliefs," n says proudly.

Susan believes that her three daugh- Lisa has a twin sister, Jennifer, and unger sister, Veronica) are "well nded in their Catholic faith." The hers are members of St.Lawrence Church in Asheville. Susan and her husband Bif have both taught CCD, and Bif currently serves as a eucharistic minister. Their pastor, Father Carl E. Kaltreider, has known the Butchers since he came to St. Lawrence in 1986, and he is proud of Lisa. "It has been good watching a young girl develop into a young woman with a strong faith and giving such a beautiful witness to her faith," Father Kaltreider says.

Lisa is an active member of the church's high school youth group. Not long ago, youth from the area Catholic churches participated in a "lock in" at St. Lawrence. Some of the young people took half-hour turns in the ongoing Perpetual Adoration before the Sacred Heart Chapel. "It was so quiet," Lisa says breathlessly, her eyes widening. "To be before the Blessed Sacrament at 3 in the morning. It was awesome."

Lisa punctuated her vocabulary with typical jargon, but this normal teen behavior is juxtaposed with sound critical judgment. Consider her relationship with her boyfriend, for instance. She proudly displays their prom picture. In her dazzling blue satin dress, Lisa stands next to a tall, handsome blonde boy. She will miss him, she admits, but says they have talked about Lisa's year abroad and know it will be a wonderful opportunity for her. "We've worked it out," she says firmly.

Lisa is vice chairman of the Asheville/Buncombe County Youth Council (ABCYC), a county-sponsored organization that involves young people in city government. "We voice concerns of the youth," Lisa states. Her talent as a leader again surfaced during the group problem-solving portion of the scholarship interviews in Durham. "Six of us were seated at a table five miles long," Lisa says, "with the interviewers at the opposite end! No one in our group would take the lead. So I did." Lisa's leadership ability doesn't surprise Father Kaltreider, and he believes her talent will someday benefit the Church. "She has great potential as a future leader in the Church," he says, "on the local scene and even on a much greater scale."

The Butchers feel they won't have to worry about Lisa next year. "Even though she is not out of high school yet," her mother says, "Lisa has shown us her maturity. She is firm in her beliefs." In typical Lisa fashion, she firmly stated on her application that while it was not mandatory for her to be situated with a Catholic family, she must have easy access to a Catholic church. "When she goes to Germany," Father Kaltreider says, "Lisa will be a beautiful example of what it means to be a Roman Catholic in the United States."

And what will she miss most? Lisa's face turns somber. "I'll miss my friends and watching them change," she says sadly. Then she brightens. "But I'll come back after a year, take some time off, and then maybe join the Peace Corps." She pauses, then her voice becomes animated. "I'm also interested in the space shuttle program." There will be no holding Lisa back.

"auf Wiedersehen, Lisa. Viel Erfolg!"

Goodbye, Lisa. Good luck.

Laura Voso is a member of St,. John the Baptist Parish in Tryon.

Movie
Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Sister Act" (Touchstone)

Having witnessed a mob rub-out, a Reno lounge singer (Whoopi Goldberg) hides out in a cloistered San Francisco convent disguised as a nun and horrifies Mother Superior (Maggie Smith) by turning the convent choir into a local sensation and getting the nuns involved in their neighborhood. Director Emile Ardolino parlays Miss Goldberg's sassiness into a lively comedy that treats nuns both as comic figures and spirited, caring individuals with a positive lifestyle. References to an extramarital affair and brief comic violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Alien 3" (20th Century Fox)

Crash landing on an unarmed penal colony of 25 killers and rapists who have embraced Christian fundamentalism, a woman (Sigourney Weaver) finds she has brought a murderous alien monster with her and that its female version is nesting inside her. Though this sci-fi sequel covers familiar territory and the religious angle is undeveloped, director David Fincher ekes out sufficient suspense to sustain interest in the outcome. Sporadic shadowy violence and much rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Encino Man" (Hollywood)

Sophomoric comedy has two California teen-agers (Sean Astin and Pauly Shore) defrosting a preserved caveman (Brendan Fraser) they've unearthed and passing him off as a really cool high school exchange student. Director Les Mayfield's innocuous romp is just a drawn-out unreeling of goony antics with no attempt at plot or characterizations. Minor fisticuffs and very mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Night on Earth" (Fine Line)

Amusing look at five distinctly different cab rides occurring on the same night in Los Angeles, New York, Paris, Rome and Helsinki. Featuring delightful performances from Gena Rowlands, Winona Ryder and Armin Mueller-Stahl, writer/producer/director Jim Jarmusch's five wry stories playfully capture the universal nature of people despite differing cultures. Some subtitles. Numerous sexual references and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Adjuster" (Orion Classics)

Bleak and boring look at the sexual perversions of an insurance adjuster (Elias Koteas), his wife (Arsinee Khanjian) who collects porno films, and a phony film maker (Maury Chaykin) who uses their home for his own murderous ends. Writer/director Atom Egoyan offers a sick view of characters who deliberately doom themselves and those around them. Frequent sexual references, a shadowy sexual encounter, some nudity and intermittent rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

Knights Give Funds For Native American Student Exchange

NEW HAVEN, Conn. (CNS) — A child-to-child exchange program involving Native American and white students in South Dakota to foster understanding will start in September with financial help from the Knights of Columbus.

If successful, the pilot program could be imitated elsewhere. South Dakota Bishops Charles J. Chaput of Rapid City and Paul V. Dudley of Sioux Falls have given their approval to the program.

The project will be organized around South Dakota's 25 Indian schools and white Catholic schools. It will involve alternating exchange visits between groups of students from paired schools.

The program "holds much promise for fostering better understanding between the two cultures both now and in the future," said Supreme Knight Virgil C. Dechant in a statement from New Haven, the Knights' international headquarters.

Alfred Jetty, a Native American who is state deputy for the Knights in South Dakota, said of the program in a statement, "Just as Christopher Columbus led the way 500 years ago, the Knights of Columbus should lead the way today."

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FAITH alive!

Hospitals today: Settings for ultimate questions

By Stan Konieczny
Catholic News Service

Being admitted to the hospital can raise many questions.

The admitting clerk makes a fairly comprehensive inquiry about who you are, what you do and who insures you.

But a little later as you wait to see an emergency-room physician or to go to your room, you find that the seemingly endless minutes are filled with questions of your own.

What is causing the pain? Will I be all right? What's next?

Today, patients can expect to be asked one more question that has become standard:

"Have you put your health-care wishes in writing through a living will or a durable power of attorney for health care?" The federal Patient Self-Determination Act has required that this question be asked as part of health-care admissions procedures since Dec. 1, 1991.

■■■

Sister Clara Ternes, a registered nurse and chairperson of the board of directors of the ASC Health System, and Sister Angelita Myerscough, ASC Health System vice-president of mission services, recently discussed how the Patient Self-Determination Act is implemented in their health-care system, which includes three hospitals and one nursing home in rural South-Central Illinois. Sisters Ternes and Myerscough are members of the Adorers of the Blood of Christ.

"Advance directives for health care give you an opportunity to put in writing what your wishes for your medical treatment would be if you reach a point where you are incapacitated," explained Sister Ternes. "Advance directives affirm your right and privilege to designate a person to make medical decisions for you if you are unable to do so."

Advance directives usually are made in the form of a durable power of attorney for health care or a living will.

"The whole issue of advance directives might cause some anxiety in younger patients because they don't always think that these documents apply to them," noted Sister Ternes.

She added, "Older patients have had time to reflect on their lives and ... are often grateful for the opportunity to put their wishes in writing and to talk about their final decisions with family members."

> *"Every day individuals face the dilemma of discontinuing or choosing whether or not to start a life-sustaining treatment to postpone death. A common question is whether such a choice is in fact euthanasia or so-called mercy killing."*

A living will or durable power of attorney for health care is not mandatory. "The law only requires that we ask," Sister Ternes stressed.

If the patient has such a document, the nurse will request a copy. Patients in the ASC system are given information on advance directives developed by the Illinois Department of Public Health and the ASC Health System.

If a patient requests further information, a member of the Pastoral Care Department or Social Service Department is available to answer questions or offer assistance.

"The basic premise of advance directives is that the patient has the right to make health-care decisions through informed consent. We give information on how our facilities try to protect this right," Sister Myerscough stated.

This information can make some patients uncomfortable.

Sister Myerscough observed that making an advance directive "reminds us that life and health are gifts from God and we need to preserve and protect them as long as we can. At the same time we are not absolute owners of our lives. We are only stewards of life and we need to make our decisions accordingly."

"Being able to sit down and talk about advance directives helps us to gain some balance at times. You have an opportunity to make distinctions, especially when people adamantly refuse any form of life support, although temporary use of a machine or a certain medicine may be needed to promote healing and reco ery," Sister Ternes said.

"Discussion of advance directives ca also balance our medical technolog within the context of faith," she adde

Patient education becomes a key el ment of implementing the Patient Sel Determination Act. Education assis patients and their families in dealir with the fundamental purpose of a vance directives, which is to help antic pate difficult end-of-life decisions, Si ter Myerscough noted.

"The basic ethical principal is weigh the burden and the benefits of medical treatment that is proposec she said. "Burdens may be pain, depr vation of control, loss of awareness ar loss of limb. Economic consideratio can come to be considered a burden tc for example, when a basically futi treatment will financially ruin the su vivors' family.

"Every case has to be looked at inc vidually."

■■■

Every day individuals face the c lemma of discontinuing or choosi whether or not to start a life-sustaini treatment to postpone death. A comm question is whether such a choice is fact euthanasia or so-called mercy ki ing.

Explained Sister Myerscough, "In d continuing or refusing a form of li sustaining treatment, you are simp letting nature take its course. In euth nasia, you are directly, deliberately c ing something to cause death."

Advance directives raise questio which make some people uncomfo able, but those questions on ultima decisions can help patients mainta dignity, respect and some sense of cc trol over their situation.

Answering questions raised by a vance directives can be an opportun to witness to a lifetime of faith a values.

(Konieczny is director of communi tions for ASC Health System in O'Fall Ill.)

CNS photo from The Crosiers by Gene Plaisted

FURTHER NOURISHMEN

Welcoming Heaven, by New Test ment scholar J. Massyngbaerde For This collection of prayers, reflectio and services for the dying and tho who love them addresses topics su as anger, denial, depression, ba gaining with God and acceptance. Sa the author, who came close to dyi four times: "I felt no fear in my brush with our Sister Death." And, she write "The terminal patient is called to radic discipleship. This involves renunciati of physical life and its opportunities a comforts, as well as renunciation one's usual place in the family or one's occupation.... It involves taki up one's cross and imitating, to so degree, the passion of Jesus." (Twen Third Publications, 185 Willow St., B 180, Mystic, Conn. 06355. 1990. Ha back, $19.95.)

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uestions people ask about medical life support

By Father David K. O'Rourke, OP
Catholic News Service

Euthanasia. It wasn't too many years o that most of us couldn't even pro- unce it, let alone know what it means. it with newspaper accounts of "mercy ling" and prime-time stories about ctor-developed suicide machines and eir grim results, euthanasia has come o our living rooms.

Euthanasia is a Greek word mean- "good death." It is used to describe process of putting a suffering person death painlessly.

In the Christian world, euthanasia, mercy killing as it is sometimes called, s been considered both immoral and gal because it violates the right to

The issue has become more compli- ed, however, because in the complex rld of high-tech medical care one can come confused over some of the tech- al means to ease suffering, some ans to extend life and some means to d life.

■■■

But on the level of principle, there ditionally has been genuine clarity. tholic moral theology makes a clear tinction between the death of a per- from natural causes and actively ling someone.

A person, for example, who has grown , weakens and eventually dies from or her inner weaknesses is not in the ne situation as a frail elderly person o dies from being given a deliberate rdose of a powerful sedative.

Even when the older person is uncon- ous or unaware, both religious prin- le and civil law say that you can't kill someone, nor can people take their own lives.

Juries may sometimes acquit distraught spouses or relatives who take the life of a suffering or comatose family member, but this is not because a crime has not been committed, but because the circumstances involved so much stress, turmoil and personal pain.

But many situations are not as clear as we might wish. In the world of high-tech hospitals where machines can save people who would otherwise die, what is clear in principle can become very gray in practice.

■■■

Several years ago I had some fairly standard surgery that required a general anesthetic. The doctor who put me under for the operation discussed my general health and any possible problem situations because, as he said with a bit of a smile, "we want to keep you from feeling pain — but not permanently."

It also was explained that if I had, for example, any heart problem during the surgery they were prepared to hook me up to a machine that would keep my heart going for awhile. And afterward, for a few hours before I regained consciousness, they were going to put me on a simple intravenous saline solution.

Now, suppose I had had serious trouble with breathing or with my heart during the surgery and they decided to connect me to some kind of machine to keep me alive.

Would it be mercy killing to disconnect me later, even if I probably wouldn't live long without the machine?

The IV saline solution provides water for someone who can't drink. If I had experienced serious trouble, how long would that IV need to be continued? Could the point arrive, if my condition were serious enough, at which someone would need to decide whether removing the IV would be mercy killing or just allowing nature to take its course?

The fine points of such cases, it turns out, are the kinds of questions theologians wrestle with today when they talk about making distinctions between ending the use of a medical life-support system for a patient and euthanasia.

(Father O'Rourke is pastor of St. Dominic's parish in Benicia, Calif., and a free-lance writer.)

FOOD FOR THOUGHT

"Current debates about life-sustaining medical) treatment suggest that our ociety's moral reflection is having lifficulty keeping pace with its tech- ological progress," the U.S. bishops' ro-Life Activities Committee said in a pring 1992 statement.

People wonder what would happen if n accident, for example, left them in hat is sometimes called a persistent egetative state. Would they be kept live against their will? Would they be lenied care due to them?

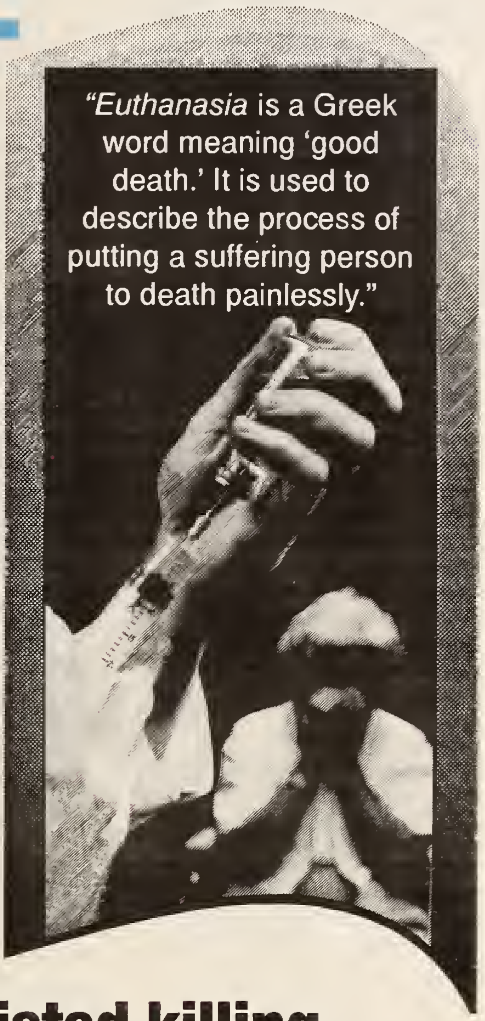
Basic to medical-care decisions is onsideration of the value — the dignity – of life, said the committee.

The committee's statement focused n providing nutrition and fluids for the seriously ill, disabled or persistently nconscious." It said: "We reject any mission of nutrition and hydration tended to cause a patient's death. We old for a presumption in favor of roviding medically assisted nutrition nd hydration to patients who need it," a resumption that would yield "in cases here such procedures have no nedically reasonable hope of sustaining fe or pose excessive risks or burdens."

The committee's statement appeared the April 9, 1992, edition of Origins 3211 Fourth St. N.E., Washington, D.C. 0017-1100. Single copy, $3.50 prepaid.)

David Gibson, Editor, Faith Alive!

FAITH alive!



"*Euthanasia* is a Greek word meaning 'good death.' It is used to describe the process of putting a suffering person to death painlessly."

CNS photo from Our Sunday Visitor Publishing by John A. Zierten

A biblical reaction to assisted killing

By Father John J. Castelot
Catholic News Service

There were no miracle drugs to promote healing and few, if any, painkillers in biblical times. There were no ingenious devices to prolong life when the body's natural forces broke down.

This lack of technical know-how put the sick and dying at a serious disadvantage. But it also made living and dying relatively simple. Certainly families did not have to decide whether to withdraw life-support systems from a hopelessly ill relative.

Advances in medical science bring undeniable blessings, but they also create sometimes maddening problems.

For people of old, being born and dying were part of the cycle of nature. A familiar passage in Ecclesiastes says:

"There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die" (3:12-2). This was not numb fatalism, dumb resignation to uncontrollable forces. It was a realistic recognition of the patterns of existence.

When people live as close to nature as Israel's largely agricultural and pastoral people did, they find themselves caught up in life's rhythms of rain and sunshine, cold and warmth, pleasure and pain, life and death.

By contrast, when technology takes over, people become alienated from nature. Since nature cannot be denied, an inevitable tension results.

■■■

To interfere in the processes of birth or death would have been thought an abomination by biblical people. "Assisted suicide," so much in our news would have made no sense to them.

There is one instructive instance of it in the Bible. King Saul was mortally wounded in battle and appealed to his armor-bearer: "'Draw your sword and run me through, lest these uncircumcised (gentiles) come and make sport of me.'

"But his armor-bearer, badly frightened, refused to do it. So Saul took his own sword and fell upon it" (1 Samuel 31:4). An enterprising young man saw an opportunity to profit by it. Knowing the enmity between Saul and David, he saw a way to ingratiate himself with the up-and-coming David. He went to him and boasted:

"(Saul) said to me, 'Stand up to me, please, and finish me off, for I am in great suffering, yet fully alive.' So I stood up to him and dispatched him, for I knew that he could not survive his wound" (2 Samuel 1:9-10).

Then, unexpectedly, David called an attendant to come and strike the man down, and the attendant struck him "a mortal blow" (2 Samuel 1:15).

Two wrongs do not make a right; David's brutal vengeance was reprehensible. It shows, however, that "assisted suicide" was not looked upon with favor, not considered an act of "mercy."

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

In a life-threatening situation in a hospital affecting a close relative, how did you or your family reach a decision on the use of a life-support system?

"My mother had had a heart attack and her brain was not functioning. The decision about life support was reached between the doctor and myself over several days.... My mother had earlier signed a living will asking not to have any extreme measures. The surprising thing was that when we removed the respirator, she started breathing on her own.... In the end, I didn't feel like it was a hard decision because Mom had already made the decision. I just implemented it." — Ken Haley, Dodge City, Kan.

"Seven years ago my mother had a stroke. There was a decision to try to save my mother.... She entered a persistent vegetative state. We kept her on life-support because we had faith that God would either heal her or take her to heaven. We thought there was a reason God allowed this to happen. I think it was to give my father time to adjust to living without her. We never removed the life-support systems. But it was very hard to just watch her lay there. She finally died just a few months ago." — Mrs. Richard Frazier, Wheeling, W.Va.

"My grandfather had always said he never wanted any artificial means used — no respirator, no feeding tubes, no nothing. He said that when the Lord came to take him, it was his time to go. When he had a heart attack, he was in intensive care for a day and a half and then was moved out because of his wishes. He died four days later. It was hard for the family to go through. My uncle who was a preacher tried to talk him out of it, but he had to follow what my grandfather said." — Debby Phillips, Barnesville, Ohio

"My father had inoperable cancer. After a certain point, he was in so much pain and so weak that he couldn't eat. The doctor told me he didn't see any point in keeping him alive.... When you see someone in such bad condition, why keep them alive a day or two longer? What's the point?" — Richard Cain (Sr.) Grammer, Ind.

An upcoming edition asks: What would you call the most common misunderstanding of marriage? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

U.S. Bishop To Emphasize Moral Aspect At Environmental Summit

CAMDEN, N.J. (CNS) — The Vatican is participating in the upcoming international Earth Summit because "safeguarding and protecting the environment is a moral issue,'' according to a U.S. bishop who will be part of the Vatican delegation. "We are obligated to protect the environment as stewards of God's creation,'' said Bishop James T. McHugh of Camden in a May 18 interview with his diocesan newspaper, *The Catholic Star Herald.* Leading the Holy See's delegation to the international conference on the environment, set for June 3-14 in Rio de Janiero, Brazil, will be Archbishop Renato R. Martino, head of the Vatican observer mission to the United Nations.

Vatican Etruscan Collection Makes First U.S. Tour

MEMPHIS, Tenn. (CNS) — A collection of Etruscan artifacts — most never before seen outside the Vatican — is on display in Memphis and will travel to Dallas, Morristown, N.J., and Provo, Utah, over the next two years. The exhibition of 178 artifacts dating from 750 B.C. to 250 B.C. includes 144 pieces that have never been shown outside the Vatican's Gregorian Etruscan Museum. Only five of the objects have ever been exhibited in the United States. The exhibition opened May 1 at the Memphis Pink Palace Museum and Planetarium.

Italian Bishops To Begin Cause of Pope Paul VI

VATICAN CITY (CNS) — The Italian bishops will begin working on the sainthood cause of Pope Paul VI, the head of the bishops' conference told Pope John Paul II. The bishops' permanent council voted in March to begin the work, said Cardinal Camillo Ruini, papal vicar of Rome and president of the bishops' conference. Born Giovanni Battista Montini in Concesio, Italy, Pope Paul was elected to the papacy in 1963 and died Aug. 6, 1978. As with all sainthood causes, Pope Paul's will begin on the diocesan level with an investigation of his life for evidence of "heroic virtue."

World Needs Committed Priests, Pope Says

VATICAN CITY (CNS) — The world needs Catholic priests who can proclaim the Gospel and help people apply Christian values to work, culture and society, Pope John Paul II said. Speaking May 16 to participants in the general chapter of the Sons of Divine Providence, the pope said the world still needs their order's "spirit of impassioned service to the poor and apostolic concern.'' The order has about 1,120 members, including almost 750 priests.

U.S. Catholics Asked To Volunteer For Brief Stints In Lithuania

NEW YORK (CNS) — American Catholics can meet an immediate and urgent need of the Church in Lithuania by giving short-term volunteer service, according to a woman who was sent to assess the situation there. Kerry Robinson, a consultant and former staff officer with Foundations and Donors Interested in Catholic Activities, said Lithuanian Caritas was launching many new social ministries and needed guidance from people experienced in these areas. American Catholics could also be helpful in the medical field, she said. "Language would not be a problem for American volunteers," she said.

Priest Unable To Dissuade Dr. Kevorkian's Latest Victim

DETROIT (CNS) — By the time Susan Williams talked to Father Robert McGrath about having Dr. Jack Kevorkian help her end her life, it was probably already too late to convince her not to go through with it, the Detroit priest said May 19. From his own experience as the son of a woman with multiple sclerosis, Father McGrath said he believes the condition can affect the person's thought processes, though there is no medical evidence that it does. Williams had multiple sclerosis as well as a number of other medical disorders. The priest talked with Williams for two-and-a-half hours April 8, five weeks before the 52-year-old resident of the Detroit suburb of Clawson became the fourth woman to die with Kevorkian's assistance.

Pope Among Petitioners Against Execution Of Convicted Killer

RICHMOND, Va. (CNS) — Pope John Paul II was among those pleading with Virginia Gov. L. Douglas Wilder to stop the May 20 execution of Roger Coleman. Coleman, 33, was electrocuted for the 1981 rape and murder of his sister-in-law, ending an international effort to overturn the sentence. Writing on the pope's behalf, Msgr. Ivo Scapolo, charge d'affaires of the Vatican's apostolic nunciature in Washington, asked Wilder May 19 to commute Coleman's sentence "motivated by profound respect for the God-given dignity and value of each human life.''

✠ Scripture

Readings for the Week of May 31 - June 6

Sunday: Acts 7:55-60; Revelation 21:12-14, 16-17, 20; John 17:20-26.

Monday: Acts 19:1-8; John 16:29-33.

Tuesday: Acts 20:17-27; John 17:1-11.

Wednesday: Acts 20:28-38; John 17:11-19.

Thursday: Acts 22:30, 23:6-11; John 17:20-28.

Friday: Acts 25:13-21; John 21:15-19.

Saturday: Acts 28:16-20, 30-31; John 21:20-25.

Reginald Denny, An Example For All

By ROSETTA TAYLOR KIMZEY

During the Los Angeles riots we watched on TV as several black men pulled white man from his truck and nearly beat him to death.

The white man, Reginald Denny, by a great miracle, will live and soon b released from the hospital.

Yes, it was black men who beat Denny, simply because he was white. But it mu be noted, it was also black men — without concern for their own safety — wh rescued Denny, despite the fact he was white. Those men are God's best.

But the wonder here is Reginald Denny.

Even before he was aware of what happened to him, Denny's friends an neighbors were interviewed. They said Denny was a devout Christian and had n hate or prejudice against blacks or any other race.

They said he was a hard working man with a family and one of the nicest perso they knew.

Also, the non-black friends of Denny who were interviewed showed no malic against blacks, only toward the individuals who beat Denny. Those individuals ju happened to be black.

If a person can be judged by the company he keeps, then it was Denny' remarkable friends who first introduced us to his loving personality. As more of h character is revealed, Denny indeed seems to be a rare, but true Christian.

After Denny was told what happened to him, even though reports say he doesn remember any of it, he says he hates no one, not even his attackers.

He says only that he is glad they were caught, and all he wants now is to get o of the hospital and home to his family.

Denny seems to be following the teachings of our Lord, "Forgive them, for the know not what they do."

The only other person, living today, I can recall who has forgiven one who trie to harm him, is Pope John Paul II, who went to prison to see his would-be assassi and forgave him.

The men who beat Denny will eventually be tried, I presume. Denny, at som point, will probably regain the memory of what happened to him. So this tragic pla is not yet over.

But when it is, from what we have learned of Denny, he could continue to be o finest example of the way to peace among the races. And that is, to love as Chri loved. Unconditionally, regardless of color or ethnic origin.

Love every person individually. Even those who hate you and do wrong to yo And always, forgive; seventy times seven.

If there is hope for peace in this world, that hope is to be found in people lik Gregory Williams and the other three men who saved Denny, as well as Reginal Denny.

Rosetta Taylor Kimzey of Horseshoe is a prishioner of Immaculate Concepti Church in Hendersonville.

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ospitals (From Page 2)

eligious Directives for Catholic Health cilities — guidelines originally pred by the Catholic Health Associaon in 1954, issued in a different form 1971 and reissued with minor changes 1975.

Last November, he reported that the mmission hoped a third draft of the oposed updating would be ready for bishops' Doctrine Committee in arch and for vote at the bishops' 1992 ll general meeting.

Father McCormick said that in preing for his talk he called Bishop Donnell, who referred him to two ologians. Father McCormick said the e he called said no one could see the rrent draft until it had gone to the shops.

Referring to the pastorals on peace d the economy, Father McCormick id the authority of the bishops was nmeasurably enhanced" by the poss of letting all interested parties esent material to the drafting commits in open hearings and publicizing eliminary drafts.

By contrast, he said, revision of the spital guidelines is proceeding with secrecy expected of private investitors. "Nobody knows who are the nsultants," he said. "They come from nowhere."

In response to an inquiry from *Catholic News Service*, Bishop O'Donnell said through a National Conference of Catholic Bishops spokesman that the revision process "has been open and has followed the usual practice of the conference."

He said his commission, a subcommittee of the Doctrine Committee, began its work by consulting with 12 theologians, including Father McCormick, "to determine what needed to be done."

As the work continues, the subcommittee has consulted with "five professional groups of theologians and other interested groups," the bishop said. No draft has been circulated, he added, because "no draft has yet been approved by the parent committee."

Father McCormick in his talk said revised directives should deal only with a limited number of issues that are "current and controversial." And he said they should be printed to go in the back of a loose-leaf notebook, suggesting their secondary and temporary character.

In decisions on such issues as in vitro fertilization or artificially provided nutrition and hydration, he said, the Church is making "mixed judgments" that combine general principles with empirical data. Consequently, he said, they should be viewed as provisional and subject to revision.

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ebate (From Page 3)

Both cardinals debated the role of lividual conscience regarding birth ntrol.

"Too little is said of the fact that nscience is the final standard. Everye is called to decide according to their n conscience," said Cardinal Konig.

Cardinal Ratzinger answered: "The nger is exactly that conscience could come nothing else than a superficial nviction and thus be degraded to a chanism for making excuses. Hitler d his accomplices, for example, permed their crimes in a state of fanatic nviction, therefore with absolute tranility of conscience."

Thrusts and parries continued on ner topics. Yet the conversation proced some surprises.

Both agreed that the church needs a rocess of apprenticeship" in applying llegiality, the sharing of power been the pope and the world's bishops.

Cardinal Konig also showed some mpathy for Cardinal Ratzinger's work.

"One often gets the impression that vious theologians, highly competie among themselves, take advantage the Congregation for the Doctrine of Faith" by making efforts to get ndemned as a status symbol, said rdinal Konig.

Cardinal Ratzinger showed that he not entirely opposed to scholarly crevity.

"A theology that was based solely the affirmations of the papal gisterium would be completely misen. The teachings of the pope are not ubstitute for theology," he said.

40-Hour Devotion Meets Hunger, Inspires Desire For More

By CAROL HAZARD

Associate Editor

CHARLOTTE — When Capuchin Father Sylvester Catallo does a retreat or devotional, two things always happen.

People either walk out on him or they applaud him, said the traveling priest from the Capuchin Franciscan Province in Orange, N.J.

At a 40-hour devotion to the Blessed Sacrament at St. Ann Church this past week, parishioners and visitors applauded vigorously. They embraced the animated, joyous priest and dusted off the grace-filled tradition.

The devotion is a public veneration of the Blessed Sacrament in memory of the 40 hours during which the Lord's body remained in the sepulchre.

At the closing Mass May 23, Bishop John F. Donoghue thanked Msgr. Richard Allen, pastor of the parish, for bringing back the "wonderful" 40-hour devotional. "I would like to see it started up in all our parishes," he said.

"We did away with a lot of devotions (after Vatican II) and didn't replace them with anything," he said. "People feel a void ... They are hungry today."

For people 40 and older, the experience triggered memories of the Church in its pomp and ceremony during their childhoods. For younger generations, it hoisted them onto new plateaus in their faith journeys.

Capuchin Father Sylvester Catallo, who directed the recent 40-hour devotion at St. Ann in Charlotte.

Photo by CAROL HAZARD

All said it was faith affirming and awe inspiring.

"Ecstatic," said parishioner Betty Marcinak, describing her reaction. "I felt like a little girl again. We need this to bring the people together. So many people are hurting. A lot of young people had no idea of what it was all about."

"The exposition of the Blessed Sacrament is one of the most important things that can happen," said Frank Gulli. "It increases devotion and brings peace of mind and peace of soul."

"This is the kind of stuff that distinguishes the Church," said Joe Romito. "It needs to come back."

For 40 hours day and night, parishioners took turns keeping vigil over the Blessed Sacrament, the source and center of the Catholic faith. No matter how many people signed up to keep watch, there were always more in the sanctuary than had committed, even during morning's darkest hours.

They came and went for the adoration, Mass and the rosary, packing into pews to await confession. Father Catallo heard confessions the first evening from 8:20 p.m. to 11 p.m.

"Positively, I see a sense of urgency

See **Devotion,** Page 13

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In oder to protect client confidentiality, the staff members are not identified.

Can generational lines be crossed? I was too young and naive to even know if that was true when I was given the opportunity as a volunteer to find a friend in Annie, age 82.

That was six years ago and our relationship evolved rapidly and meaningfully. I grew to count her among my best of friends. Our relationship strengthened even as her health declined. Numerous trips to the doctors began to appear on my calendar, and I shared her anticipation and concern when stronger measures were required and hospitalizations ensued.

By hindsight, I can grasp that I would never have chosen to accompany someone through such physical suffering. But having her for my friend put things in perspective. She and her vibrant spirit came first and the awareness of the illness came second.

We journeyed together for six years, not daily, but almost weekly. She had no family, and I became her family. I would not miss a promised visit and grew to value that she could feel she could count on me. How important that accountability was.

Since her death last year, I have a new understanding that life blends joys and sorrows and that, especially in sorrow, a special type of bonding can happen. She taught me that lesson, not with words, but with the richness that I felt when I was with her.

Since her loss, I have stayed available to others for whom a trial has come. I have applied some of the lessons I learned and am once again the richer person. Yes, I like to share joys, too, but I am so grateful to Annie that life with its risks is no longer so fearful for me. I saw her embrace life.

Chris (From Page 3)

Parents must help teens deal with feelings. Feelings that accompany the physical expressions of touch, closeness and being held. Help them realize these expressions need a "stopping place" as they work through their ability to begin to understand and handle relationships.

Parents can help teens to find their unique attributes as they focus on a clearer self identity and help them sort through their feelings as they struggle through all the new dimensions of relating to self, others and God in their lives.

Chris Newnan is director of Religious Education for the Diocese of Charlotte.

Employment Opportunities

ecretarial Position: Available 6/29/92 at Catholic Social Services, Charlotte ffice. Full-time opening. Need flexible person with good secretarial skills, miliarity with Word Perfect. Good office presence. Please send resume to Sister ileen McLoughlin, 116 East First Street, Charlotte NC 28202

RE for parish of 700 families. Responsibilities include coordination of ligious formation program P-K - 12, youth ministry, adult education and cramental preparation of children and parents. Degree in religious education or mparable experience desired. Send resume to: Search Committee, St. Pius X hurch, 2210 North Elm Street, Greensboro NC 27408.

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Congratulations To Saint Mary's Parish
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Capilla de la Ascensión del Señor en Jerusalé, monte de olivos.
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“Los llevó hasta cerca de Betania y levantando sus manos, los bendijo, y mientras los bendecía se alejaba de ellos y era llevado al cielo. Ellos se postraron ante El y se volvieron a Jerusalén con grande gozo.” (Lc. 24, 50-52)

Tierra Santa

Capilla de la Ascensión

Por PADRE SILL RUEDA

Uno de los lugares más sagrados para nosotros los cristianos es sin duda el sitio en el Monte de los Olivos, donde Jesús se despidió de sus discípulos antes de subir al cielo. Actualmente se encuentra muy abandonado.

La construcción es de la época bizantina y reformada por los Cruzados con elementos propios de la tradición musulmana. La capilla se levanta sobre un antiguo santuario paleocristiano muy reformado y donde se ven vestigios de otras culturas y razas cada una con deseos de agregarle y recortarle a la construcción original. Se cree que el edificio octogonal sin techo, para conmemorar la ascensión de Jesús al cielo despues de 40 días de su resurrección, fue destruido por los Persas en la primera mitad del siglo VII y después reconstruido por los Cruzados a manera de templete en el siglo XII.

En el siglo XIII el edificio pasó a manos de los musulmanes, quienes lo transformaron radicalmente, tapando los arcos y cubriendo el techo con una cúpula netamente de estilo islámico.

Lo más llamativo de este lugar a pesar del aspecto de abandono que demuestra es la roca con la huella de un pie, en el interior del edificio, que segun la tradición cristiana, la identifica como la huella que dejó Jesús al ascender al cielo.

Este sitio está situado al este de la carretera principal, en la cima del Monte de los Olivos y muy cerca de la Iglesia del Padre Nuestro. En el patio del santuario hay un monasterio Benedictino, los cuales estan al cuidado del santuario de la dormición de la Virgen que queda muy cerca de allí.

A pesar de que el santuario esta en manos de los musulmanes desde los tiempos de Saladino en 1.187, la capilla de la ascensión sigue alli, para recordarles a todos los cristianos que Jesús resucitó y esta vivo, porque desde aquel lugar ascendió a los cielos en cuerpo y alma como lo atestiguan los apóstoles.

Ministros Laicos

Terminaron sus estudios de Entrenamiento de Ministros Laicos los señores: (de izquier a derecha, arriba) Edwin Rodriguez y Manuel Vallhonrat; (debajo) Rafael Jesus Torres Rafael Toress Mora. Foto por HNA. PILAR DALMA

Con Fé

Por RENÉ LEÓN

Con fé se le hace frente a los obstáculos y a los inconvenientes que se presentan en el camino de la vida. Pero sin fé, es imposible hacerle frente. Porque aquel que quiere desconocer la existencia de Dios, se desconoce a sí mismo. La fé es instintiva en el hombre, es la que presenta el apoyo a las creencias del hombre. Ella es la que nos sirve de faro perpétuo en la vida.

Por eso yo busco las verdades religiosas y filosóficas, para que la primera me fortifique. Como la única que puede salvar al hombre en las turbulencias de esta sociedad. La segunda que me ayude en la marcha. El hombre psicológicamente considerado, sensible, inteligente, activo, racional. El hombre sintiendo, pensand razonando, creyendo en Dios con principio y término de sus aspiracione Y busco en mi ser el descanso del espiri para hacerle frente a la vida. Porque cr que la palabra de Dios, es un elemen poderoso. Porque es el Verbo incread es la verdad eterna y absoluta y perfect es Dios mismo.

Son necios e ignorantes aquell que tildan de retrógrado al hombre q conserva la fé aún en medio de l adelantos científicos y de l revoluciones humanas, al hombre q más cree en Dios y más le ama cuan más se encuentra en los conocimient y más se realza en la experiencia.

Noticias Locales

Renta de cuartos

El Sr. Carlos Vélez renta dos cuartos en su condominio. Los interesados favor llamar al número tel: 889-4026.

Se necesita compañía

Señora enferma busca quien la acompañe y sepa manejar automovil. Los interesados favor llamar a Lydia al número 896-8141.

Día de recreo para familias hispanas

El CCH con la dirección de Arlid Barrera está invitando a un día de descanso en el parque Frank Liske en las afueras de Charlotte, para el día 31 de mayo, con la celebración de la Sta.Misa en español a las 12 y 30 y juegos para los niños. El almuerzo, será compartido, llevando cada uno sus platos preferidos. Se pide una cuota de $3,00 dólares por personas adultas, para los gastos del parque. Para más información llamar al CCH al número 335-1281.

Retiro carismático

El CCH está invitando a un retiro carismático en la casa de reflecciones Maggie Valley, los días del 12 al 14 junio y el costo por persona será $60,00 dólares que deberan pagar llegar a la casa. El retiro va a ser dirgi por el Padre John Jairo Rueda de Quin Florida, quien tiene mucha experienc en estos movimientos carismáticos. Pa más informe llamar al CCH al 33 1281.

Ascensión del Señor

La Ascensión de Cristo al cielo es la vez un final y un comienzo. Enmar el cumplimiento de la vocación pe sonal de Cristo en la esencia mortal su vida sobre la tierra. Es el final d misterio por el cual El se despojó de gloria para aceptar las condiciones nuestra naturaleza humana.

Allen Lecturer Calls Exile And Redemption Central To Judaism

By CAROL HAZARD
Associate Editor

BELMONT — The Jewish people e God not as remote and transcendent ut as active in people's lives, said usannah Heschel, guest speaker at The cumenical Institute's Twelfth Annual uthbert E. Allen Memorial Lecture.

God is vulnerable and in need of an's redemption, said Heschel, assoate professor of Jewish studies at Case estern Reserve University.

About 80 Catholic, Protestant and wish scholars and ecumenists attended e May 24 dinner, award presentation d lecture at Belmont Abbey College.

The honoree was Rev. E. Glenn inson, professor of spirituality, worip and church history at Southern aptist Theological Seminary in Richond, Va.

The Cuthbert E. Allen Award, which named for a Benedictine priest who rved at Belmont Abbey College and onastery for more than 50 years, is ven for "outstanding contribution to umenism."

"If we will let the light of God in us diate out, we can all become richer d something wonderful can take place," said Rev. Hinson in accepting the award.

Heschel spoke on "Exile and Redemption: The Implications for Religious Dialogue."

"Exile and redemption are central to Judaism," she said. "They reveal the emotional sensibilities of the Jewish people."

The Jewish people believe in four qualities of redemption; God's redemption of the Jewish people, God's need for redemption, individual redemption and communal redemption, said Heschel.

All except for God's vulnerability have parallels in Christian theology, she said. "God's need for redemption is unique to the Jewish people."

Heschel said when human beings sin, God suffers and when good deeds are performed, He is strengthened. Therefore, Jews can hasten redemption through their own deeds, she said.

Heschel's lecture underscored the spirit of The Ecumenical Institute, whose purpose is to promote greater understanding among faiths. The institute, which was founded to create dialogue between Roman Catholics and Baptists, has expanded to include other faiths.

"From my point of view, you want to be more open to God's way of working," said Benedictine Father Arthur Pendleton, Belmont Abbey prior, in reacting to the keynote address.

"So, when someone says something that doesn't fit, perhaps you become uncomfortable for awhile and then you start to search and you see a little bit of God in a new way. You experience God a little differently just by seeing her (Heschel)."

The Ecumenical Institute was founded by Wake Forest University in 1968 and has been co-sponsored by Belmont Abbey College since 1974.

Benedictine Father Placid Solari (l) with guest speaker Susannah Heschel and honoree Rev. Glenn Hinson at the annual Cuthbert E. Allen Memorial Lecture at Belmont Abbey.
Photo by CAROL HAZARD

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DESCUBRE La Fe

27. ¿QUÉ ES UNA PARROQUIA?

La Iglesia Católica divide el territorio de cada diócesis en pequeñas comunidades de fe llamadas parroquias. Las parroquias son responsables de promover el Reino de Dios en un area específica.

El párroco y sus asociados presiden la liturgia y oraciones, enseñan y predican el mensaje de Dios, guían, apoyan y unen a los miembros de la comunidad parroquial viviendo y siendo testigos de su vocación cristiana. Ellos son asistidos por los miembros del personal de la parroquia.

Todos los parroquianos son llamados a compartir activamente la vida y el crecimiento de su comunidad parroquial.

Dentro de la parroquia, los fieles, en especial los jóvenes, son instruídos en la Palabra de Dios. La Eucaristía o Misa es el centro de la vida parroquial. Los fieles son nutridos por los sacramentos. Se hacen obras de caridad y religiosas. Se trata de llegar a las personas que han dejado de practicar su religión o que no profesan la fe verdadera. Se comparten los cuidados, las preocupaciones y las penas de los fieles. Se atiende a los enfermos y moribundos. Se hacen esfuerzos especiales por los pobres, los aflijidos, las personas solas, los exilados, aquellos que enfrentan dificultades especiales. Se les da apoyo a esposos y padres para que puedan cumplir sus tareas y crecer en la vida cristiana dentro de la familia. (*Código Canónico*, Canon 528)

Devotion (From Page 11)

among people who want faith taught to them without gloss," Father Catallo told *The Catholic News & Herald* during a break midway through the 40 hours.

"They are hungry for the Eucharist and the re-establishment of traditional devotions that corroborate the need for basics," he said. The basics he refers to include the benediction, the stations of the cross, Marian devotions and the rosary.

Without the basics, "our faith is like 'clouds without water (grace), trees without fruit (the Holy Spirit),'" said Father Catallo.

In his travels across the United States, Father Catallo has observed what he calls a "sickness" in the faith, "a watering down of the basics."

"The message I am trying to get across is that we as Catholics ought to observe Vatican II by implementing the basics, not by overpowering the basics under the subterfuge of Vatican II renewal," he said.

"Vatican II never abolished nor downplayed the sacramental ministry and therefore, the ministerial mandate of the priest, which is to keep intact the orthodox teachings of the Church. One of the teachings is the real presence of Jesus Christ, hence the reason for the reinstitution and devotional encouragement to the Eucharist."

Although some reject Father Catallo's message as old fashioned, the people who respond positively do so with vigor and gratitude.

"Father Sylvester preaches with great conviction, courage and love," said Dana Bean, who with her husband, Joe, helped coordinate the devotional.

"In the materialistic and hedonistic society we have created for ourselves, we need to be reminded of heaven, hell, sin, grace, confession, Mass and the Holy Eucharist," said Bean.

"We need to be awakened and rescued from our complacency. Father Sylvester pricks your conscience and compels you to examine the state of your soul. He makes you laugh and cry and discover within your heart a deeper love for Jesus, especially in the Holy Eucharist."

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Diocesan News Briefs

Quiz Bowl Winners

SALISBURY — A team from Sacred Heart won an Inter-parish Bible Quiz Bowl for grades 4-6. Winning team members were Jennifer Burges, Brad Corriher and Brian Tajlili.

Seven parishes and/or missions participated; St. James in Concord, St. Joseph in Kannapolis, St. Therese in Mooresville, Our Lady of the Rosary in Lexington, Our Lady of the Highways in Thomasville and St. Francis of Assisi in Mocksville.

The contest was the third year of participation for Laura Carlson of St. Therese and John Davenport of Our Lady of the Rosary.

Students selected for the inter-parish event competed in Class Bible Bees and Parish Quiz Bowls. For the class and parish contests, they studied the Genesis story of Joseph and his brothers. For the May 3 inter-parish bowl, they were assigned chapter 9 of Acts.

The event, which was at Sacred Heart, was hosted by Our Lady of the Rosary. Shirley Dilla of Our Lady of the Rosary and Michael Thompson of Sacred Heart coordinated the event.

Nursing Grads

CHARLOTTE — Commencement ceremonies honoring Mercy School of Nursing Class of 1992 will be at St. Gabriel Church June 5 at 2 p.m.

Devotion Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College is June 6. The rosary is at 9:30 a.m., confession is at 10:45 a.m. and Mass is at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Scripture From Scratch

ARDEN — St. Barnabas is offering a basic Bible study program for people with little or no Bible background and anyone who wants to know more about the Bible June 1-4. Sessions are offered in the mornings at 10 a.m. or evenings at 7:30 p.m. The manual is $12.95. For more information, call the church office at (704) 684-5343.

Hispanic Outreach

ASHEVILLE — The Hispanic Outreach Ministry is looking for volunteers to help interpret, drive, translate and visit homes and hospitals. For more information, call Martin Luna at (704) 255-0146.

Covenant Anniversary

ASHEVILLE — Lutheran-Catholic Covenant anniversary observances are June 6 at St. Eugene Church in Asheville and June 20 at St. Peter Church in Greenville.

Cost is $7.50 for advance registration, $10 at the door, and includes lunch.

To register for the Asheville meeting, write and send a $7.50 check payable to St. Mark's Lutheran Church, 10 N. Liberty St., Asheville, N.C. 28814. The meeting is from 10:30 a.m. - 3:30 p.m.

Registration for the Greenville meeting should be sent to St. Peter Catholic Church, 2700 E. Fourth St., Greenville, N.C. 27858.

Church, College Credit

CHARLOTTE — Central Piedmont Community College is launching a program on interpersonal relationships at St. John Neumann Church. The eight-week course from June 1 through July 22 is Mondays and Wednesdays from 6:30 p.m. - 9:30 p.m.

The leadership training program emphasizes critical thinking about community and social issues as well as individual participation in improving the quality of community and personal relationships.

Cost is $60.50 plus book, payable at registration the first evening.

The course can be used as credit toward an associate degree in human services, social service, early childhood education or interpreter training.

For more information, call Cindy Cook at St. John Neumann, (704) 535-4197.

Ancient Order

SWANNANOA — A group of men at St. Margaret Mary Church is forming a division of the Ancient Order of Hibernians. American divisions are concerned with promoting friendship, unity and Christian charity, and fostering the ideals, history and traditions of the Irish people.

The AOH was founded in 1565 and the first American division was established in 1836.

The new group is interested in reaching out to its neighbors, particularly Scots-Irish Presbyterians.

Membership is open to all Catholic men of Irish birth or descent.

The first meeting is Tuesday, June 2 at 7:30 p.m. in the church parish hall. For more information, call Patrick Killough at (704) 299-3234.

Adult Faith Growth

CHARLOTTE — Father George Kloster, pastor of St. Michael Church in Gastonia, will speak about stages of faith and present an opportunity to explore personal stages at St. Peter Church Tuesday, June 9 at 7:30 p.m.

Father Kloster studied at Gregorian University in Italy and Harvard Divinity School He has been actively involved in peace and justice work in Charlotte and is chair of the North Carolina Poverty Project.

Volunteers Needed

GREENSBORO — St. Pius Tenth is looking for volunteers to help visit and take Holy Communion to hospitalized and homebound parishioners. For more information, call the parish at (919) 272-4681.

Stressed, Anxious, Depressed?

GREENSBORO — Individual, marital and family counseling is available through the Catholic Social Service office at the Franciscan Center. Fees are based on a sliding scale according to income. Therapy is offered by experienced mental health professionals. For more information, call Darryl Gentry, (704) 274-5577.

Play Time

ASHEVILLE — Little Saints Play Group, a play group for infants through pre-kindergarten children for stay-at-home mothers, is forming at St. Lawrence. For more information, call Cynthia Blum, (704) 299-1959.

Vacation Bible School

SPRUCE PINE — St. Lucien, Trinity Episcopal, First Presbyterian and Grassy Creek Presbyterian churches are sponsoring an ecumenical vacation Bible school for children age 2 through grade 8 June 1-5 at Trinity Episcopal Church from 5:30 p.m. - 8 p.m.

The program will begin each evening with a picnic supper. For more information, call Rita Vanden Heuvel at (704) 765-8303.

For Married Couples Only

GREENSBORO — Married couples interested in sharing their life experiences with engaged couples are needed for the Pre-Cana Program at St. Paul the Apostle. For more information, call Dan or Joanne Lahey at (919) 288-1313, or Scott and Jan Simkins at (919) 854-3328.

Catholic Singles

CHARLOTTE — For informatio activities and newsletters of Catholi Singles of Charlotte II, a group for sep rated, divorced, widowed or never ma ried singles 30 and older, call Celeste (704) 542-6376.

Pig Roast

GASTONIA — St. Gregory Cou cil 6700 of the Knights of Columbus hosting a pig roast Saturday June 20 St. Michael. Northern and Southern sty barbecue will be served from 5 p.m. - p.m., followed by a country/weste dance in the gym and "Las Vegas Nigh in the all-purpose room. Cost is $10 person, or $25 for a family of four.

For reservations, call St. Michael (704) 867-6212.

Abortion Protests

CHARLOTTE — The Respect Li Office is sponsoring a Rosary for Life an abortion center Saturday, June 6 aft 9 a.m. Mass at St. Vincent de Pa Msgr. William Pharr will lead a proce sion from the church to the aborti center.

Also, the Colwick Tower aborti center in Charlotte will be picketed e ery Wednesday morning beginning 8:30 a.m. Signs will be provided. F more information, call Diane Hoeflin (704) 541-3760.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of public tion.*

Upcoming Diocesan Events

June 3 Confirmation
St. John Church, Tryon
4:30 pm
Fr. John Pagel (704) 859-9574

June 3 CCHS Baccalaureate
St. Gabriel Church, 7:30 pm
Sr. Paulette Williams, RSM
(704) 523-6571

June 4 CCHS Graduation
Ovens Auditorium, 7:30 pm
Sr. Paulette Williams, RSM
(704) 523-5671

June 5 Bishop McGuinness
Baccalaureate, TBA
Mr. George Repass (919) 725-4247

June 6 Bishop McGuinness
Graduation, Winston Salem
Mr. George Repass (919) 725-4247

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World and National Briefs

amily Concerns, Moderated Abor- on Stand Urged For Democrats

CLEVELAND (CNS) — Pennsyl- ınia Gov. Robert P. Casey warned emocrats that a strong abortion rights atform could spell danger for candi- ıtes, and a U.S. bishops' conference ficial asked for policies seeking a con- stent ethic of life. Both gave testimony lay 18 at the Democratic National ommittee's platform hearing in Cleve- nd. Helen Alvare, director of pro-life anning and information for the Na- ɔnal Conference of Catholic Bishops, ked the committee to shape a platform vhich respects the life, enhances the gnity and protects the rights of all our sters and brothers, especially the poor ıd defenseless."

'orkers At Catholic Hospitals Told ɔ Share In Founders' Ideals

NEW YORK (CNS) — Catholic alth care ministry is in danger of sing the power that has sustained it, a iest warned in a New York address. suit Father John C. Haughey, ethics ofessor at Loyola University in Chi- go, explained that the power comes ɔm today's health care workers shar- g in the motivation that inspired reli- ɔus orders to found health care institu- ɔns and early lay employees to work th them. Father Haughey spoke May to the Catholic Hospital Administra- 'e Personnel Program, a weeklong urse offered twice each year at St. hn's University in Queens with joint onsorship by the Catholic Medical nter of Brooklyn and Queens.

o-Lifers Praise Research Bank ing Non-Aborted Fetal Tissue

WASHINGTON (CNS) — Pro-life ıders hailed President Bush's May 19 ecutive order establishing fetal tissue nks using non-aborted fetuses and d the move might help defeat a fetal perimentation bill pending in Con- ess. "He has in one stroke of his pen eliminated the need for fetal tissue harvesting from intentionally aborted babies while meeting the requirements of medical science for an ethical source of human tissue," said Judie Brown, president of the American Life League. The executive order calls for the establishment of fetal tissue banks using only tissue from the estimated 750,000 spontaneous abortions (miscarriages) and the 100,000 ectopic (tubal) pregnancies that occur each year.

U.S. Bishops To Meet At Notre Dame Despite Moynihan Honor

WASHINGTON (CNS) — The U.S. bishops will proceed with plans to meet at the University of Notre Dame June 18-21 despite the "considerable embarrassment" caused by the university's decision to honor a senator who supports abortion rights, the head of the bishops' conference said. Archbishop Daniel E. Pilarczyk of Cincinnati announced the decision in a letter to Holy Cross Father Edward A. Malloy, university president, on May 15, two days before the university gave its Laetare Medal to U.S. Sen. Daniel Patrick Moynihan, D-N.Y. "I wish to affirm that our presence on your campus in June should in no way be interpreted as agreeing with what the university has done in this matter," the archbishop said.

Iowa Diocese Plans To Close Or Consolidate Dozens Of Parishes

DAVENPORT, Iowa (CNS) — The Davenport diocesan priests' council has approved a three-year plan to close up to 12 parishes and cluster or consolidate about 70 others — grouping two or more parishes into one. A growing shortage of clergy is the driving force behind the plan. Currently the diocese has 111 parishes and 107 priests working full time in parishes, schools and chaplaincies. The diocese had twice as many active priests 25 years ago. According to a 1989 projection it could have as few as 44 active priests by the year 2004.

Sexual Revolution a 'Tragedy,' Pittsburgh Bishop Tells Youth

PITTSBURGH (CNS) — The sexual revolution has been a tragedy because "love is more than sex," Bishop Donald W. Wuerl of Pittsburgh said in a pastoral letter to the young people of his diocese. "There is no easy solution to life. There are no quick fixes to the challenge of human moral living," he said. The bishop's letter, published May 15 as a special supplement in his diocesan newspaper, the *Pittsburgh Catholic,* focused on the moral choices young people must make, especially in the area of sexuality.

Editors Counseled To Shy Away From Ads For Political Candidates

MILWAUKEE (CNS) — Catholic press editors were told that accepting advertising only from political candidates of "a certain stripe" could prompt charges of misuse of resources by a tax-exempt organization. Mark Chopko, general counsel for the U.S. Catholic Conference, addressed the topic of political advertising and the Catholic press May 14 at the national meeting of the Catholic Press Association in Milwaukee. He advised Catholic publications to feel free to accept "issue-oriented" advertising, but to shy away from ads that promote a candidate or candidates unless they are willing to accept ads from all political candidates whatever their positions on church teachings.

Russian Orthodox Establish Commission To Look At KGB Ties

ROME (CNS) — The Russian Orthodox Church has established a bishops' commission to determine if Orthodox officials collaborated with the Soviet secret police, said Patriarch Alexei II of Moscow. In a newspaper interview, the patriarch also said that Catholic-Orthodox tensions remain high, but there are signs of improvement. The interview took place in Moscow and appeared May 19 in a Rome daily.

Archbishop Calls Anglican Leader's Comments 'Unhelpful'

VATICAN CITY (CNS) — The Anglican spiritual leader's recent questioning of the Catholic Church's teaching on contraception is not a helpful approach to the June Earth Summit nor to the Anglican churchman's upcoming meeting with Pope John Paul II, a Catholic archbishop said. The Vatican press office distributed the May 18 statement by Catholic Archbishop Derek Worlock of Liverpool, England, regarding remarks made by Anglican Archbishop George Carey of Canterbury. In an interview published in a London newspaper May 18, Archbishop Carey, spiritual head of the worldwide Anglican Communion, suggested that the Catholic Church needs to rethink its position on artificial birth control in response to the rising world population and its environmental impact.

Filipino Church Leaders Say Too Early For 'People Power' Movement

MANILA, Philippines (CNS) — Although the outcome of the presidential election in the Philippines remained uncertain and at least one candidate claimed fraud, religious and lay leaders said it was too early to stage a massive civil disobedience campaign similar to the 1986 "people power" movement. "I don't think we need people power now, but we should pray that the election is not stolen," Auxiliary Bishop Teodoro Bacani of Manila said at a prayer rally organized by supporters of presidential candidate Miriam Defensor Santiago.

Ukranian Catholic Synod First In More Than Four Decades

LVIV, Ukraine (CNS) — Ukrainian Cardinal Myroslav Lubachivsky of Lviv opened the first synod of his Church to be held in Ukraine in more than 45 years by asking his faithful to be patient as the Church rebuilds. "Some people believe that during the sessions of this first synod all the divisive questions should be solved and should lead to a full organization of our Church life," Cardinal Lubachivsky said in his homily May 17 during the synod's opening Divine Liturgy. "We shall strive to achieve this," he said, but people must make allowances for "human frailty and the intrinsic complications of the current Church situation caused by the former persecutions."

Bishops Say Township Violence Aimed To Wreck South Africa Talks

PRETORIA, South Africa (CNS) — The violence in South African townships appears to be aimed at wrecking the talks on a multiracial society, the southern African bishops' conference said. "There is no doubt that sinister forces are at work within our country," the bishops said in a statement. "Accusations and counteraccusations by political parties have not helped in unmasking these forces."

DISCOVER the faith

27. WHAT IS A PARISH?

The Catholic Church divides the diocese by territory into smaller faith communities called parishes. Parishes are responsible for the living and promotion of God's Kingdom in a specific area.

The pastor and his associate pastors preside at liturgies and prayer, teach and preach God's message, guide, support and unite the members of the parish community in living and witnessing to their Christian calling. They are assisted by parish staff members.

All parishioners are called upon to share actively in the life and growth of their parish community.

Within the parish, the faithful, especially the young, are instructed in the Word of God. The Eucharist is the center of the parish life. The faithful are nourished by the sacraments. Works of religion and charity are fostered. There is outreach those who have ceased practicing their religion or do not profess the true faith. The cares, worries and the griefs of the faithful are shared. There is solicitude for the sick, particularly those close to death. There are special efforts to seek out the poor, the afflicted, the lonely, the exiles, those facing special difficulties. Spouses and parents are supported in fulfilling their duties and growth of the Christian life within the family is fostered. (Code of Canon Law, cc. 528, 529)

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Five former pastors participated in the dedication of the new St. Mary Church. Present were (l-r) Father Patrick Gavigan, Father Michael Hoban, Msgr. Felix Kelaher, Bishop John F. Donoghue, Father Frank Cintula, Father Thomas Clements and the present pastor, Msgr. William Wellein. Photo by JOANN KEANE

College Honors Mercy Sister Pauline Clifford At Graduation

BELMONT — Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of the Americas, was presented an honorary doctorate of humane letters by Abbot Oscar Burnett at the commencement exercises at Belmont Abbey College.

In an address to the assembly of students, faculty, alumni and friends of the college, Abbot Burnett commended the Sisters of Mercy for 100 years of service to the area. He presented the degree in praise of Sister Pauline by declaring her a "compassionate leader whose "vast experiences have seasoned you well for your role as regional president of the Sisters of Mercy of North Carolina who celebrate their 100 years in Belmont."

A native of Ireland, Sister Pauline serves on the board of directors of Mercy Hospital in Charlotte and St. Joseph's Hospital in Asheville. Previously, s served in administrative posts at Sacr Heart College, as a counselor w Catholic Social Services in Charlot and as pastoral administrator of H Infant Church in Reidsville.

Abbot Burnett praised Sister Pauli for her "compassionate quest to ser God through unselfish service (to in viduals) of all colors, races and c tures." He commented that the hon ary doctorate "is meant to honor Sis Pauline and all the Sisters of Mercy the tremendous job they have done sir coming to Belmont 100 years ago." spoke further of the relationship tween the Sisters of Mercy and Benedictine community at Belm Abbey as longstanding and mutua beneficial. "It has been a golden ti (for both communities) and I hope th will have several centenaries more s vice in our community and in the co munity at large."

Shelby

of a grand parish to fruition.

"You are the living stones on which this church was built," said Bishop Donoghue to the congregation. "Imagine all the children, yet to be born, who will be baptized in this church. Imagine, too, all the young couples who will stand before this altar and pledge themselves to each other in the sacrament of matrimony. All of the sacraments will be performed in this church."

"We have to go back to those who proceeded us in this parish — men and women — who began this parish many years ago. We reap the rewards of their labor, and we are grateful for all they have done," said Bishop Donoghue.

Three families representing the original founding six were present for the parish dedication. In 1936, under the direction of Benedictine Father Alphonse Buss, the original church was erected. There were six Catholic families at that time: the Weldons, Faudels, Owens, Izzis, Kouris and Hagleys. The first Masses had been celebrated in the Weldon home.

"So many we have given back to God are smiling on us today," said former St. Mary pastor Father Thomas Clements.

Other former pastors present were Father Patrick Gavigan, Father Michael Hoban, Msgr. Felix Kelaher and Father Frank Cintula.

Haiti (From Page 1)

Father Ryscavage said there were up to 300 unaccompanied minors held on the base.

Boston's Cardinal Bemard F. Law, in a May 22 letter to President Bush, compared Haitians seeking safe haven to Jews at the time of the Holocaust. "The sad memory of Jews being refused entry before World War II should teach us that never again should we turn our back on a human being pleading for our help and hospitality," he wrote.

Father Ryscavage said Bush's decision to send Haitian boat people home without screening them marks "a national turning back on our basic, core humanitarian tradition of taking care of people in need."

For anyone who has studied the nation's history of treatment of immigrants and refugees, this departure "is every bit as alarming as what happened in Los Angeles," said Father Ryscavage, referring to the Rodney King beating and subsequent verdict and rioting.

He said it made him question if the "administration has not lost its moral compass."

He noted that in screening done Guantanamo, the Immigration and Natu ization Service had determined that 30 percent of Haitian boat people had credi claims to political asylum. Father Ryscav said there was "no reason to say" that r had changed among Haitian boat peo now being sent home under the new B policy.

Father Ryscavage made his comme two days after Bush ordered the U.S. C Guard to return Haitian boat people pic up at sea to their country without f screening them to determine if they w victims of political persecution.

The Coast Guard has intercepted m than 34,000 boat people since a coup topp Haiti's first democratically elected pr dent, Father Jean-Bertrand Aristide, on S 30.

Now the Coast Guard will return Haitians aboard boats in danger of sink and will escort back to Haiti those b judged seaworthy, the White House sai

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ATHOLIC
NEWS & HERALD

ɜerving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 38 • June 5, 1992

Diocese Celebrates Ordination Of Fathers Latsko And Putnam

By JOANN KEANE
Associate Editor

CHARLOTTE — "You shall henceorth be known by the title 'Father,'" said ishop John F. Donoghue during the ordiation of Andrew Latkso and J.T. Putnam.

Fathers Latsko and Putnam were reeived into the priesthood May 30 at St. atrick Cathedral.

"By the laying on of hands and by the rayer of the Church, these two men will ecome priests forever. They will be transormed in the very depths of their beings, so at they will teach and act in the very person f Christ, who is the head of His Body, the hurch," said Bishop Donoghue.

"Remember that like Christ, you have een called to be a sign of contradiction ... a minder that this world is not a lasting city. /e are here by word and sacrament to epare for the coming of the reign of God to be the prophets of glad tidings and the annels of Christ's loving mercy and grace."

To the 300 parents, relatives and friends the newly ordained, Bishop Donoghue id, "They are not simply accepting a new b. It is a condition of life for them, for hich there is no turning back. For all rnity, they will be priests of Jesus Christ."

He said that while they will be the arers and recipients of many graces from od, they will carry heavy burdens and will ed help. "I urge you to assist them with ur daily prayers. I urge you to support eir complete dedication to God ... to all at is expected of a priest. Sustain them isely in their priestly vocation."

After declaring their willingness to be dained, Fathers Latsko and Putnam knelt fore Bishop Donoghue and promised to lebrate faithfully the mysteries of Christ d to explain the Catholic faith and join ermore closely to Christ in His sacrifice to Father.

Fathers Latsko and Putnam then laid ostrate on the floor, a posture of vulnerability, a sign of human weakness and of nothingness in the face of the Divine.

When the litany was concluded, the newly ordained knelt before the bishop, who laid his hands upon their heads, signifying a moment of continuity, linking them to the bishop, the Church, and the apostles.

"You will serve your people best by helping them see their faith and witness as not limited to a parish but to the diocese and to the world." said Bishop Donoghue.

In his charge to the new priests, Bishop Donoghue said, "Have confidence in the Lord, in His word and in His help for you. Jesus instituted this very sacrament of holy orders, to give you the graces you will need. He has not set you on this journey of faith for your destruction but, rather, for your spiritual welfare and for the salvation of so many others who will be influenced by your priesthood."

Bishop Donoghue urged the priests in attendance to welcome the newly ordained into the community of priesthood. "I urge you to stand by these brothers. Be willing to help them with your wise advise and counsel."

Father Latsko has been assigned as parochial vicar at St. Lucien Church in Spruce Pine from June 29 until Sept. 8. Effective Sept. 8, he will assume his duties as parochial vicar at St. Patrick Cathedral.

Father Putnam will serve as parochial vicar at St. Lucien from June 13 until June 29, then accept his assignment as parochial vicar at Holy Family Church in Clemmons.

Schedule Change

With this issue, *The Catholic News & Herald* begins its summer schedule of biweekly publication. Our next issue will be published June 19.

Fathers Andrew Latsko (l) and J.T. Putnam enter St. Patrick Cathedral in Charlotte May 30 for their ordination as priests of the Diocese of Charlotte. Photo by JOANN KEANE

lowing the ancient rite, laying of hands, newly ordained kneel before Bishop John F. Donoghue ie prays the prayer of consecration.

Photo by JOANN KEANE

Pope Calls For Ethical Solutions To World's Environmental Problems

VATICAN CITY (CNS)—Pope John Paul II urged experts at the Earth Summit in Brazil to be "farsighted" and remember the ethical dimension of environmental and development issues.

The pope's remarks came as the Vatican released a position paper strongly criticizing the use of birth control policies as a solution to environmental problems. The Vatican said population control programs promoted by richer nations can easily become "a substitute for justice and development" in poorer countries.

The pope, speaking at the end of a Sunday blessing May 31, asked for prayers for the June 3-14 U.N. Conference on Environment and Development in Rio de Janeiro. The issues on the agenda, he said, have "a deep ethical dimension that involve the human person, the center of creation."

Human beings have basic rights arising from their dignity as creatures of God, as well as duties regarding future generations, he said. He urged the experts to direct humanity toward cooperation and protection of the earth.

The Vatican's position paper, made public May 30, stressed that "the ecological crisis is essentially a moral crisis" and that the international community cannot overlook this ethical dimension.

In its most specific comments, the paper reiterated the Holy See's concern that population control may be seen as an easy answer to Third World poverty and worldwide environmental damage. The Vatican maintained that "population growth, of and by itself, is seldom the primary cause of environmental problems."

"In most cases, there are no causal links between the numbers of people and the degradation of environment. In fact, the less-populated nations of the North are directly or indirectly responsible for most of the abuse of the global environment," it said. Therefore, population control programs do little to help solve the problems and avoid the issue of just distribution of resources, it said.

The Vatican noted that in most parts of the world population growth rates are declining, although they remain high in some of the least-developed countries. It expressed opposition to policies that set quantitative population targets, saying this involves "the violation of human dignity and human rights."

Systematic campaigns against birth, directed toward the poorest populations, may even promote racist tendencies, it said.

The statement said couples must be free to decide the size of their family. At the international level, it added, aid programs should not be conditioned on acceptance of programs of contraception, sterilization or abortion.

In the weeks leading up to the Rio de Janeiro conference, some experts alleged that the Vatican blocked the inclusion of family planning and access to contraception in the "action programs" to be taken up at the meeting. The Vatican, in a sharply worded statement May 22, denied it had tried to remove population questions from the agenda, but said it wanted them discussed in an ethical framework.

In addition to the birth control comments, the Vatican position paper made the following main points:

— On biotechnology, "appropriate legal instruments" must be found to make

See **Summit**, Page 13

Resort Mass Schedules

For the convenience of our readers as the summer vacation season begins, this issue of *The Catholic News & Herald* contains a special section on Mass schedules at churches in the resort areas of the Carolinas. It is a pull-out section in order to be readily available for reference as you travel.

High School Athletic Association Honors CCHS Principal

SISTER PAULETTE WILLIAMS

CHARLOTTE — Mercy Sister Paulette Williams, principal of Charlotte Catholic High School, was honored with a Distinguished Service Award at the annual meeting of the North Carolina High School Athletic Association, May 7 in Chapel Hill.

"You are very special to us, and receiving this award puts you in a category with those who have helped create and preserve the tradition of the NCHSAA," said Charles Adams, executive director of the association. The award was presented by Rick Strunk, associate executive director.

Sister Paulette has served as chairperson of the Region 6 Athlete Scholarship Committee since its founding in 1987. The committee selects yearly regional winners of two $750 college scholarships, based on nominees' achievements in academics, athletics, and school and community activities. Regional winners advance to the state level to compete for two additional $750 scholarships.

Currently vice president and president elect of the Rocky River 2A Athletic Conference, Sister Paulette has long been a strong promoter of CCHS' athletic program. When she began teaching at CCHS in 1973, she began the boys and girls tennis teams and coached girls tennis until 1978, when she was named assistant principal.

Since becoming principal in 1980, the school's athletic program has flourished under her leadership. Boys and girls soccer, girls track, and girls volleyball have been added since 1980, bringing the total number of interscholastic Cougar teams to 21.

"Charlotte Catholic's growth and success have been largely due to her efforts, and athletics is no exception," said CCHS athletic director Jim Oddo. "Sister Paulette probably attends more games than any principal in the state. Rarely is there an interscholastic event at which she is not present, and that is the highest complement any athletic team can receive."

Sister Paulette taught mathematics and religion at CCHS from 1973 to 1978, when she became assistant principal to Mercy Sister Rosalind Picot. Previously, she taught at Our Lady of Assumption in Charlotte and at Catholic elementary schools in Asheville.

A native of Concord, she decided to enter the religious life shortly after graduation from high school. She attended Sacred Heart College and went on to earn a B.A. in mathematics from UNC-Charlotte, and an M.S.A in business and finance from Notre Dame.

Columbus Quincentennial Theme For Knights' State Convention

By RAY GATTI

CHARLOTTE — The North Carolina Knights of Columbus met for their 72nd annual state convention in Charlotte, May 15-17, 1992. State Deputy Don Dubois of Raleigh and his staff hosted some 800 Knights and their ladies from throughout the state. The "Columbus Quincentennial (1492-1992)" provided the convention theme and "Old Chris" in full costume greeted each attendee.

Honored guests and banquet speakers included Bishop John F. Donoghue of the Diocese of Charlotte, retired Bishop Michael J. Begley, first bishop of the Diocese of Charlotte, and Paul McGlinchey, administrative assistant to the Supreme Knight, Virgil C. Dechant.

Bishop Donoghue welcomed the Knights to Charlotte and expressed his deep and sincere thanks for all the Knights do for the Church in North Carolina. He cited the operation lamb (specifically aid provided the children of Holy Angels), support for seminarians (RSVP) and the vital pro-life programs. In his welcoming letter the bishop said the Knights "have been the backbone of all that is good in Catholicism...and I am proud to be a fellow Knight."

Bishop Begley reminded the Knights of the early days of the Catholic Church in North Carolina, when Mass was often offered in the kitchens or living rooms of widely scattered homes.

At the opening session, McGlinchey highlighted the accomplishments of the North Carolina Knights this past year — more than $762,000 and 232,000 man-hours of volunteer service donated by the 6,500 Knights of North Carolina. Worldwide, the Knights exceeded $95 million and 45 million man-hours of service.

At the banquet he emphasized the need to continue all our pro-life efforts. He quoted Pope John Paul II "for all our country's wealth and power, America's real greatness lies in its concern for justice and human rights for all, especially the weakest and most defenseless among us." The unborn are surely the weakest and most defenseless among us. He called upon all Knights to rededicate themselves to the defense of the right to life "without which all other rights are meaningless. The message to send to the public is — the natural choice is life."

State Deputy Dubois honored many Knights and local councils for their outstanding work this past year in furthering the many church, community, council, family and youth programs of the order. Prior to closing the convention, Dubois cited State Chaplain Father Robert T. Lawson, pastor of Sacred Heart in Pinehurst, for his active role in establishing new councils.

Ray Gatti is state public relations chairman of the Knights of Columbus.

Texana Community Center of Murphy received $3,000 and Reach, Inc., of Murphy receiv $2,500 from the Diocesan Campaign for Human Development Committee at its spri meeting.Pictured (l-r) at a presentation ceremony at St. William in Murphy are Notre Dar Sister Terry Martin, an outreach worker who assists Texana; Mary Wilson of Texana; M Richardson, Reach women's Resource Center; and Tom Taaffe of the CHD Committe

Diocesan CHD Committee Gives $10,000 In Anti-Poverty Grants

CHARLOTTE — The diocesan Campaign for Human Development Committee, at its spring meeting, recommended the award of $10,000 in local anti-poverty grants to five organizations around the diocese.

The largest single grant was for $3,000 to Texana Community Center of Murphy for work on the community center which serves the small, mostly-black community of Texana in Cherokee County. Assisted by Notre Dame Sister Teresa Martin, the 500 residents of the area have begun a program to renove the center which had been closed for seven years.

The center, which was badly vandalized during those seven years, is being repaired by volunteers using mostly donated materials. The CHD funds will be used to purchase needed mateials for the renovation and material for educational programs to be offered when the work is completed.

Grants of $2,500 went to Hospitality House of Asheville, Inc., and Reach, Inc., of Murphy.

Hospitality House provides housing for homeless people with AIDS or who have tested positive for the HIV virus which causes the disease. It is designed to serve those who are capable of maintaining productive activities and who do not need skilled care.

Reach, Inc., has served victims of domestic violence in a three-county area for the past 10 years. The CHD funds will assist development of a Women's Resource Center which will provide job training and skills for battered women.

CHD Committee members said tl Reach program may warrant conside ation for a national CHD grant and arranging meetings between agency re resentative and national CHD staff mer bers.

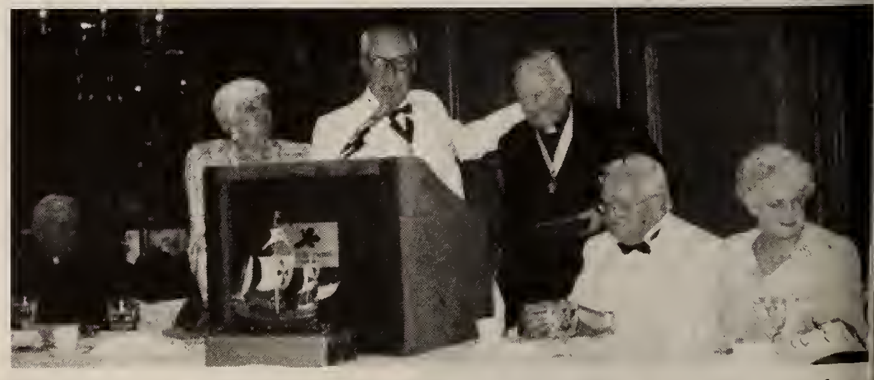
Steps to Hope, Inc., of Columbu another service to victims of domest violence, received a $1,500 grant. T money will be used to provide parti funding for a part-time worker who w train and evaluate volunteers and ma recommendations to the courts on b half of victims of abuse.

Summit House of Greensboro, residential alternative to prison for you mothers or pregnant women convict of non-violent crimes, received a $5 grant. The money will be used to he finance a speakers' bureau being dev oped to educate the community rega ing the need for such programs.

The CHD Committee also reco mended that the North Carolina Depa ment of Corrections and the North Ca lina Council of Churches consider p viding funding for Summit House.

The Campaign for Human Dev opment was founded by the Natio Conference of Catholic Bishops seve years ago as the principal poverty-fig ing arm of the Catholic Church in t United States.

It is funded by an annual collecti taken up nationwide on the weeke before Thanksgiving. Twenty-five p cent of the funds collected in each d cese are retained for grants to local ar poverty groups while the remaining percent goes to the national commit for national grants.


Father Robert Lawson of Pinehurst, state chaplain of the Knights of Columbus, was honc at the recent state convention for his activity in establishing new K of C councils. Pictu here (l-r) are Bishoip John F. Donoghue, Mary Dubois and State Deputy Don Dubois, Fa Lawson and convention chairman Bob Skurla of Charlotte with his wife, Clara..

Bishop To Lead Pilgrimage To National Shrine In Washington

By CAROL HAZARD
Associate Editor

he Great Upper Church of the National Shrine of the Immaculate Conception in 'ashington, D.C. Photo by CAROL HIGHSMITH

CHARLOTTE — Members of all parishes in the diocese are welcome to join Bishop John F. Donoghue in making a pilgrimage to the National Shrine of the Immaculate Conception June 28 - July 2.

Msgr. William Wellein, pastor of St. Mary Church in Shelby, is directing the pilgrimage, the fifth such trip for the Diocese of Charlotte.

"This is not just a sightseeing tour," says Msgr. Wellein. "It's a holy pilgrimage, a grace-filled time of prayer, sacrifice and retreat." Sightseeing will be included. However, it is not the primary purpose, he said.

Holy pilgrimages take their cue from the Middle Ages, a time when it was not unusual for people to walk and beg their way across Europe to visit holy places. Pilgrims back then threw themselves on the mercy and kindness of fellow Christians and were often taken in by monasteries.

Today's pilgrims will visit what Msgr. Wellein described as "the best kept secret of the Catholic Church in America," the largest Catholic shrine in the nation and among the largest and most magnificent in the world.

Although no miracles have occurred at the Washington shrine as they purportedly have in Medjugorje and other places, the basilica is a wonder in itself, said Msgr. Wellein. "The miracle is that it was built," he said. The shrine, which was started before the Depression, was built on nickles, dimes and faith.

Pilgrims will depart on chartered buses leaving from various locations in the diocese after Mass Sunday, June 28. They may drive separately, if they choose, and meet the group in Washington.

They will be greeted Monday at the shrine and spend the day there. Bishop Donoghue will celebrate the noon day Mass, the major liturgy of the day.

"Monday is our day at the shrine (specifically for the Diocese of Charlotte), a day that amounts to a retreat," said Msgr. Wellein.

In the afternoon, pilgrims will go on a "Tour of Faith," a tour of the basilica's 52 chapels and shrines depicting the ethnically diverse Catholic Church in the United States. They may also visit what Msgr. Wellein described as a "high quality" Catholic art gift shop.

There will be time for prayer, confession and the rosary as well as a holy hour. "It's a very faith filled day," said Msgr. Wellein.

Tuesday is for sightseeing. People can tour on their own or go with Bishop Donoghue and Msgr. Wellein to visit a Franciscan monastery.

On Wednesday, pilgrims will return to the shrine for a departure Mass at Our Lady of the Mission Chapel. Afterward, one bus will leave for the trip home if enough people request it, said Msgr. Wellein. "Hopefully, no one will want to," he said.

The remaining pilgrims will visit the Shrine of St. Elizabeth Ann Seaton in Emmitsburg, Md., on the grounds of the motherhouse of the Daughters of Charity, and leave for home Thursday morning.

Cost for roundtrip bus fare is $65 plus $15 for the side trip to Emmitsburg. Cost for a three-night stay at a Holiday Inn is $189 for single occupancy, $100 per person for double occupancy and $70 per person for triple or quadruple occupancy. Cost for a four-night stay is $252 for a single room, $135 for a double and $94 for a triple or quadruple.

A 5 percent discount will be applied to bus and hotel fees if full payment is received by June 8. Payment should be sent to Msgr. William Wellein, 818 McGowan Rd., Shelby, N.C. 28150.

If any parish wants to charter its own bus, Msgr. Wellein will assist with scheduling. A video, "To Whom She Leads," about the shrine and the spiritual meaning of a pilgrimage is also available. For more information, call Msgr. Wellein at (704) 484-3241.

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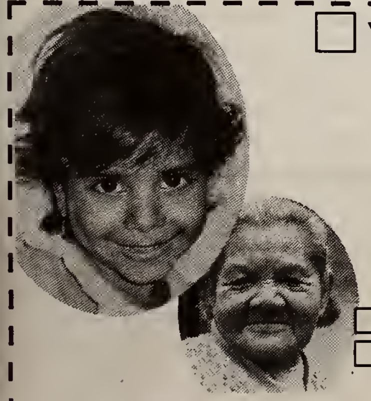

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Editorial

The Environmental Summit

As you read this, the U.N. Conference on Environment and Development — the so-called "Environmental Summit" — is under way in Rio de Janeiro. The conference could produce the most far-reaching program in history for preserving the earth for future generations. But we're not betting on it.

Even before the conference began June 3, there charges that one party or another had tried to control the agenda to prevent discussion of certain issues or had pushed for watered-down agreements on protecting the environment against various forms of pollution. In short, the conference already is involved in politics.

As the conference opened, 700 U.N. officials and 3,500 delegates from 185 nations began putting the finishing touches on such documents as a general statement of ecological principles and a controversial list of measures for environmentally safe growth through the next century. But those measures could cost an estimated $125 billion a year and there's no sign of any agreement on who is going to foot the bill.

One of the most controversial issues is the reduction of carbon dioxide levels in the atmosphere It originally called for climate controls to reduce carbon dioxide pollution to 1990 levels by the year 2000. But President Bush refused to endorse it and European leaders have agreed to accept controls which make no mention of specific limits or dates.

Pope John Paul has called on those attending the conference to remember the ethical dimension of environmental and development issues.

A Vatican position paper on the conference strongly criticized the idea of using birth control policies as a solution to environmental problems.

It said such a proposed solution does little to solve problems and avoid the just distribution of resources, something the Vatican sees as a major step in the right direction.

In his remarks on the conference, the pope urged the conference experts to seek cooperation and protection of the earth.

We hope some of them were listening.

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The Pope Speaks

CAPUA, Italy (CNS) — Theologians distort Mary's virginity if they stress it as symbolic rather than physical, said Pope John Paul II.

In a 4,000-word speech, the pope said that Church tradition is clear in saying that Mary was physically a virgin before, during and after giving birth to Jesus. Theologians must strive to make Mary's virginity understandable to a skeptical modern world instead of explaining it away as a rhetorical device used by Gospel writers, he said.

Mary remained a virgin after Christ's birth "even in what concerns the integrity of the flesh," he said.

The pope spoke May 24 at Capua, an Italian town 30 miles north of Naples, where he attended a conference to celebrate the 1,600th anniversary of the Council of Capua, a regional meeting of bishops in the year 392 which helped define Church teachings on Mary's virginity.

One Vatican official said that there is no general tendency among Catholic theologians to view Mary's perpetual virginity as symbolic or "mythological" rather than as historical fact. But such a trend could develop given the approach of many biblical scholars to regard as a form of myth those biblical events which contradict modern science, said the Vatican official, who asked not to be named.

The pope's aim is to assure that Church teaching is solidly based, the official said.

Mary's perpetual physical virginity would mean that the hymen, the thin mucous membrane that closes part or sometimes all of the opening of the vagina, was never broken despite the fact that she became pregna
and gave birth.

The pope said that "the Church proclaims
verifiable facts" that Mary conceived Jesus "throug
the work of the Holy Spirit without the intervention
a man" and "lived, after the birth of Jesus, in total an
perpetual virginity."

Theologians must "maintain the indispensab
balance between affirming the fact and illustrating i
significance" for salvation, the pope added.

"In our times, the Church feels the need to reca
the reality of the virginal conception of Christ," h
said. The Gospel accounts of Luke and Matthe
"cannot be reduced to simple stories to give a sol
reason for the faithful to believe in the divinity
Christ," he added. "Rather, these go beyond the litera
style adopted by Matthew and Luke and express
biblical tradition of apostolic origin," said the pope

Christ's conception by a virgin cannot be prov
rationally but is "a truth revealed by God which peop
accept in virtue of obedience to the faith," he sai
Christ's virginal conception is doctrinally linked
His resurrection as both are "truths which are tight
laced to faith in the divinity of Jesus," the pope sai

"History shows that doubts or uncertainties abo
one have inevitable repercussions on the other," l
added.

Explanations of Mary's virginity "demand th
unilateral, exaggerated or distorted positions l
avoided," he said. "The affirmation of Mary's virgini
should be made in a way which does not directly
indirectly appear to diminish the value of the dignity
matrimony," said the pope.

People who choose virginity as a religious voc
tion should remember that this is not the "exclusi
function" of their Church life, he added.

VATICAN CITY (CNS) — The Church is a witness of hope, not only for eternal life and happiness, but for a better life in this world, Pope John Paul II said.

"In spite of difficulties and human failures, hope remains the source of the optimism which should distinguish the followers of Christ," the pope said May 27 at his weekly general audience.

Near the end of the audience in St. Peter's Square, the pope told some 900 Slovakian pilgrims that Christians have an obligation to do everything possible to ensure that their nations' laws respect God's laws.

The pope asked the Slovak Catholics to reflect on the contents of a pastoral letter their bishops released May 24 about "the obligation to participate in building the common good."

"Christians must not isolate themselves," the pope said. "They must do everything in their power so that laws and public institutions respect the laws of God, whose observance leads effectively to the common good of people and society."

In his main talk, the pope said Christians' hope f
the afterlife includes "the hope for eternal life, for t
resurrection of the body and for eternal happiness wi
God."

When Christ told his disciples he would raise l
followers up on the last day, he meant there would
"a true resurrection of bodies with the full reintegrati
of individual people in the new life of heaven."

It will not be "a reincarnation understood as
return to life on this earth in other bodies," the po
said.

The Christian hope which is shown in this li
despite human failure and difficulty, does not me
that the Church closes its eyes to evil in the world,
said. Rather, "it knows to count on the victoric
presence of Christ" and to be patient as it works
influence the world with good.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 27.

Dear Brothers and Sisters,

Continuing our catechesis on the Church's prophetic office, we now consider the Church as a witness to hope. The hope which the Gospel offers to all mankind has its source in Jesus Christ, the incarnate word, who represents the focal point of the longings of history and of civilization, the joy of all hearts and the fulfillment of all desires'' (*Gaudium et Spes*, 45).

By rising from the dead, Christ gave mankind the hope of new and eternal life and of ultimate happiness in God. Faithful to his promise, the Lord has returned to the Father in order to prepare a place for his disciples, so that where he is they also may be (cf. Jn 14:3). The new life bestowed by Christ is already lived on earth, especially in the Church's celebration of the Eucharist (cf. Jn 6:54), but it will reach its fullness in our bodily resurrection at the end of time. Through Christ, the church grows constantly in the new life of grace and is sustained in the hope that she will one day share eternal life with the Lord and all his saints.

Although looking beyond this earthly life, the Church's hope pervades every aspect of her life in the world. This hope is itself a gift of the Holy Spirit.
St. Paul insists, "hope does not disappoint us, becau
God's love has been poured into our hearts through
Holy spirit" (Rom 5:5).

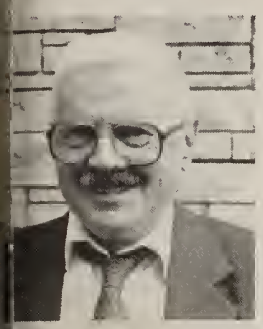
In spite of difficulties and human failures, ho
remains the source of the optimism which sho
distinguish the followers of Christ. Impelled by
firm belief in Christ's victory, the Church puts
hope into action as she strives to bring the redempt
power of the Gospel to all mankind. In every age,
asks "the God of hope" (Rom 15:13) to fill her me
bers with a Christian optimism marked by trust, co
age and far-sighted perseverance.

I wish to welcome the members of the gene
chapter of the Missionary Sisters of the Immacul
Heart of Mary, including the newly elected supe
general and council. I also greet the members of
Ecumenical Global Gathering of Youth and Stude
To the group from Sabah, Malaysia, I express
gratitude for their song and dance. Upon all the
glish-speaking pilgrims and visitors present at toda
audience, especially the groups from Engla
Singapore, India, the Philippines, Canada, the Uni
States and the Cayman Islands, I cordially invoke
grace and peace of the risen Lord.

The Editor's Notebook

By BOB GATELY

I must admit that I have mixed feelings about the proposed changes in the nglish translation of the Mass.



I can see the reasoning behind the proposals. I know there are some who object to what they perceive as "sexist" language in the Nicene Creed and I can accept the need to eliminate anything that might tend to alienate some Catholics. I also note that the committee drafting the changes has found that a change from "man" to "human" is more faithful to the original Greek.

The proposed changes in the memorial acclamation following the consecration also appear sensible. I think all of us at one time or another have been unsure which one of the four possible acclamations is to be used. Anything that would eliminate the chance of confusion seems to me to be all to the good.

I'm not so sure about the proposed changes in the Our Father. I know that some the words now used such as "who art" and "thy" are archaic. But their meaning ll seems clear and people are accustomed to them. I must admit that I go along with old theory, "If it ain't broke, don't fix it."

I also have to admit that I have a somewhat selfish motive in questioning the ed for some of the changes. At my age learning new prayers is not the easiest thing the world and I imagine that I'm not the only one in that situation. I have a feeling it, for a few years at least, people will be using different versions of the prayers ring Mass. When I was younger, the Our Father ended with the words "deliver us m evil," Even today, I find myself fighting the urge to say "Amen" when I reach it point in the prayer.

I would like to offer my congratulations to Father Andrew Latsko and Father . Putnam who were ordained last week as the newest priests of the diocese. I think ngratulations are also in order for Father Cecil Tice, the diocesan director of cations, for his efforts to recruit future priests to serve the people of the diocese. lmittedly, we are not as well off as some dioceses (nine priests were ordained a uple of weeks ago in Milwaukee) but we are better off than many.

With the number of students from the diocese in various seminaries and the mber of ordinations scheduled in the next few years, we at least seem destined to ep up with the rate of attrition. We don't have all of the priests that we need, but 're not losing ground as are some dioceses. We are not faced with the prospect closing parishes because of a lack of priests to serve them.

entecost Recommitment Time

By MSGR. JOHN J. MCSWEENEY

This year as we celebrate the great Feast of Pentecost we still have the tragic lence of Los Angeles fresh in our minds.

The Rodney King case is particularly disturbing because of the racial overtones t show how much healing is still necessary in the United States 100 years after Civil War. Injustice begets violence, and violence begets more violence.

Racial antagonisms are further complicated by the excessive individualism and materialism that beleaguer our society. The message of Pentecost is one of love that knows no frontiers, no barriers. When the Apostles were filled with the Holy Spirit, they cast off their fears and began to announce the Good News of Jesus Christ. People from all over the Mediterranean world, North Africa, and the Middle East heard the message, each in her or his own language. The language of the Spirit, the language of love is universal.

The Feast of Pentecost is the birthday of the Church, the day that the great task of evangelization began. Thousands responded and were baptized. The community of faith began row and spread. Generations of Christians have continued to pass on the faith that ds us together in the Body of Christ.

Sometimes very individualistic expressions of perceived Christian life have lved that prescind from the Church. Christ came to found a community. He gave community a structure, a Gospel message, the sacraments, and promised to le and sanctify His Church with the Holy Spirit. We embrace Christ with His rch. Jesus is the bridegroom, not the widower. When Saul was persecuting the Christians on the road to Damascus, the risen Christ appeared to him and said: ul, Saul, why do you persecute me?" The Church is not some arbitrary trivance of the clergy or a social club, but the community of faith established by ist as an instrument of salvation in the world.

This Pentecost wouldn't it be wonderful if all members accepted the invitation he Lord to build up the unity of the Church. The Catholic Church in North olina is a mosaic made up of all kinds of people. In the Catholic Church — black, te, rich, poor, native and foreigner, American, Asian, African, Spanish, and opean — the people intersect and, like the pilgrims on that first Pentecost, are nd together by one Lord, one Faith, one baptism. We must banish from our hearts acism, discrimination, resentments, and allow the Holy Spirit to transform us love.

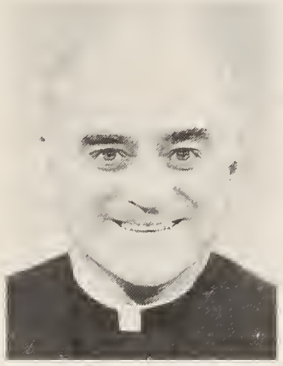
Pentecost should also remind us that we are a people with a mission to make ist known in the world. We do this by witnessing with our lives and then with words. We must strive to know Christ through personal prayer, worship and munity. Then we will be able to carry the message of Jesus' love to the ketplace.

See **McSweeney,** Page 6

Light One Candle

By FATHER JOHN CATOIR

My father was called Jack by all his friends. He suffered a massive stroke a month before his 86th birthday. I flew down to Holy Cross Hospital in Ft. Lauderdale, Fla., and found him in a deep coma when I arrived. As I sat by his side for the next few days, the spectre of my own mortality became strangely real. My early life flashed before me.



At the age of three, I would stand on my father's hand and he would slowly lift me up over his head. When I was balanced he would gently let go of my hands and so I could stand up straight. We had an agreement that if I lost balance, I would fall on his other arm and swing down. With my head near the ceiling, I laughed and loved every minute of it.

I knew he would never drop me, and he never did.

Sitting by him in room 504, I thought about growing up in Jackson Heights, N.Y. They were good years. We lived in a five-room apartment, across the street from St. Joan of Arc Grammar School. By working two jobs my dad was able to buy our apartment and I thought about the many sacrifices he must have made to be a good provider for his family.

After I graduated from Fordham in 1953, the Korean War was winding down and I was drafted into the army. By the time I was discharged two years later, I had decided to be a priest. I'm not sure why, but I never discussed the idea of a vocation with my parents nor they with me.

The news came as something of a surprise. My mother was pleased, but I don't think my dad was too enthusiastic. His hesitation soon changed, and he quickly became my strongest supporter. The seminary years were difficult, which made my ordination even more wonderful.

I remembered the many times my Dad received Holy Communion from my hand. He was a man of faith; it was a simple faith that never wavered. Whenever I offered Mass at home, at the elevation of the Host, he would always lower his eyes and say, "My Lord and my God."

His coma lasted nearly five weeks, and he went peacefully to God on April 6. When the news arrived, I was in Dublin, Ireland, where I had just finished doing a TV interview with Cardinal Suenens, who was launching his new book of memoirs about the Second Vatican Council. I returned immediately. The funeral was at St. Joan of Arc Church where I received my first Communion and offered my first Mass.

I think my Dad, without realizing it, prepared me for my life as a priest. When he held me high above his head, he taught me the importance of trust. I learned very early that trust eliminates fear.

As a priest, I have been lifted up by God in a balancing act that requires great trust. I never doubt God's steady support; I know He will never drop me. I've had good training.

Thank you, Dad, for so many things.

Father John Catoir is director of The Christophers.

Why Was Latin Used?

By FATHER JOHN DIETZEN

Q. Some months ago you published a column about "When the Mass Was in Latin." With all your jargon you did not mention a single word as to the real reason why the Mass was in Latin. No one who presents himself as an authority on the Catholic faith with a question and answer column could possibly be unaware of the fact that the "dead," and therefore unchanging, Latin language was deliberately adopted so that the Church's dogma would be uniformly interpreted around the world, so that the words of Christ would remain free from the vagaries of local semantic influence and trendy philosophical interpretation. You know this. It demands further response from your office. (Illinois)

A. I don't know where you received your information, but it is grossly inaccurate. In the very early centuries of the Church, the typical language for liturgical and certain other Christian usage and activities was Greek.

As the Church, particularly in Europe, became more involved and even identified with Roman, and therefore Latin, culture, Christian authorities gradually realized that to continue Greek as the "official" language of the Church would be to lose effective touch with people for whom Greek was more and more a foreign language.

In the West, as distinct from the Eastern or Oriental churches, almost anyone who could read and write at all knew Latin. It was the language of commerce and most social intercourse. This is why, in the third century, and perhaps most significantly under the influence of Pope Damasus, Latin gradually became the language most commonly used by the Church, even in the liturgy.

With the dissolution of the Roman Empire in the fifth century and after, local cultures and languages in both southern and northern Europe began to predominate until eventually Latin itself became a dead language. How and why it continued to be the official language of the Church in most of the Western world until our own century is another story.

It is well worth remembering, however, that Latin became the "Catholic" language not because it was dead, but because it was one people could understand.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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How Does Canon Law Affect Us?

Religious Life

By FATHER. CHRISTIAN CARR

DON'T YOU DARE READ THIS...unless, or course, you're the curious type.

Question: Who can become a sister, a brother or a priest in a religious community (an "Order")?

Answer: Any Catholic motivated by the right intention, and with the qualities required by Church law and the law of the religious institute concerned. To express all that in one word: "Vocation." But who decides if you have a vocation? Well, you and the authorities of the institute to which you apply. Simple enough, eh?

Note, please, what the 1983 Code of Canon Law says, right to the point: "Some of Christ's faithful are especially called by God to this religious state, so that they may benefit from that special gift in the life of the Church, and contribute to her saving mission according to the purpose and spirit of each institute" (c. 574).

Now here is a big one: EVANGELICAL COUNSELS. They are the ways specified in the Gospel and by Church tradition and law over the centuries, for following the Lord Jesus more closely. They are our Savior's gift by His teaching and by His example: Obedience, Chastity, Poverty — called "evangelical" because they are part of the "Good News" Christ proclaimed to the world in His time (and ours); called "counsels" because they are not commandments, but rather strong, solid, proved recommendations: "...divine gifts which the Church received from the Lord and which, by His grace, the Church preserves always" (c. 575).

Every Christian must have the spirit of the counsels — a certain readiness to put them into practice should the need to do so arise according to one's state of life. But a religious vows the counsels, thereby promising to observe actually those three aids to holiness, according to his/her state of life.

Christ exemplified, perfectly, the counsels by His own life. Who more obedient? More chaste? Poorer? One's fidelity to the vows greatly facilitates personal sanctity and availability to serve others.

O.K. Now let's take a quick glance at what the Code of Canon Law teaches and legislates with regard to these precious means to work against our inordinate human tendencies toward selfishness and sinfulness.

"The evangelical counsel of obedience, embraced in the spirit of faith and love in the following of Christ, who was obedient even until death, obliges submission of one's own will to lawful Superiors, who act in the place of God when they give commands that are in accordance with each institute's own constitutions" (c. 601).

"The evangelical counsel of chastity accepted for the sake of the Kingdom of heaven, is a sign of the world to come, and a source of greater fruitfulness in an undivided heart. It involves the obligation of perfect continence observed in celibacy" (c. 599).

"The evangelical counsel of poverty in imitation of Christ, who for our sake was made poor when he was rich, entails a life which is poor in reality and in spirit, earnest and industrious, and indifferent to earthly riches. It also involves dependence and limitation in the use and disposition of goods, in accord with each institute's law" (c. 600).

The vowed counsels are difficult? Yes and no. St. Augustine put it neatly: "Where there is love, there is no labor. Or if there is labor, it is a labor of love."

Trappist Father Christian Carr is the former abbot of Mepkin Abbey, the Trappist monastery at Moncks Corner, S.C., and a former editor of Homiletic Review. *He is both a civil lawyer and a canon lawyer.*

McSweeney (From Page 5)

More than ever, the grace of a new Pentecost is needed. Let us not miss the opportunity to throw off our fears and boldly witness to Jesus Christ our Risen Savior. The wounds of society need the healing ministry of Christ's Church, but to carry out that ministry we must respond to the call to conversion, the call to community and the call to mission.

The choice is ours: the tower of Babel, a selfish project doomed by vanity, individualism, and materialism, or the City of God, built on love, fidelity, and community.

Let each of us make this Pentecost a birthday celebration for the Church, a time when we strive to recommit ourselves to Christ, to His Church, and to the mission He has entrusted to us.

Msgr. John J. McSweeney is a priest of the Diocese of Charlotte

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Letters To The Editor

Thanks from Vatican

(Bishop John F. Donoghue has received the following letter from the Vatican's Sacred Congregation for the Evangelization of Peoples.)

Your Excellency:

In this year in which the Church celebrates the 500th anniversary of Evangelization in the Americas, we acknowledge with gratitude the continuing great generosity of the Catholics of the United States for the missionary task of today.

In particular, we offer gratitude for the contribution of $31,649 to the Society for the Propagation of the Faith and $901 to the Society of St. Peter Apostle from the Diocese of Charlotte.

In *Redemptoris Missio,* Pope John Paul stresses the importance of World Mission Sunday to the continuing mission of the Church. He calls it "an impoirtant date in the life of the Church because it teaches how to give: as an

See **Letters,** Page 16

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Stewardship Questions And Answers

What difference will Stewardship make in our lives?

When considering what difference committing to stewardship can make in o lives, there are several areas to consider. The first difference is on the focus of o giving. Instead of focusing on the needs of the group to whom we're giving financi support or helping with our time and talent, the focus is primarily on God and o relationship with Him.

Realizing that all we have comes from God can make us more humble and bett able to serve God and others. With humility, we accept the simple truth that we a not the masters of our own destiny, and can not control our own lives, fortunes careers. While many people have accomplished great things by what appears to individual initiative and self determination, that is only part of the story. We tend exaggerate. We all work with materials given to us by God, either by birth circumstances.

Once we understand that much of what we have in our lives we have not earne we are able to see the value of God's gifts, and are challenged to use and share the appropriately.

The sharing of our time and talent arises from the fact that God has given ea of us the ability and gifts to do certain things well, and we are to develop those talen for the good of others. Everyone is talented in some way. Stewardship encourag us to use any talent we have to benefit an individual, the Church or community.

The second difference that stewardship can make in our lives is in our motivati for giving. Stewardship is an integral part of our spiritual life, and we give out gratitude to God for what He has already given to us. We give freely because we wa to, not because we have to.

In a life committed to stewardship, the giving of our time, talent and treasu mainly involves a change of attitude about our giving. It is important to think in ter of how blessed we are, and of using our gifts and talents for the good of others. T best way to give thanks for the priceless gifts we have is to give generously in retur

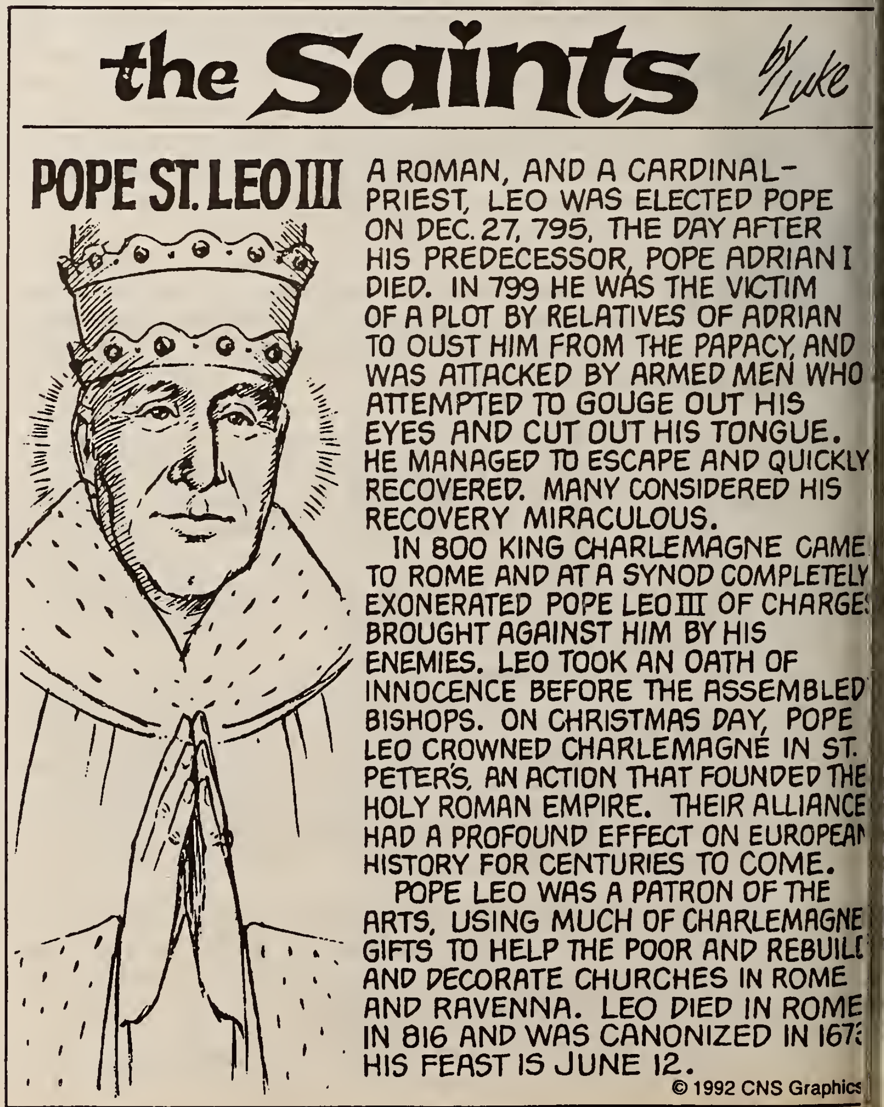
The third difference that stewardship can make in our lives is found in the res of our giving. As we practice stewardship, we find that we grow spiritually and th our faith is deepened. Christian stewardship provides a spirituality that we can ta home from church, exercise at work, and express through person involvement in t community and church.

As we grow in our spiritual lives, we begin to develop a greater sense of tr in God. When we choose to give back to God from our "first fruits," we learn to tr God with our needs and those of our loved ones. For example, if we give accordi to the biblical tithe, 10 percent of our income, we tend to take better care of the 90 which is left for our personal needs and those of our loved ones.

The impact of this change of attitude results in a loosening of our grip, or o tight-fistedness, that might keep us from giving freely of our time, talent a treasure. That letting go results in a deepening sense of that trust in God. By letti go and seeing that God truly does provide for us, we are better able to serve G through the many gifts and talents that He has given us.

The difference that stewardship can make in your life is not related to giving your time, talent and treasure until it hurts, it is about giving until you feel good ab what you have given.

This column, which appears bi-monthly, is prepared by the Office of Devel ment of the Diocese of Charloötte.



A ROMAN, AND A CARDINAL-PRIEST, LEO WAS ELECTED POPE ON DEC. 27, 795, THE DAY AFTER HIS PREDECESSOR, POPE ADRIAN I DIED. IN 799 HE WAS THE VICTIM OF A PLOT BY RELATIVES OF ADRIAN TO OUST HIM FROM THE PAPACY, AND WAS ATTACKED BY ARMED MEN WHO ATTEMPTED TO GOUGE OUT HIS EYES AND CUT OUT HIS TONGUE. HE MANAGED TO ESCAPE AND QUICKLY RECOVERED. MANY CONSIDERED HIS RECOVERY MIRACULOUS.

IN 800 KING CHARLEMAGNE CAME TO ROME AND AT A SYNOD COMPLETELY EXONERATED POPE LEO III OF CHARGE BROUGHT AGAINST HIM BY HIS ENEMIES. LEO TOOK AN OATH OF INNOCENCE BEFORE THE ASSEMBLED BISHOPS. ON CHRISTMAS DAY, POPE LEO CROWNED CHARLEMAGNE IN ST. PETER'S, AN ACTION THAT FOUNDED THE HOLY ROMAN EMPIRE. THEIR ALLIANCE HAD A PROFOUND EFFECT ON EUROPEA HISTORY FOR CENTURIES TO COME.

POPE LEO WAS A PATRON OF THE ARTS, USING MUCH OF CHARLEMAGNE GIFTS TO HELP THE POOR AND REBUIL AND DECORATE CHURCHES IN ROME AND RAVENNA. LEO DIED IN ROME IN 816 AND WAS CANONIZED IN 167 HIS FEAST IS JUNE 12.

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ɪph Kouba of Enfield, Conn., a 1992 economics graduate of The Catholic University ᐠmerica, shows his joy after receiving his degree. (CNS photo by Matthew Barrick, ıolic University)

ell Graduating Seniors The ruth: They Must Pay Their Dues

y CHRISTOPHER CARSTENS

This spring millions of graduating ors will hear the same dumb talk. ıewhere toward the end, the speaker look out at the crowd and prounce these magic words: "The youth oday are the leaders of tomorrow. v the torch is passed and the world is rs."

That sounds nice, but it isn't true. ıeday, just once, I'd like to hear a ker at a commencement put reality ıe line.

The speaker might begin like this.

"We've already got the power and can't have it — at least not yet. 've got a lot of learning left to do, gs they don't teach in any school.

"Maybe in 10 or 20 years, you can ıe leaders. But right now we're in ge, and you can't take over until you the skills — and you don't have ı now.

'You can't be in charge. The stakes oo high, and we aren't going to turn big decisions over to beginners. lership is a skill, just like skiing or ıng a guitar, and it takes a long time t good at it.

'You can learn. You've proved that. your real education for leadership begins when you finish school. If want to be a leader, watch the le making the decisions and see they make them.

'If you get a job in a store, try ing out how the manager decides e to display different items and should work on which shift. Keep asking yourself, 'Is there a better way to do this?' Then try to figure out what the better way might be.

"Write your ideas down. Not all great leaders are good public speakers, but they all can think things through and put their ideas down on paper.

"Once you have written your ideas, take the risk of sharing them with the people in charge. Write letters to your boss, to your congressional representatives, to your mayor, to the pastor of your church. Get yourself a reputation as a kid with ideas.

"Don't be obnoxious. People don't like being told they're messing up. Just say, 'I've got this idea about doing this better.' That's a lot easier for someone to hear.

"Go to the meetings in your workplace, even the ones you don't have to attend. If the boss says, 'I need three volunteers to help plan the Fourth of July picnic,' raise you hand. In any group the vast majority are along for the ride. A few volunteer for extra responsibility. Often those are the leaders.

"Future leaders see a job that needs to be done and say 'I can do that.' Some of these jobs will be pretty boring, but each time you take on an extra responsibility, you learn more about leadership.

"American factories need to make the best products in the world. We need to rebuild our cities. We need to make our churches stronger than they are today. In time, those accomplishments will come from our leaders.

"We need people who challenge us to do things better. When you are ready, the work of leadership will be waiting for you. But keep one thing in mind. If you want to be a leader, you'll have to pay your dues."

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"The Babe Ruth Story" (1948)

In his portrayal of baseball's fabled slugger, William Bendix can't do much with the hollow heroics and phony sentimentality of a bogus script. Director Roy Del Ruth makes mincemeat out of big league baseball and applesauce out of Ruth's exploits.For undemanding fans of the national pastime. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"City of Hope" (1991)

Powerful drama shows how corruption in a fictional New Jersey city affects a wide spectrum of individuals, including an easily compromised contractor (Tony Lo Bianco), his estranged son (Vincent Spano), a victimized teacher (Bill Raymond) and an earnest councilman (Joe Morton). Writer-director John Sayles' cynical, realistic movie ties up many divergent, finely acted stories in a shattering conclusion . Brief violence, frequent rough language and a marital bedroom scene with a flash of nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"JFK" (1991)

Choppy dramatization of the efforts of New Orleans District Attorney Jim Garrison (Kevin Costner) to refute the Warren Commission's conclusion that Lee Harvey Oswald (Gary Oldman) was the sole assassin of President Kennedy and instead charges conspiracy at the highest levels of government by bringing to trial a local gay businessman (Tommy Lee Jones) with alleged CIA connections. Director Oliver Stone freely mixes fact with speculation to validate Garrison's views in a long, unwieldy movie that is dramatically persuasive in relentlessly reconstructing its version of the crime. Brief but recurring violence, including staged and documentary footage of the assassination and autopsy, fleeting scene of a homosexual party and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Late for Dinner" (1991)

Silly fantasy about a young family man (Brian Wimmer) frozen with his mildly retarded brother-in-law (Peter Berg) in 1962, then thawing 29 years later to return to his now middle-aged wife (Marcia Gay Harden) and grown daughter (Colleen Flynn). Producer-director W.D. Richter's inept attempt at heartfelt drama, comedy and fantasy overplays the story's sappy sentiment. Momentary violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Meeting Venus" (1991)

An international production of Wagner's "Tannhauser" in the Paris Opera House presents its Hungarian conductor (Niels Arestrup) with a slew of petty problems, not the least of which is an unexpected love affair with a volatile diva (Glenn Close). Hungarian director Istvan Szabo offers scattered but shallow charms in a movie intended as a metaphor for the problems facing European unification. An adulterous affair, assorted references to sexual promiscuity and a brief shot of drug abuse. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Natural" (1984)

Screen version of the Bernard Malamud novel about a baseball player (Robert Redford) is as much a fable about the temptations of worldly glory and the flesh as it is a red-blooded sports saga. Directed by Barry Levinson, it has a strong supporting cast (Robert Duvall, Glenn Close, Wilford Brimley) but muddles the underlying themes of self-deceit, evil and mortality. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

ST. THERESE

The fifth annual Carmelite Summer Seminar will be on the life, spirituality and canonization of St. Thérèse, the "Little Flower". The seminar will be held July 24-26 at the Newman Center UNC-Chapel Hill and will consist of five two-hour sessions from Friday evening to Sunday afternoon.

The seminar will be presented by Fr. Theodore Centala, OCD and Fr. Mattias Montgomery, OCD. Because this "little" saint has been so popular with children and young people, many have missed the deep spiritual insights in her doctrine. We hope this seminar will give everyone an adult appreciation of the great wisdom of one of the most famous and beloved saints of the Church.

Cost for the seminar is $30 which includes registration fee. Low cost housing is available for the weekend on the campus of UNC-CH.

To register or for more information, write or call:
Sandra Malkovsky • (919) 772-2067
7134 Eastridge Dr. • Apex, NC 27502-9745
Include a check for $10 payable to OCDS.

Remember His Will In Yours.

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Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact James K. Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

FAITH alive!

"Truth has the power to bring the universe to greater completion. Truth builds; it is constructive. It brings necessary information to others but it never brings it to hurt or destroy."

The difference between fact and truth

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"Witches have hairs growing out of their chins!"

My voice was clear. As clear as my mental picture of a witch. I was only 5 years old, sitting in the back seat of the car babbling about whatever crossed my mind.

The woman driving the car turned around and asked what I had said. The woman sitting next to her — my older cousin whom I called "Auntie" — intervened.

"He said, 'Only rich women have hairs growing out of their chins.'"

I realized immediately, to my horror, that there was a hair growing out of the chin of the woman driving the car, a very nice woman who was kind enough to invite my auntie and me on a picnic.

I also realized that Auntie had defended both her and me. And I grasped immediately the difference between fact and truth.

Auntie had taken the initiative of reshaping my words. There was, afterall, no reason in the world to offend that woman by leaving the impression that I had called her a witch.

The day had been beautiful. We had been near the sea in New Jersey. It was not a day on which a child would want to hurt anyone, especially a benefactor as kind as the woman was. So my Auntie's reshaping of my statement into, "Only rich women have hairs growing out of their chins," remained as I wanted it to.

■ ■ ■

Some might say that Auntie told an untruth — those had not been my exact words. But mine could have been thought cruel.

Memory calls to mind instances when cruel talk masqueraded as truth. It would be much later that I would understand the other side of this: that truth, even when shared with compassion, will sometimes bring cruelty, rejection and pain back upon the teller.

All of us have known the teasers — the "executioners" masquerading as clowns. They used to inform the other kids that they were fat or skinny or dumb, or that their parents drank too much or that their clothes came from Goodwill.

When confronted with the pain caused by this behavior, the teaser will insist that he or she was only telling the truth.

But the real truth of the tease is that it is meant to diminish and to pain and, ultimately, to kill another's goodwill about himself or herself.

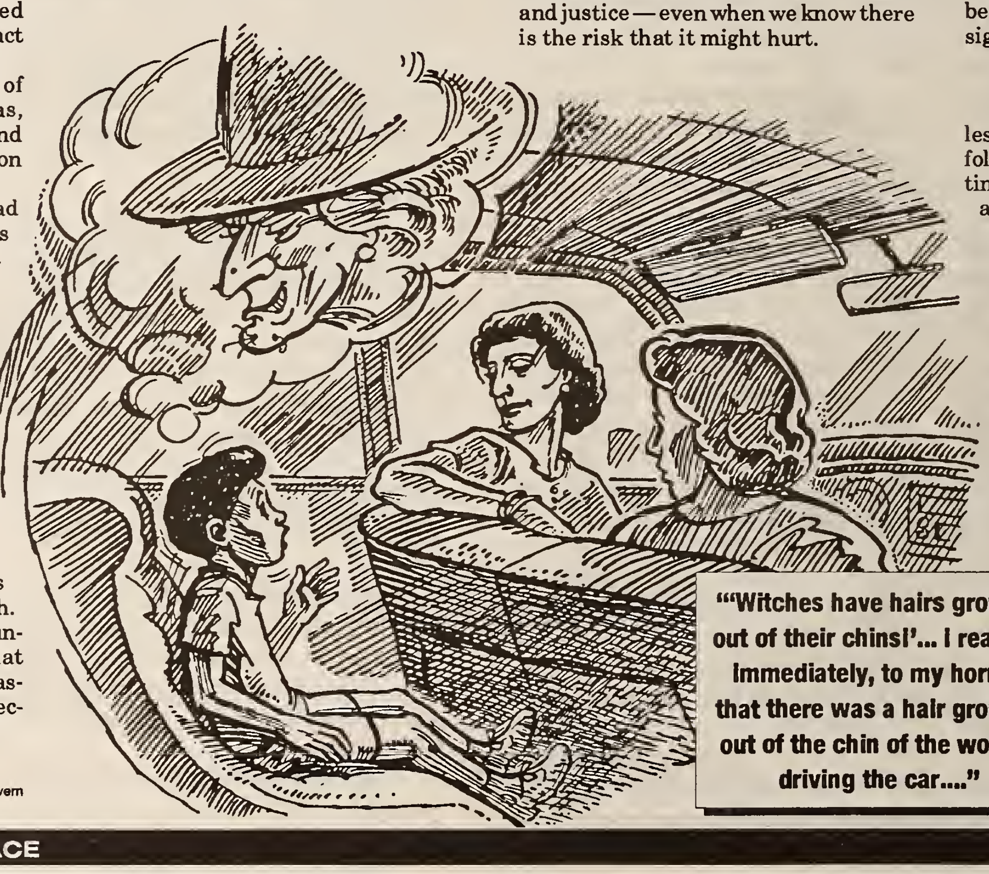
How many people wind up in offices of psychotherapists because they have been assassinated with "the truth" in a gale of laughter and boisterous jousts by teasers!

One cannot resist thinking about the woman caught in adultery and Jesus' confronting those men who wanted to use "the truth" of Scriptural ordinance to kill her.

When Jesus started writing on the ground, the facts these men relied upon flew away. The would-be killers fled for safety when shown Jesus' compassionate telling of the truth.

Truth has the power to bring the universe to greater completion. Truth builds; it is constructive. It brings necessary information to others but it never brings it to hurt or destroy.

We look to the truth to foster charity and justice — even when we know there is the risk that it might hurt.



"'Witches have hairs growing out of their chins!'... I realized immediately, to my horror, that there was a hair growing out of the chin of the woman driving the car...."

CNS illustration by Robert F. McGovern

- Isn't it possible that recoverin junkies would have changed earlier i someone had told them the truth an not helped them to cover up?
- Would recovering alcoholics hav faced the inevitable choice betwee change and death earlier if they ha been confronted with the truth sooner
- Lots of people who seem absolutel unable to operate with any skill in socia situations — because they create prob lems for themselves there — might b different if someone had decided t speak the truth rather than walk awa permanently.

But many of us have learned to b afraid. Why? You tell the truth, you los a friend. Leaving well-enough alon seems preferable to bearing the angr silences, the impassive faces, the nast ness.

So we walk in dishonesty accompa nied by anger, never understandin that unless we make a commitment t growth — by way of the truth — we wi fail to engage that part of other huma beings that permits them to trust u beyond the pain that our shared in sights might bring.

■ ■ ■

Auntie stopped me years ago. He lesson was not lost. Though not alway followed, it was not lost. Somewhere i time it became part of the way I thoug and tried to live.

Life is risky. Add to this risk th Christian imperative, given so we by James in his epistle, of watchin our tongues.

Then we realize that not on must we be silent when no great good is to be achieved, but also th we must speak when the love of a other and justice for humankin demand that we utter what Chri would have us utter.

(Dr. Rowe, a Marist brother, is research associate in the D part. of Psychiatry, Joh Hopkins School of Medicin Baltimore, Md., and is the faculty of the gradua school of Social Work, Un versity of Maryland at Bo timore.)

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FAITH IN THE MARKETPLACE

What is the real problem, as you see it, when people lie to each other?

"The real problem is fear, whether it be of anger, rejection, ridicule or failure. The sad result is that we rob ourselves and/or the other person of an opportunity to grow." — Lonnie Graf Glenn, Mobile, Ala.

"They hurt themselves because they just get deeper and deeper in. You're having to create a whole new reality — but one that isn't real." — Lucia Preuss, Anoka, Minn.

"It contaminates all possibility for trust — one of the most important human connections we have." — Michelle Paetow, Lafayette, N.Y.

"Fear of rejection.... A national fad among young people and (so-called) 'in' people today is to state a blatant lie but with the word 'not' at the end of the statement that will clue the listener in that what was just said is a lie! Supposedly a joke!" — Gerry Watson, Marietta, Ga.

"As a high school teacher, I try to stress to my students that if you lie, you're not going to feel good about yourself. And if you don't feel good about yourself, how can other people feel good about you?" — Patti Jo DeVillers, Green Bay, Wis.

"They're not being faithful to each other. You can't be honest and loving when you're lying. You change your own integrity — and end up changing the other person's integrity too." — Don Coen, Steubenville, Ohio

An upcoming Faith Alive! edition asks: Why do you think couples benefit from taking steps to clarify their expectations of their marriage? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Summer Mass Schedule

Parish Schedules for the Diocese of Charlotte and Coastal North and South Carolina

e Hatteras Lighthouse is part of the Cape Hatteras National Seashore. The brick tower
built between 1868 and 1871. Photo by: JOANN KEANE

Vacation. *Finally,* that much de-
ed rest and relaxation has rolled
nd.

For the convenience of our diocesan
tioners, *The Catholic News & Her-*
publishes a schedule of parish
ses in resort and vacation areas.

We have included schedules for
ern North Carolina and coastal North and South Carolina. The North Carolina coast is included in the Diocese of Raleigh, and the South Carolina coastal area is part of the Charleston Diocese.

Have a safe and restful vacation,

The staff of *The Catholic News & Herald.*

Diocese of Charlotte

ANDREWS,
Holy Redeemer, Aquone Road, (Sun.) 11 a.m.

ARDEN,
St. Barnabas, Crescent Hill Rd., (Sat.) 5:30 p.m., (Sun.) 8:30, 11:00 a.m.

ASHEBORO,
St. Joseph, 512 W. Wainman St. (Sat.) 5:30 p.m.; (Sun.) 8:45, 11:15 a.m.

ASHEVILLE,
St. Eugene, 72 Culvern St. (Sat.) 5:30 p.m.; (Sun.) 8:30, 11:00 a.m.
St. Joan of Arc, 919 Haywood Rd., (Sat.) 5 p.m.; (Sun.) 8:30, 11:30 a.m.
St. Lawrence, 97 Haywood St. (Sat.) 5 p.m., (Sun.) 9, 11:30 a.m.

BLOWING ROCK,
Epiphany, Galax Lane, June-Sept (Sun.) 11:30 a.m.; July-August (Sun.) 9, 11:30 a.m. Closed Oct.-May.

BOONE,
St. Elizabeth, 701 Meadowview Dr., (Sat.) 5:15 p.m.; (Sun.) 8:30, 11:00 a.m.

BREVARD,
Sacred Heart, 4 Fortune Cove Rd., (Sat.) 5:30 p.m. (year-round); (Sun.) 9, 10:15 a.m. (Summer); 10:15 a.m.(Winter)

BRYSON CITY,
St. Joseph, Main St, (Sat.) 7 p.m. (Mem.Day-Lab. Day); (Sun.) 11:15 a.m.

BURNSVILLE,
Sacred Heart, Summit Street, (Sun.) 11:30 a.m.

CANTON,
Immaculate Conception, Newfound Road, (Sun.) 8:30 a.m.

CHEROKEE,
Our Lady of Guadalupe, Hwy. 441 North & Lambert Rd., (Sat.) 5:00 p.m. (Memorial Day-Labor Day); (Sun.) 9:00 a.m.

ELKIN,
St. Stephen, 101 Hawthorne Drive, (Sun.) 11:15 a.m.

FRANKLIN,
St. Francis, 159 Maple St., (Sat.) 5:00 p.m.; (Sun.) 9:00 a.m. (Oct.-May); 7:30, 9:00 a.m. (June-Sept.)

HAYESVILLE,
Immaculate Heart of Mary, Hwy. 64, West, (Sat.) 4:00 p.m., (Sun.) 9:00 a.m.

HENDERSONVILLE,
Immaculate Conception, 208 7th Ave., W., (Sat.) 4:00, 6:00 p.m. (Sun.) 7:30, 9:00, 11:30 a.m.

HICKORY,
St. Aloysius, 902 2nd St., NE, (Sat.) 6:00 p.m.; (Sun.) 8:00, 11:00 a.m.

HIGHLANDS,
Our Lady of the Mountains, 5th St. at Pine St. (One block off Hwy. 64) (Sun.) 9:00 a.m.

HOT SPRINGS,
Chapel of the Redeemer, Hwys. 25-70, (Sat.) 7:00 p.m.

JEFFERSON,
St. Francis, Main & Ivy Sts., (Sat.) 7:00 p.m. (Mem. Day-Labor Day), (Sun. 9:00 a.m., 1:30 p.m. (Spanish, 2nd & 4th Sunday)

LINVILLE,
St. Bernadette, Hwy. 105 across from Grandfather Golf & Country Club, (Sat.) 4:30 p.m. (Year-round); (Sun.) 7 a.m. (1st Sun June-1st Sun Sept)

MAGGIE VALLEY,
St. Margaret, 1422 Soco Rd., (Sat.) 4:00 p.m.; (Sun.) 9:00 a.m.

MARS HILL,
St. Andrew the Apostle, 100 West Brook, 3/4 miles west of Mars Hill College, off Route 213. (Sun.) 9:00 a.m.

MURPHY,
St. William, Andrews Rd., (Sat.) 6:00 p.m.; (Sun.) 11:00 a.m.

NORTH WILKESBORO,
St. John, 117 C.C.Wright School Rd., (Sat.) 5:30 p.m.; (Sun.) 9 am

ROBBINSVILLE,
Prince of Peace, Hwy. 129 at city limits, (Sat.) 6:00 p.m.

SAPPHIRE VALLEY,
St. Jude, Hwy. 64 (7 miles past Post Office), (Sat.) 5:00 p.m. (May-Oct.); (Sun.) 1:00 p.m. (Nov.-April)

SPARTA,
St. Frances, Hendrix Rd. at Highland Dr., (Sat.) 5 p.m. (Mem. Day-Labor Day); (Sun.) 11:15 a.m.

SPRUCE PINE,
St. Lucien, 503 Summit St., (Sun.) 9:00 a.m.

SWANNANOA,
St. Margaret Mary, 102 Andrews Place, (Sat.) 5:30 p.m.; (Sun.) 8:30 a.m., 11:00 a.m.

SYLVA,
St. Mary, 2 Bartlett St., (Sat.) 6:00 p.m.; (Sun.) 9:00, 11:00 a.m.

TRYON,
St. John the Baptist, 600 Laurel Avenue, (Sat.) 5:00 p.m.; (Sun.) 8:30, 11:00 a.m.

WAYNESVILLE,
St. John, 409 Church St., (Sat.) 5:30 p.m.; (Sun.) 11:00 a.m.

The beaches of North and South Carolina provide fun, sun, and relaxation. Vacationers above, enjoy the resort area of Ocean Isle, N.C., just north of the South Carolina state line.

Diocese Of Raleigh

BUXTON,
Our Lady of the Seas, Masses celebrated at Buxton United Methodist Church, Hwy. 12, (Sun.) 2nd Sun. June through Labor Day 3:30, 5:00 p.m. (Sun.) Labor Day through 1st Sun. June 3:30 p.m.

CAROLINA BEACH,
Immaculate Conception, 800 S. Joseph St., (Sat.) 5:00 pm.; (Sun.) 10, 11:30 a.m.

CASTLE HAYNE,
St. Stanislaus, Hwys. 117 & 113, (Sat.) 5:30 p.m., (Sun.) 8:00 a.m.

EDENTON,
St. Anne, 207 N. Broad St., (Sun.) 8, 10:30 a.m.

ELIZABETH CITY,
Holy Family, 1453 N. Road St. (US 17N), (Sat.)5 p.m., (Sun.)9:30 a.m.

HAMPSTEAD,
St. Jude, Topsail Jr./Sr. High School, 273 US Hwy. 17N, (Sun.) 9:00 a.m.

HAVELOCK,
Annunciation, US Hwy. 70, (Sat.) 5:30 p.m.; (Sun.) 9, 11:30 a.m.

JACKSONVILLE,
Infant of Prague/Holy Spirit, 220 N. Marine Blvd. (Rts. 17 & 24) (Sat.) 5 p.m., winter, 7 p.m. summer; (Sun.) 8, 10 a.m., 12, 5 p.m.

KILL DEVIL HILLS,
Holy Redeemer, 1206 N. Virginia Dare Trail, MP 7/5, (Sat.June 8-Labor Day) 5, 7, 10 p.m.; (Sun.Year Round) 8, 10 a.m.

NAGS HEAD,
Holy Trinity, Whalebone Junction, 2nd Sun. June through Labor Day (Sat.) 4, 6 p.m.; (Sun.) 9, 11 a.m.; Labor Day-1st Sun. June (Sat.)6 p.m.

NEW BERN,
St. Paul, 3005 Country Club Rd., (Sat.) 6 p.m.; (Sun.) 8, 10:30 a.m., 12:15, 6 p.m.

OCRACOKE,
Anunciation, Ocracoke Fire Hall, June 9 through Sept. 2 (Sun.) 11 a.m.

PINEHURST,
Sacred Heart, 413 McLean St., (Sat.)3:45, 5:15 p.m.; (Sun.)8, 9:30, 11 a.m.

SHALLOTTE,
St. Brendan, Hwy. 17W, (Sat.) 5 p.m.; (Sun.) 8, 10:15 a.m.

SOUTHERN PINES,
St. Anthony Padua, 160 E. Vermont Ave.,(Sat.)5 p.m.; (Sun.)9,11 a.m.

SOUTHPORT,
Sacred Heart, 213 Yaupon Dr., (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.

SURF CITY,
St. Mary-Gate of Heaven, 418 Topsail Dr., May-June (Sat.) 5 p.m., (Sun.) 10 a.m., July-Aug (Sat.) 5 p.m., (Sun.) 10 a.m., noon. Sept-Oct (Sat.) 5 p.m., (Sun.) 10 a.m. Nov-March (Sun.) noon; April (Sat.) 5 p.m., (Sun.) 10 a.m.

SWANSBORO,
St. Mildred, 27 Sabiston Dr.,
1st Sun. June through Labor Day (Sat.) 4, 6 p.m., (Sun.) 8, 9:30, 11 a.m.

WASHINGTON,
Mother of Mercy, 111 W. 9th St., (Sat.) 5:30 p.m.; (Sun.) 10:30 a.m.

WILMINGTON,
St. Mark, 1011 Eastwood Rd at St. Paul Dr., (Sat.) 6 p.m.,(Sun.) 8:15 11 a.m.

St. Mary, S. 5th St & Ann St, (Sat.) 5:30 p.m., (Sun.) 8:30, 11 a.m.

UNC-Wilmington Catholic House, 201 University Union (Sun.) 10 a.m.

WRIGHTSVILLE BEACH,
St. Therese, 209 S. Lumina Ave., (Sat) during daylight savings time, 5:30 p..m.; (Sun.) 8, 10 a.m.

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Diocese of Charleston

BEAUFORT,
St. Peter, Lady's Is. Blvd. #802 W., (Sat.) 5:30 p.m., (Sun.) 8:30, 11 a.m.

BLUFFTON,
St. Andrew, off Hwy 278, (Sat.) 6 p.m.; (Sun.) 10 a.m.

BONNEAU,
Our Lady of Peace, Bonneau Beach Rd., Off Hwy 52 S., (Sun.) 11:00 a.m.

CHARLESTON,
Blessed Sacrament, 5 St. Teresa Dr. (Sat.)6:15 p.m.;(Sun.)8, 10, 11.30 a.m., 6:15 p.m.

St. John Baptist, Broad & Legare Sts., (Sat.) 6:15 p.m., (Sun.) 8,11 a.m., 6:15 p.m.

The Citadel, (Sun.) 9:30 a.m.(BSC), 6:30 p.m.(SC); Summer 9:30 am (BSC)

Nativity, 1061 Folly Rd., (Sat.) 6:15 p.m., 8, 10 a.m., noon.

Our Lady of Mercy, 77 America St., (Sun.) 9:30 a.m.

Crabtree Falls along the Blue Ridge Parkway is one of the treasures of the North Carolina Mountains.

THE ORATORY

HORIZONS OF THE SPIRIT:
A WORKSHOP ON SPIRITUALITY AND SPIRITUAL DIRECTION
Monday, July 13 - Friday, July 17, 1992

Each year courses are offered on the world of spirituality, sp[iritual classics, issues of human formation and the theory and practice of spiritual direction. faculty is composed of persons from the Institute of Formative Spirituality and the Oratory. This year Professor Elizabeth Dreyer, PhD, of the Washington Theological Union will discuss Teresa of Avila and her masterpiece, *The Interior Castle*. For more information write: Horizons of the Spirit
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ıarleston, Continued

Sacred Heart, 888 King St., (Sat.) 0 p.m., (Sun.) 8, 11 a.m.

St. Joseph, 1698 Wallenberg 'd.,(Sat.)5:30 p.m.,(Sun.) 8, 10:30 ı. noon.

St. Mary, 89 Hasell St., (Sun.) 0, 10:30 a.m.

St. Patrick, 136 St. Philip St., (Sat.) .m., (Sun.) 8, 10:30 a.m.

EDISTO ISLAND,

Sts. Frederick & Stephen, Hwy. , (Sun.) 11:30 a.m.

FOLLY BEACH,

Our Lady of Good Counsel, 56 ıter St., (Sat.) 5 p.m., (Sun.) 9 a.m.

Garden City,

St. Michael, 574 Cypress Ave., t.) 5:30 p.m.; (Sun.) 7:30 9, 11 a.m.

GEORGETOWN,

St. Cyprian, 1912 Winyah, (Sun.) m.

GOOSE CREEK,

Immaculate Conception, 510 St. ıes Ave.,(Sat.)6 p.m.,(Sun.)7 ,8:30, ı.m.

HAMPTON,

St. Mary, 5th St., E., (Sun.) 9:00 .

HANAHAN,

Divine Redeemer, 1106 Fort Dr., .) 5 p.m., (Sun.) 8:30, 11 a.m.

HARDEEVILLE,

St. Anthony, 19 E. Main St., (Sat.) m., (Sun.) 8 a.m.

HILTON HEAD,

Holy Family, 24 Pope .,Summer (Sat.) 5 p.m., (Sun.) 8:30, ı.m., 11:30 a.m., Fall (Sat.) 5 p.m., ı.) 8:30, 11 a.m.

St. Francis by the Sea, 45 Beach Rd., (Sat.) 6 p.m., (Sun.) 8, 9:15, 0 a.m.

JOHNS ISLAND,

Holy Spirit, 2545 Bohickel Rd., Summer (Sat.) 5:30, (Sun.) 8, 9:30, 11. Winter (Sat.) 5:30, (Sun.) 9, 11 a.m.

MONCKS CORNER,

St. Philip Sat) 5:30 p.m. only during June-Aug.; (Sun.) 9 a.m.

MOUNT PLEASANT,

Christ Our King, 1122 Russell Dr., (Sat.) 6 p.m.; (Sun.) 8, 10, 12, 7 pm

MYRTLE BEACH,

St. Andrew, 37th Ave, North & Bus. 17, (Sat.) 5, 7 pm; (Sun.) 7:30, 9, 11 a.m.

NORTH MYRTLE BEACH,

Our Lady, Star of the Sea, 1000 8th Ave., North (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., noon.

NORTH CHARLESTON,

St. John, 3921 St. John's Ave., (Sat.) 6 pm, (Sun.) 8, 10, noon.

St. Thomas the Apostle, 6650 Dorchester Rd, (Sat.)6 pm, (Sun.) 9, 11:30 a.m.

RIDGELAND,

St. Anthony, Hwy. 17, (Sat.) 6 p.m., (Sun.) 11 a.m.

PAWLEYS ISLAND,

Precious Blood of Christ, Route 3, Box 455, Waverly-Shell Rd. (Sat.) 5 p.m.; (Sun.) 8, 10:30 a.m.

RITTER,

St. James the Greater, Catholic Hill, (Sun.) 12:30 p.m.

ST. HELENA ISLAND,

Holy Cross, Seaside Rd., (Sun.) 9:45 a.m.

SULLIVAN'S ISLAND,

Stella Maris, 1204 Middle St.,(Sat.)5:30 p.m.,(Sun.)8, 9:30, 11 am

SUMMERVILLE,

St. John the Beloved, 28 Sumter Ave., (Sat.) 5:30 pm, (Sun.) 7:30, 9:30, 11:30 a.m., 7:30 p.m.

St. Teresa the Little Flower, 11001 Dorchester Rd., Summer (Sat.) 5:30, p.m.; (Sun.) 8:30, 10 a.m.; Winter (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.

WALTERBORO,

St. Anthony, 925 S. Jeffries Blvd, (Sat.) 7 p.m., (Sun.) 10 a.m.

YOUNGES ISLAND,

St. Mary, 4255 Hwy. 165, (Sat.) 5 p.m., (Sun.) 9:30 a.m.

Many find the tranquil setting of the North Carolina mountains to be the ideal location to escape the city, especially as the summer temperatures soar. Pictured is a section of Linville Gorge near Linville, N.C.

Photos By:
JOANN KEANE

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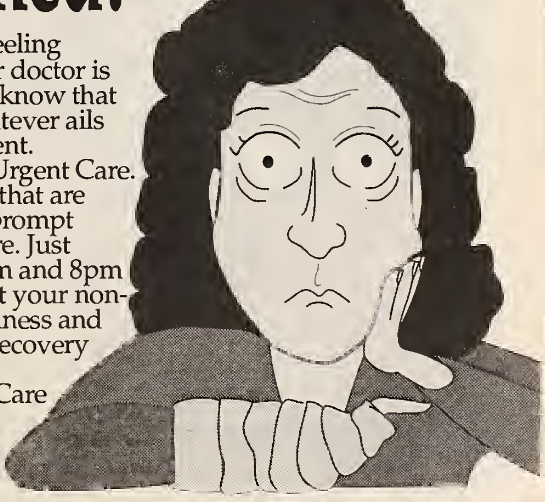
Sprain Got You Drained?



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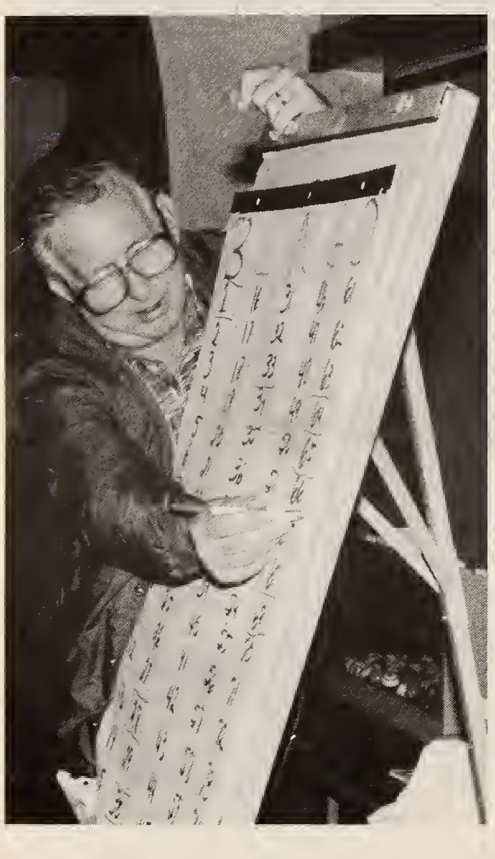
Retirees Give CRISM Picnic Rave Reviews



Top: Rose Koszemski and Cam Cherry from St. Gabriel in Charlotte look over a selection of books on display from the Carolina Catholic Bookshoppe.

Left: Holy Cross Deacon Gene Gillis, from Kernersville, calls out a winner during BINGO.

Below: Ann Marie Partusch and Ann Behson from Sacred Heart in Salisbury during the closing Liturgy.

Top: Peg McLaughlin and Regina Crookshank enjoy a mild spring afternoon at the Sixth Annual CRISM Picnic May 29 at the Catholic Conference Center in Hickory The ladies are members of Ou Lady of Mercy in Winston Salem.

Center: Flowers are presente to Loretta McCormick from S Aloysius in Hickory. McCormick, 92, was the oldes CRISM member at the picnic.

Below: Pat Pekarek from St. Phillip in Statesville has her blood pressure checked by Jef Walker, RN.

Photos By:

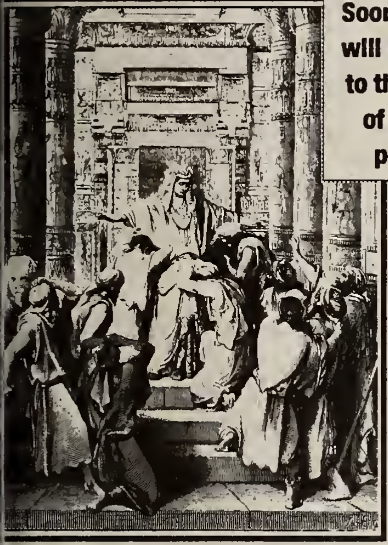
JOANN KEANE

---

s it true that truth sets you free?

By Father John J. Castelot
Catholic News Service

According to the biblical story, all of nanity's troubles began with a lie. tempter slyly suggested that l had deceived people. If they from the tree God declared off its they would suffer no dire sequences. Instead they ıld "be like gods."



"Basically, lying denies reality, and reality simply cannot be denied. Sooner or later it will assert itself, to the detriment of those who pervert it."

So alluring was this prospect that they were willing to believe that even God — truth itself — was a liar! The result, quite literally, was that all hell broke loose.

Basically, lying denies reality, and reality simply will not be denied. Sooner or later it will assert itself, to the detriment of those who pervert it.

Interestingly enough, maturity—adulthood—is the ability to face reality and live on its terms. Significantly, children are comfortable in a make-believe world.

In the Old Testament, Joseph's brothers, resentful that he was their father's favorite and enraged by his dreams of grandeur, got rid of him by selling him as a slave to merchants enroute to Egypt.

How would the brothers explain Joseph's disappearance? By telling his heartbroken father that Joseph was devoured by wild animals. The effect of this lie on the old man was horrendous.

Lies, however, have more than immediate effects. Thanks to a providential chain of events, Joseph rose to a position of eminence in Egypt. He was given control over the country's food distribution.

When famine struck his family back home and they came looking for relief in Egypt, they found themselves at Joseph's mercy. He had changed so much that they didn't recognize him. But he recognized them.

Now was his chance to lie, to deny knowing them and send them home empty-handed. But Joseph had grown up. As a mature adult, he refused to deny reality. He acknowledged them as his brothers and treated them accordingly.

If he had not, their base lie would have run its course to disaster. Joseph's truthfulness saved them. Reality — truth — was not only triumphant but redemptive.

In the story of Susanna and the elders (Daniel 13), two lecherous old men decided to seduce their host's daughter. When she rebuffed their advances they tried to destroy her by claiming they had caught her with a young man.

Had the charge stuck, she would have been stoned to death! Fortunately, the clever Daniel got the men to tell conflicting stories, more lies, thus sealing their own doom.

In the public domain, Jeremiah contended with self-serving "prophets" who insisted that the current national policy was correct. The truth was that the country was in frightful shape. But people did not want to hear that.

So they lived in a comforting dream world, ending up with a ravaged country and 60 years of wretched exile in Babylon.

The tragedy is that the truth could have kept the people free.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

Father Gerard S. Sloyan's *Catholic Morality Revisited, Origins and Contemporary Challenges*, is written for young people and for parents, instructors, clergy and religious who teach them. Father Sloyan, a noted religious educator, says on the topic of lying: "Lying is a moral climate. It is in the air around us.... The disdainer of truth's demands, the liar, creates a private universe in which brute facts are trimmed, enlarged upon or set aside entirely in the interest of some short-term advantage. When facts do people's private bidding, they lose their relevance as facts. The human mind has been robbed of its capacity to deal with the reality that is and has been made to create a world that is not." (Twenty-Third Publications, Box 180, 185 Willow St., Mystic, Conn. 06355. 1990. Paperback, $9.95.) 22

Why lying is not good communication

By Lief Kehrwald
Catholic News Service

Dennis felt good about the extra ney he had just earned building stor- shelves for a friend. Like most folks, family could certainly use it.

Yet when he arrived home he found ıself telling his wife he received less ney than he actually earned. It was ittle white lie" that slipped out be- he could catch it.

No big deal," Dennis rationalized. e's happy I came home with some- ng extra, and I deserve some for self."

Dennis' little deceit appears not to e hurt anyone, and all involved are ppy. His secret, however, was a bur- . He had to be careful not to draw ention to his portion of the money, he be forced to explain.

n their book *Secrets of Strong Fami-* , Nick Stinnett and John DeFrain nd that healthy families don't keep rets. Their closeness and overall lth come from trusting each other.

Trust demands telling the truth, even when no one may know the difference. When truth is slighted, trust breaks down and family intimacy is compromised.

Another characteristic common among healthy families is that they communicate well. They know how and when to say the things that need to be said. And they listen well.

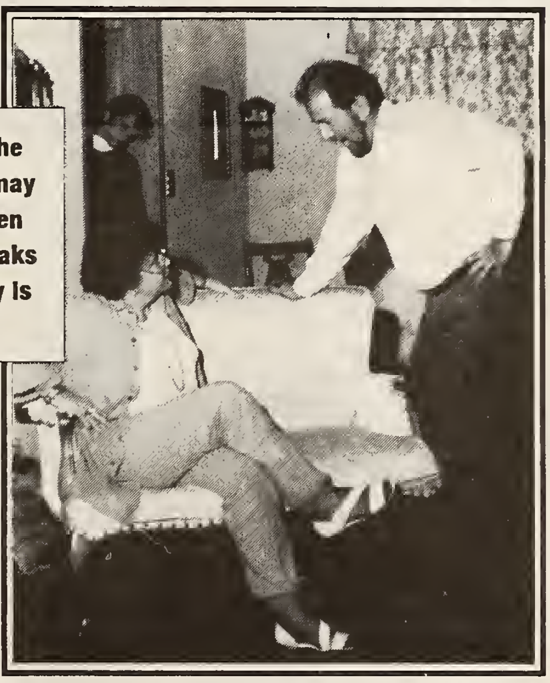
Few people could argue that lying leads to good communication.

But are there situations where lying is necessary? What about softening the truth or delaying it to spare someone pain or embarrassment? What about lying to protect the honor of your family? What about Dennis' "little white lie" where nobody gets hurt?

Delaying the truth may seem attractive at the moment, but the person involved will likely get the real message sooner or later, and the pain may be greater then.

Better to own up to the truth. It is hard to admit one's failings, but I usually admire those who do so.

CNS photo from Cleo Freelance Photo



"Trust demands telling the truth, even when no one may know the difference. When truth is slighted, trust breaks down and family intimacy is compromised."

I know a woman who began deceiving her family as a young teen-ager. Her pattern of lying and manipulation continued into adulthood, alienating each family member.

Today her life is such that she really needs support and understanding, but like the boy who cried wolf no one will listen to her or help.

Once trust is broken, it is difficult to recover. We tend to remember that we've been burned, and we'll shy away from repeating that experience.

Recovering trust requires three key ingredients: reconciliation, renewed commitment to honesty and time.

The person who has lied must make a clean breast of the offense and promise to be forthcoming in the future. This reconciliation allows the layers of trust to begin rebuilding. In time, the hurting party will trust again.

Honesty is more than not lying; it's an absence of manipulation. Sometimes we play deception games to get our way, or we blame others instead of accepting responsibility. Sometimes we take on the martyr role to make others feel guilty. These manipulative tactics lead to falseness and shallow relationships.

A little kindness also is required. Sometimes we use "brutal honesty" to be malicious and hurtful. Kindness calls us to say what needs to be said in ways sensitive to others' feelings.

Dennis loves his wife and family; no question. Yet his deceit compromised his personal and family integrity. While not a big deal by itself, it's easy to slip into a pattern of "little white lies" and manipulations to make things go our way.

Meanwhile, others pay the price, and we slowly alienate ourselves from the ones we love.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

OOD FOR THOUGHT

Two parties are involved whenever the truth is told: its tellers and its hearers. In thinking about the importance of truthfulness, frequently we focus on the teller - the one whose burden is to tell the truth. But is there also a burden on the hearer?

The hearer easily can convey the impression that the truth is unwelcome. erhaps the hearer's anxiety, fatigue or anger signals that at this moment the truth ill be painful, too complicated.

This signal instantly is recognized by the teen-ager who is in some hot water that eeds discussing or the employee who has made a mistake on the job.

What does it take to create a good atmosphere for the telling of truth? It takes, first, willingness to hear of reality, since that is what the truth will be.

Again, a self-righteous spirit in the hearer won't foster truth telling. Sometimes we eed to share our own failures or weaknesses as others tell the truth about theirs.

Finally, telling the truth is easier — especially when the truth is hard — if the teller made confident that the hearer won't close him out or overlook his human worth om that point forward.

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

Chinese Bishop Said Tortured Before Death; China Denies It

BEIJING (CNS) — An Italian newspaper has reported that an aged Chinese bishop loyal to the Vatican was tortured before his death in prison in April. China's government-controlled Catholic organization, which does not recognize Vatican authority, denied the report. The Italian Catholic newspaper *Avvenire* May 21 published a photo of what it said was the battered corpse of 85-year-old Bishop Peter Joseph Fan Xueyan of Baoding. It said he had died in prison rather than in a hospital as Chinese authorities had asserted.

Croatian-American Priest Tells Of Escape From Bosnia

ARLINGTON, Va. (CNS) — The war in Bosnia-Herzegovina is "a Hitler-type genocide of Catholics and Muslims,'' according to a Croatian-American priest who ministered in Medjugorje in the republic for the last five years. "It's not a war,'' said Franciscan Father Philip Pavich of Iowa. "It's a unilaterally imposed land-grab and genocide against everything not Serbian.'' Father Pavich escaped Bosnia May 3 by getting around border stations between Bosnia and Croatia without the Serbian guards controlling the border realizing he was getting out. The only other way to escape, he said, is to disguise oneself as anything but a religious refugee.

Call To 'Sensitive Church' Focus Of Tyler Bishop's Installation

TYLER, Texas (CNS) — The Church is called to be sensitive to all human needs, Bishop Edmond Carmody told the 3,000 people gathered for his installation May 25 as bishop of Tyler. In a ceremony that reflected the variety of cultures in the East Texas diocese, Bishop Carmody said Catholics are called to be a "sensitive Church, listening intently and moving courageously to heal the human hurts and bind the divided into one.'' Bishop Carmody, 58, became the second head of the five-year-old diocese, filling a vacancy left by the death of founding Bishop Charles E. Herzig in September.

Cardinal Colombo, Former Head Of Milan See, Dies At Age 89

MILAN, Italy (CNS) — Retired Cardinal Giovanni Colombo, appointed archbishop of Milan by Pope Paul VI, died May 20 at the age of 89. He had served as an auxiliary bishop in Milan under Cardinal Giovanni Battista Montini — the future Pope Paul — for three years. About six weeks after Pope Paul's election, the pontiff named him archbishop of Milan. The cardinal's death leaves the College of Cardinals with 157 members, 115 of whom are under 80 years old and therefore eligible to vote in a papal conclave.

Catholic Chaplain Association Executive Director Dies

ROCHESTER, Minn. (CNS) — Franciscan Sister Helen Hayes, executive director of the National Association of Catholic Chaplains, died May 20 of bile duct cancer at her community's motherhouse in Rochester. She was 68. A funeral Mass was celebrated May 24 at the motherhouse chapel. Sister Helen had been executive director of the chaplain group since 1987, and prior to that had been its associate director for two years and its coordinator of education, certification and accreditation for three years.

New Vatican Nuncio Vows To Promote Ukraine Ecumenism

VATICAN CITY (CNS) — The first Vatican diplomat to take up residence in Ukraine said he sees his first task as promoting good relations among the Christian churches there. Archbishop Antonio Franco, who arrived in Lviv in late May to attend the synod of the Eastern-rite Ukrainian Catholic Church, called his appointment a "great gift.'' It is an honor, he said, "to be able to serve a Church which has witnessed, even with martyrdom, its fidelity to Christ and to the pope.''

Nun Urges More Bishop-Canon Lawyer Collaboration

HYANNIS, Mass. (CNS) — U.S. bishops and canon lawyers need to rekindle the enthusiastic spirit of cooperation they had in the 1970s and early '80s, Mercy Sister Sharon A. Euart told a gathering of canon lawyers. Such collaboration, once intense, "has decreased over the past several years,'' said Sister Sharon, associate general secretary of the National Conference of Catholic Bishops. She spoke at the annual Eastern regional conference of the Canon Law Society of America, held in Hyannis in May. Sister Sharon spoke as a fellow canon lawyer rather than as a representative of the bishops.

Ordination Of Women Major Topic As Pope Meets Anglican

VATICAN CITY (CNS) — Meeting for the first time, Pope John Paul II and Anglican leader Archbishop George Carey of Canterbury aired their churches' common concerns, including the divisive issue of ordaining women.

Archbishop Carey told the pope that the ordination of women to the priesthood "is a possible and proper development of the doctrine of the ordained ministry," a joint statement released after the May 25 meeting said.

'The Holy Father reiterated ... that this development constitutes a development which the Church does not see itself entitled to authorize and which constitutes a grave obstacle to the whole process of Anglican-Roman Catholic reconciliation," it said.

Archbishop Carey, leader of the worldwide Anglican Communion, later told journalists that the discussion about women priests was "the toughest" part of the meeting.

The two leaders also discussed the Vatican's December response to the work of the first Anglican-Roman Catholic International Commission, the need for the two churches to cooperate in mission activity, and common concerns for justice and peace in the world.

Pope John Paul and Archbishop Carey spent 10 minutes alone in the papal library before being joined by their top advisers on Catholic-Anglican relations for a 30-minute, wide-ranging discussion.

Archbishop Carey said the pope "understood exactly what we were saying" about the reason some churches in the Anglican Communion have decided to ordain women. And, "I was able to understand the thrust he was getting at."

"It sometimes looks as though the Roman Catholic Church has a negative attitude toward women," the archbishop said. The pope "wanted to make the point that the emphasis is on the dignity of women in the world today, and tha came across very strongly."

Archbishop Carey's Church of England is expected to vote in the fall on whether or not to join other Anglican churches in ordaining women. The archbishop said he did not feel the pope was trying to dictate the outcome of the vote "He knows the Church of England mus face this issue head on and he knows also where I stand on this particular matter."

The Vatican has said the Catholic Church cannot ordain women for a number of reasons, including Christ's choice of men only as apostles, the unbroken tradition of the church and the fact tha in celebrating the Eucharist, the pries acts in the person of Christ, who was a man.

The pope and the archbishop reaffirmed the need for the Anglican-Roman Catholic dialogue to study "the ecclesial and ecumenical aspects" of the ordination of women in the Anglican Communion. Asked if this statemen meant that the Roman Catholic Church might be open to changing its practice Cardinal Edward I. Cassidy answered with an emphatic "no."

The cardinal, president of the Pontifical Council for Promoting Christian Unity, attended the May 25 papal meeting, had his own meetings with Archbishop Carey and participated in an evening prayer service celebrated by the archbishop at St. Paul's Episcopal Church in Rome.

Cardinal Cassidy said the issue mus be discussed because it raises new prob

See **Carey**, Page 1

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Registration Deadline
August 1

Scripture

Readings For The Week Of June 7 - June 13

Sunday: Acts 2:1-11; 1 Corinthians 12:3-7, 12-13; John 20:19-23.

Monday: 1 Kings 17:1-6; Matthew 5:1-12.

Tuesday: 1 Kings 17:7-16; Matthew 5:13-16.

Wednesday: 1 Kings 18:20-39; Matthew 5:17-19.

Thursday: Acts 11:21-26, 13:1-3; Matthew 10:7-13.

Friday: 1 Kings 19:9, 11-16; Matthew 5:27-32.

Saturday: 1 Kings 19:19-21; Matthew 5:33-37.

Readings For The Week Of June 14 - June 20

Sunday: Proverbs 8:22-31: Romans 5:1-5; John 16:12-15.

Monday: 1 Kings 21:1-16; Matthew 5:38-42.

Tuesday: 1 Kings 21:17-29; Matthew 5:43-48.

Wednesday: 2 Kings 2:1, 6-14; Matthew 6:1-6, 16-18.

Thursday: Sirach 48:1-4; Matthew 6:7-15.

Friday: 2 Kings 11:1-4, 9-18, 20: Matthew 6:19-23.

Satursay: 2 Chronickles 24:17-25; Matthew 6:24-34.

House Vote To Overturn Fetal Tissue Ban Called 'Senseless'

WASHINGTON (CNS) — A House te to overturn a ban on using fetal sue for medical research was called orally objectionable" and a "useless, nseless, needless vote" by leading ponents of abortion.

The House voted 260-148 May 28 lift a Bush administration ban on ng tissue from aborted fetuses for earch. President Bush has vowed to to the bill, and the 148 "no" votes is ee more than the minimum needed to tain a veto. The change in policy was ached to a funding bill for the Na- nal Institutes of Health.

Various abortion opponents said re are alternatives to the bill that uld still provide fetal material for earch, including Bush's executive ler establishing fetal tissue banks us- only tissue from non-elective abor- ns.

Douglas Johnson, legislative direc- of the National Right to Life Com- tee, said the bill is an attempt by the -abortion movement to legitimize rvesting of aborted fetuses to further ave legal abortion into the fabric of iety."

On May 19, Bush directed the NIH establish a tissue bank for research poses of fetal material from the esti- ted 750,000 spontaneous abortions scarriages) and the 100,000 ectopic bal) pregnancies that occur each year. U.S. Public Health Service esti- ted such a tissue bank could obtain at st 2,000 usable fetuses annually, ich some researchers believe would meet scientific needs.

Fetal tissue is used by researchers seeking biomedical treatments for such ailments as Parkinson's disease.

Judie Brown, president of the American Life League, said the House bill "turned its back on the ethical alternative proposed by the administration and wholeheartedly endorsed the abortion industry's agenda."

"This bill does nothing more than allow abortionists to be paid for delivering a dead baby and then be paid again for delivering the tissue of that dead baby to researchers,'' said Brown's statement. She said the vote was "useless, senseless and needless'' considering the president's promise of a veto and his proposal for a tissue bank.

Helen Alvare, director of pro-life planning and information for the National Conference of Catholic Bishops, said Congress should begin work on a bill that funds NIH without the fetal tissue change.

"Much-needed medical research programs have been held hostage by pro-abortion advocacy long enough," said Alvare. "Abortion advocates thought that by emphasizing good features of the NIH reauthorization bill, they could prevail upon pro-life supporters to swallow its morally objectionable provisions," she said.

The Senate passed an earlier version of the NIH authorization 87-10, but has yet to vote on the current bill, which is the product of a House-Senate compromise.

THE "CHOICE" LIE #2

"Every woman has a right to control her own body."

ounds sensible, doesn't it?

Not when it is used to defend bortion. Because common sense nd modern science both recog- ize that in pregnancy there are vo bodies and two lives.

WOMAN, by dictionary defini- on, means "female human being." ince sex is determined at con- eption and over half of those borted are "female human be- ngs," then, obviously, not EVERY OMAN has the right to control er own body.

RIGHTS of individuals usually re limited when they infringe on ne rights of others. Apart from bortion, when else may a woman, pursuit of a career, diploma, festyle or personal interest have the right to kill an innocent, defenseless human being?

CONTROL, which involves responsibility and restraint, should be exercised before exposing one's body to the possibility of pregnancy. The "pro-choice" position seeks to replace *self*-control with the right to control the body of someone else.

"HER OWN BODY" does not describe a pregnant body, since science shows us that in pregnancy there are two different heartbeats, two different brainwave patterns, possibly two different blood types and often even two different sexes!

Be honest. Why should anyone have the right to control someone else's body?

Call or write your representatives in Congress. Ask them to

TOP THE "FREEDOM OF CHOICE" ACT.

IT'S A KILLER OF A LIE.

R MORE INFORMATION OR FOR HELP WITH A CRISIS PREGNANCY, CONTACT:

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Charlotte, NC 28207
(704) 331-1720

Pro-Life Corner

Respect Life

The greatest gift of God, I would think, is the gift of life. The greatest sin of humans, it would seem, would be to return the gift ungratefully and unopened.

-- John Powell, S.J.

Respect Life Office. The Diocese of Charlotte. (704) 331-1720

Judge Sets Aside Bush Directive On Abortion Counselling

WASHINGTON (CNS) — A federal judge May 28 set aside a Bush administration directive that allowed doctors at family planning clinics to discuss abortion with their patients.

The judge's decision has the effect of suspending a regulation meant to discourage federally funded family planning clinics from referring clients for abortions. The regulation was amended recently to allow only doctors at the affected clinics the right to hold such discussions.

After years of debate, a Supreme Court ruling and threatened legislative action, President Bush in November announced he would amend regulations governing Title X family planning funds and allow physicians operating under the program to discuss abortion as an option with patients. The order prohibited any other clinic personnel from counseling about abortion.

A Supreme Court ruling in Rust vs. Sullivan six months earlier had upheld the administration's right to limit use of government funds with its ban on all referrals for abortion by Title X recipients.

But U.S. District Judge Charles R. Richey ruled the Bush administration violated procedure by arbitrarily changing the Title X regulations without first allowing public comment. He ordered the administration to go through the public comment process.

Carey (From Page 10)

lems for the Catholic Church's recognition of Anglican ministry. "I'm not optimistic, because it does create new obstacles, a new problem for us, but we must look at it," he said.

At the evensong service May 24, Archbishop Carey said that if the two churches focus on a common search for truth in Christ, then issues such as the ordination of women "will not defeat us" in efforts for full communion.

After celebrating the Eucharist that morning at All Saints Anglican Church in Rome, Archbishop Carey told reporters that "400 years of separation can't be healed overnight. But we are working jolly hard together at overcoming some of these more difficult and contentious areas."

Another difficulty discussed during Archbishop Carey's meeting with the pope was the Vatican's response to the final report of the first Anglican-Roman Catholic International Commission, known as ARCIC I.

The Vatican in December praised the ecumenical work of the commission, but said parts of the 1982 report "do not satisfy fully certain elements of Catholic doctrine" and "prevent our speaking of the attainment of substantial agreement."

The Anglican Communion's response, issued in 1988, said ARCIC I's statements on the Eucharist and on ministry and ordination were "consonant in substance with the faith of Anglicans" and said statements on authority in the church were a "firm basis" for continued discussion.

When the Catholic response came out, Archbishop Carey said it seemed the Vatican had changed the basis of judgment from whether the commission's findings were "consonant" with Catholic faith to whether they were "identical" to Catholic teaching.

During the May 25 meeting, "the archbishop was reassured by the Holy Father that although the response was not able to endorse the claim of ARCIC I to have reached 'substantial agreement,"' the Vatican's response "should not be interpreted as putting a brake on the dialogue."

Archbishop Carey came away from the meeting very enthusiastic. Leaving the papal apartments, he told journalists the encounter was "excellent, excellent."

"I've come away from this meeting very encouraged indeed from the warmth of the personal welcome," he said later. "I feel this was a very promising start to my archepiscopate in my church." Archbishop Carey took office in April 1991.

"Even on the issues where we divide — the ordination of women and so on — there was an understanding that we are going to move together," he said.

Edictal Citation

The Tribunal, Diocese of Charlotte

Anyone knowing the whereabouts of Rodger Alan Perry, last known address San Mateo County, Calif., please contact The Tribunal at (704) 331-1708.

Employment Opportunities

Secretarial Position: Available 6/29/92 at Catholic Social Services, Charlotte office. Full-time opening. Need flexible person with good secretarial skills, familiarity with Word Perfect. Good office presence. Please send resume to Sister Eileen McLoughlin, 116 East First Street, Charlotte NC 28202

Comunidad Hispana
Comuniquémonos

Rafy Torres y Michael Stubbs. Foto por PADRE SILL RUEDA

Juventud Primavera de la Iglesia

Por PADRE SILL RUEDA

En el corazón juvenil hay esa misma fuerza pujante y fecunda que transforma los áridos troncos en maravillosos jardines de flores y frutos al llegar la primavera y allí mismo esta el valor y el esfuerzo escondido para todas las luchas del camino. El corazón del joven es valiente no se cansa. Esta lleno de optimismo y de sueños por realizar. Es una caja de sorpresas. Por eso la juventud es y tiene que seguir siendo la primavera de la Iglesia.

Alguien decía que "la juventud no se hizo para el placer sino para el heroísmo" y quien no se lanza mar adentro nada sabe del azul de las aguas ni del vaivén de las olas. Nada sabe de las noches estrelladas y tranquilas cuando el navío avanza dejando una estela de silencio. Nada sabe de la brisa en calma o de la aventura que se avecina...

Desventurados aquellos jovenes que se quedan en la orilla y solo ponen toda su esperanza en tierra firme, sin aventurarse a hacer camino. En la vida todos los días hay que ir haciendo camino. La juventud es para eso, para ir abriendo nuevos surcos, para que otros por ellos caminen.

La juventud es una etapa maravillosa de la vida que hay que saberla disfrutar y aprovecharse al máximo de ella. Los jovenes son los constructores del mañana, los artífices de una nueva sociedad y de una nueva Iglesia. Por eso hay una necesidad urgente de mostrar al mundo un rostro juvenil de Cristo, una Iglesia nueva llena de optimismo y de comprensión, una Iglesia que nos se comprometa con ningún poderío humano y que esté de parte de los pobres y de los débiles y de los que no pueden hablar por sí mismos, una Iglesia que tenga un corazón y una mente joven para pensar y actuar.

La juventud es un período de la vida, pero también es una circunstancia, un florecer y un renacer de nuevo, porque se puede estar maduro de años, pero joven de espiritu e ideas. La juventud es pues el motor de la vida, la vela que se incha de viento para desafiar la tormenta. La que avanza serena y tranquila en medio del mar encrespado de la vida. De ahi la importancia de la educación de los jovenes, de darles buen ejemplo, de preocuparse por integrarlos más a la Iglesia y a la sociedad con programas culturales y religiosos amenos y llamativos. Lo propio de la juventud es el valor y el arriesgarse a todo, el ser realmente primavera todo el año y el estar llena de frutos buenos y abundantes.

Nosotras las Mujeres

Por CECILIA MONTERO

Muchos son los títulos que le podríamos dar a una columna que hable de la mu y su desarrollo espiritual, de sus necesidades, su vida, su modo de ser, sus intere y su interacción con la religión, la familia y la comunidad.

Una columna que hable también del potencial espiritual que muchas mujeres usamos porque tenemos miedo a una cosa u otra, por ejemplo: Miedo a hacer al malo,a fallar, a que nos dejen las personas que queremos, a que nos critiquen desviarnos e irnos por el camino torcido que nos aleja de Dios; miedo tambié examinanos de cerca por temor de encontrar algo nuevo que no nos guste, o mie a deprimirnos y perderle el gusto a la vida.

Es asi que con un nombre, que tal vez no sea el ideal y que por falta de espa no refleje todo lo que queremos hacer, que deseamos iniciar esta columna p informar, crear interés, compartir y examinar diferentes puntos que nos pued ayudar en la tarea de crecer como mujeres con una vida en la cual Dios y nuestra v del espíritu ocupe el más alto lugar de nuestros pensamientos y de todo nuestro s de una forma integrada, para que lo que hagamos todos los días, sea la manifestaci de la más alta expresión Divina a través de nosotras.

La mujer Latinoamericana, históricamente, es la fuerza moral que abnegadame sostiene a toda la familia. Queremos dedicar esta columna a esa persona que mucl veces pone a los demás delante de sí misma, para que reciba la atención, apoy cariño de la comunidad católica y para que reciba las bendiciones del Altísimo forma de rayos de luz benéfica que bañe su vida diaria en todo momento, sean cua fueren sus actividades.

Escríbanos con sus comentarios y pregutas a: Cecilia Montero P.O.Box 33 Charlotte N.C. 28233.

Grupo de niños hispanos el dia de su primera comunión — 23 de mayo.
Foto por JOHN RI

Noticias Locales

Primeras Comuniones

El sábado 23 de mayo recibieron su primera comunión un grupo de 21 niños y niñas de nuestra comunidad hispana, en la Iglesia de N.S. de la Consolación en Charlotte con gran entusiasmo y alegría. A cada uno de ellos los felicitamos cordialmente por tan memorable día, lo mismo que a sus padres y padrinos. También nuestro agradecimeinto sincero a las Señoras Olga Romero y Marina Rief que fueron las encargadas de la catequesis y preparación de los niños.

Retiro Carismático en Maggie Valley

El 12, 13 y 14 de junio será el retiro carismático anual que organiza el CCH, con el fin de darle a los hispanos la oportunidad de reflexionar y orar en comunidad. Para este año vendrá de la diócesis de Tallahassee, el Padre John Jairo Rueda, para conducir el retiro. Estamos recibiendo inscripciones, favor llamar al número 335-1281.

Productos hispanos

Se ofrecen productos hispanos comestibles y otros en los locales " dos rosas" tel. 554-9902 y "El Dora tel. 529-6415. Los dos locales es situados en el South Blvd y estan abie todos los dias de la semana. Aprovéch de los productos tipicos de su país.

Domingo de Pentecostés

Este 7 de junio es el domingo Pentecostés. en el cual la Iglesia cele la venida del Espiritu Santo sobre Apóstoles y a la Stma. Virgen. El santifica a la Iglesia con su presenc actualiza la promesa de Jesús de dejarnos solos. El es el consolador dador de todo bien y quien infund nosotros fuerza y ene encendiéndonos con el fuego de su ar

ʼriest Who Promoted Sacred ǀeart Devotions Is Canonized

VATICAN CITY (CNS) — Pope ın Paul II canonized a 17th-century ɛnch Jesuit who was instrumental in ›moting devotion to the Sacred Heart Jesus.

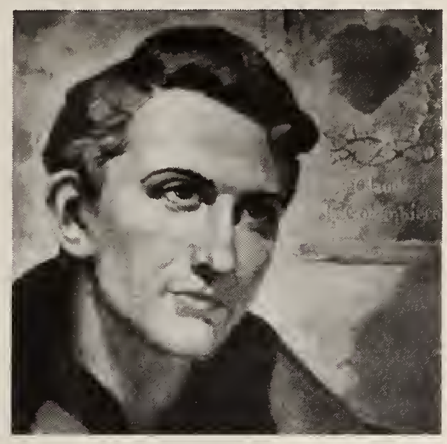
"In history there are particular mo- nts, places and chosen people who cover and reveal again that perennial ɪ eternal truth about the love" of rist, the pope said May 31.

The new saint, Jesuit Father Claude Colombiere, "is without a doubt one hese people," Pope John Paul said at canonization ceremony in St. Peter's silica. Father La Colombiere was the ritual guide and confessor of St. ırgaret Mary Alacoque, a French nun ıonized in 1920.

The nun believed she was receiving ssages from the Lord calling her to ke known to the world "the ʼathomable riches of his love," said a graphy of the saint released by Vatican. When Father La Colombiere s named rector of the Jesuit college at ay-le-Monial, France, in 1675, he ame a friend and supporter of the ı, who lived in a nearby monastery.

"When, after prayer and discern- nt, Claude became convinced that ist wanted devotion to his heart to be ɛad, he pledged himself without re- ve to this cause," the biography said.

Only a year-and-a-half after arriv- in Paray, he was sent to London as preacher to the Duchess of York, "a very difficult and delicate assignment because of the conditions prevailing in England at that time" — tension between the official Church of England and the Catholic Church.



ST. CLAUDE LA COLOMBIERE

In late 1678, Father La Colombiere was arrested after being accused of involvement in a fictitious Jesuit plot to murder King Charles II, head of the Church of England, so that he would be succeeded by his brother James, who had converted to Catholicism. After three weeks in prison, Father La Colombiere was expelled from England. He died in Paray in 1682 at the age of 41.

DESCUBRE La Fe

8. ¿CUÁL ES EL PAPEL DE LA FAMILIA EN EL REINO DE ›IOS?

La familia es la comunidad cristiana básica a la que pertenecemos. Es tesoro ɛ la Iglesia, la muy importante "Pequeña Iglesia."

En cada familia, los esposos se apoyan uno al otro viviendo cristianamente. ı amor es ejemplo del amor de Cristo por Su pueblo. (I Corintios 7:3 sig.)

Los niños tienen su primera experiencia de amor y de bondad en la familia. llos aprenden allí como expresar el amor, rechazar el mal, resolver conflictos otorgar el perdón. Los padres cristianos tienen un ministerio importantísimo. llos son modelos de Dios para sus hijos.

Los padres y todas los miembros de la familia son los primeros maestros de ı fe o catequistas. Por medio de la palabra y el ejemplo, la comunidad familiar :s pasa a los hijos sus actitudes, valores y prácticas que forman y apoyan la vida ɛ fe de los miembros. Una vida familiar saludable es esencial para el desarrollo umano y espiritual.

De una manera muy especial, la familia es llamada a ser una comunidad de ración en la que cada miembro se desarrolla espiritualmente y es fortalecido en ı vida religiosa.

La familia cristiana tiene también responsabilidad hacia los demás, la ımilia demuestra y desarrolla los valores cristianos esenciales.

Vivir, preservar, apoyar y enriquecer la vida familiar es una misión :traordinaria del Pueblo di Dios.

9. ¿CUÁNDO UNA CASA SE CONVIERTE EN UN HOGAR ATÓLICO?

Cuando se ha convertido para la familia en el centro de una pequeña ›munidad cristiana. Cuando los miembros se relacionan entre si amorosamente ı el Señor, con cuidado, paciencia, apoyo y perdón. Cuanso con la palabra y el emplo, los padres atienden las necesidades físcas y espirituales de sus hijos ʼudando a su desarrollo. Cuando los hijos respetan, obedecen y ayudan a sus ıdres.

Cuando el Señor es un miembro de la comunidad y es reconocido en cada ıo de sus miembros. Los crucifijos, las imágenes, las pinturas y otros objetos ɛ arte religioso y la devoción crean una atmósfera en la que los miembros enten la presencia del Señor. Cuando los miembros de la familia rezan al vantarse y al acostarse, cuando se reunen para la comida y en otras ocasiones. uando la Biblia y otros libros de literatura religiosa están en los libreros y en s mesas de lecturas.

Charlotte Parish Forms 2 New Habitat For Humanity Crews

CHARLOTTE — As a result of an annual "Time & Talent" survey, St. Gabriel Church has formed two Habitat for Humanity work crews to complement the two crews the parish already supports.

The four crews, the highest number supported by any one church in Charlotte, are the CH Framing Co., the orginal crew that was formed in 1989, the CH Drywall Co., the CH Siding Co. and St. Gabriel's Rehabitat.

CH Drywall Co. and CH Siding Co. will begin work in July. More than 100 parishioners have signed up with the work crews.

CH is for Catholic Habitat. Instead of naming the crews for St. Gabriel's involvement, the CH designation was chosen in recognition of people from other parishes who work on existing crews. Even more inter-parish participation is expected.

St. Ann and St. Thomas Aquinas have Habitat trim crews. A crew from St. John Neumann also is being formed.

Crew chief and assistants are Terry Meier of St. Gabriel, Andy Hardin of St. Gabriel for CH Drywall Co., David Hines of St. Patrick and Tom Fitzgerald of St. Gabriel for CH Framing Co., Fred Frank and Ron McBride, both of St. Gabriel, for Rehabitat, and Michael Shorkey of St. Gabriel and Ted Meiss of St. John Neumann for CH Siding Co.

Shorkey recently received Habitat for Humanity's "Helping Hands Award" as volunteer of the year. Shorkey was the driving force behind the formation of all of the St. Gabriel work crews.

For more information about CH crews, call Michael Shorkey at (704) 333-9046. To make a donation to the St. Gabriel Adopt-a-House, call Daria Wallace at (704) 542-1387.

The house will be renamed the Catholic House if other parishes participate in fundraising. To date, St. Gabriel has raised $7,000 of the $38,000 needed to build a house.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

"When I was a child, I thought like a child."

Do we ever really grow up? As a counselor, I really don't think so. But I do think we "grow out," in the way we grow out of our clothes leaving what doesn't fit any more behind us.

Recently, as I listened to a man who was trying to assess his need for counseling, I was reminded of one of my textbook lessons I studied some years back. It had to do with stages of development. I recalled reading how, as children, we learn to gain strength through identification and that is positive.

Most of us have overheard a child assert, "My dad is bigger than your dad," and observed the pride and strength such a statement gives a young child. However, if we don't grow beyond the external for our self-esteem, this perspective can be damaging to us.

This was precisely what I was hearing. The person before me was an attorney. Among his list of setbacks, which made life painful for him, was the reality he could not get into the "big" law firm. His self-esteem was still tied to externals. He wanted to be part of the big firm so others would know he was special by association.

Somewhere along the line, he had not learned the lesson that I had learned from a pediatrician whom I had grown to respect immensely through my CSS ministry. The physician was small physically and said he discovered early that to survive in life, he needed to be part of a profession in which he could play a big part in the lives of people, whether the people were big or small. This was a motivator for him in his studies and in hard times.

I esteemed the physician's gentle way with children and his generosity of time and service. As I thought about him, I pondered how I, as a counselor, could translate some of this physician's perspective on life to the half-empty attorney before me.

Summit (From Page 1)

sure that human dignity is protected.

The Vatican said the human being must not be made the subject of biological or chemical experiments and that all interventions on the genetic structure or heritage of the person that are not therapeutic constitute "a violation of the right to bodily integrity."

— War is an increasingly serious cause of environmental damage.

— States have an obligation to ensure an equitable transfer of appropriate technology to developing nations.

— The goods of the earth are for the benefit of all, and all peoples have a right to fundamental access to those goods.

— Spiritual as well as material well-being must be taken into account in development, because "spiritual values give meaning to material progress."

K of C

Please pray for the following deceased priests during the month of June:
Reverend Francis J. Gallagher, 1931
Reverend Philip B. Edelen, 1944
Reverend Nicholas Liston, 1955
Reverend Edward L. Gross, 1963
Reverend Hugh Kennedy, 1968
Reverend Edward Meyer OSB, 1914
Reverend Felix Hintemeyer OSB, 1924
Reverend Gabriel Stupasky OSB, 1974
Reverend Sebastian Doris OSB, 1990

Diocesan News Briefs

DARE Grads

CHARLOTTE—St. Patrick School graduated its first class in Drug Abuse Resistance Education on May 21. All 6th grade students participated in the 17-week program taught by Officer Rosemary Moser of the Charlotte Police Department.

Visions In Faith

ROCK HILL, S.C. — Elizabeth Johnson, theology professor at Fordham University, is the speaker for the 1992 "Visions In Faith" theology series at The Oratory June 14 - June 17. Her topic is "Consider Jesus: The Pioneer and Perfector of Our Faith."

The series is designed for theology renewal for laity, religious and clergy. It begins Sunday, June 14 from 7 p.m.-9 p.m. and continues Monday through Wednesday in two sessions from 4 p.m.-5:30 p.m. and 7 p.m.-9 p.m.

Cost is $80. Room and board at the Oratory is $105 for five nights with a $25 deposit.

For more information, call Sarah Morgan at The Oratory, (803) 327-2097.

Widowed, Separated and Divorced Retreat

HICKORY — Catholic Social Services is offering an annual retreat for widowed, separated and divorced Catholics at the Catholic Conference Center July 10-12. Deadline for registration is June 21.

For more information and scholarship information, call Suzanne Bach in Charlotte at (704) 376-4135 or CSS in Asheville at (704) 255-0146.

Summer Day Camp

CHARLOTTE — Camp Gabe is accepting registrations for summer day camp at St. Vincent de Paul Church for the weeks of July 13 - 17, July 20 - 24 and July 27 -31.

The camp is from 10 a.m.-3 p.m. for ages 5-9. For toddlers, ages 2-4, it is from 9:30 a.m. to noon.

Cost for the older children is $60 a week or $150 for three weeks. Cost for the toddlers is $30 a week. For more information, call (704) 846-6558.

Upcoming Diocesan Events

June 7 Neophyte Mass
St. Eugene, Asheville 4 pm
Sr. Anita Sheerin, RSM
(704) 254-5193

June 7 CCHS Foundation Meeting
CCHS, 7:30 pm
Mary Boyd (704) 552-6185

June 12-14 Charismatic Retreat/Spanish
Living Waters, Maggie Valley
Fri, 7 pm - Sun. 3 pm
Rafael Torres Mora (704) 553-2628

June 13 Diocesan Pastoral Council
Catholic Conference Center
10:00 am - 3:00 pm
Sr. Jean Linder, OSF (704) 331-1712

June 13-14 Summer Arts & Crafts Bazaar
Pete's Machine & Tool Shop
Hwy. 70, Black Mountain
10:00 am - 4:00 pm on June 13
12 noon - 4:00 pm on June 14

June 16 Catholic Social Services Diocesan Board Meeting
Catholic Conference Center, 6 pm
Sr. Francis Sheridan, MSBT
(704) 331-1720

The Calix Society

CHARLOTTE — The Calix Society, a support group for members of Alcoholics Anonymous and other 12-step programs interested in deepening their recovery by exploring Catholic traditions, is meeting June 14 for a family picnic at Freedom Park (shelter #3) from 3 p.m.-7 p.m.

Bring food to share. For more information, call Brian at (704) 527-5076 or Doug at (704) 342-0615.

Christian Leadership

BELMONT— The Office of Youth Ministry is sponsoring the Christian Leadership Institute for youth group leaders at Belmont Abbey College June 14 -18. The program gives participants an opportunity to grow in faith and personal responsibility for peer leadership.

For more information, call the Office of Youth Ministry at (704) 331-1723.

Unemployment Support Group

WINSTON-SALEM—Professionals In Transition, a support group for unemployed professionals, meets Thurdays from 7 p.m.-9 p.m. at the Red Cross Center on Coliseum Drive. For more information, call Damien Birkel at (919) 924-0818.

Bible Study

CHARLOTTE — An Old Testament Bible Seminar will be presented by Susan Brady at St. John Neumann Church June 22 - June 25.

Sessions will be at 9:15 a.m. and 7 p.m. Babysitting will be available. Cost is $20.

For more information, call Sharon at St. Gabriel at (704) 366-2738 or Cindy at St. John Neumann at (704) 535-4197. The seminar is co-sponsored by St. Gabriel and St. John Neumann.

Devotion Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College is June 6. The rosary is at 9:30 a.m., confession is at 10:45 a.m. and Mass is at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Hispanic Outreach

ASHEVILLE—The Hispanic Outreach Ministry is looking for volunteers to help interpret, drive, translate and visit homes and hospitals. For more information, call Martin Luna at (704) 255-0146.

Covenant Anniversary

ASHEVILLE — Lutheran-Catholic Covenant anniversary observances are June 6 at St. Eugene Church in Asheville and June 20 at St. Peter Church in Greenville.

Cost is $7.50 for advance registration, $10 at the door, and includes lunch.

Advance registration for the Greenville meeting should be sent to St. Peter Catholic Church, 2700 E. Fourth St., Greenville, N.C. 27858.

Adult Faith Growth

CHARLOTTE — Father George Kloster, pastor of St. Michael Church in Gastonia, will speak about stages of faith at St. Peter Church Tuesday, June 9 at 7:30 p.m.

Father Kloster studied at Gregorian University in Italy and Harvard Divinity School He has been actively involved in peace and justice work in Charlotte and is chair of the North Carolina Poverty Project.

Volunteers Needed

GREENSBORO — St. Pius Tenth is looking for volunteers to help visit and take Holy Communion to hospitalized and homebound parishioners. For more information, call the parish at (919) 272-4681.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

SDS, HV

Stressed, Anxious, Depressed?

GREENSBORO — Individu marital and family counseling is av able through the Catholic Social S vice office at the Francisan Center. F are based on a sliding scale accordin income. Therapy is offered by exp enced menal health professionals. more information, call Darryl Gen (704) 274-5577.

Pig Roast

GASTONIA — St. Gregory Co cil 6700 of the Knights of Columbu hosting a pig roast Sat., June 20 at Michael. Northern and Southern st barbecue will be served from 5 p.m p.m., followed by a country and west dance in the gym and "Las Vegas Nig in the all-purpose room. Cost is $1 person, or $25 for a family of four.

For reservations, call St. Michae (704) 867-6212.

Abortion Protests

CHARLOTTE—The Respect L Office is sponsoring a Rosary for Lif an abortion center Saturday, June 6 a 9 a.m. Mass at St. Vincent de P Msgr. William Pharr will lead a pro sion from the church to the abor center.

Also, the Colwick Tower abor center in Charlotte will be picketed ery Wednesday morning beginnin 8:30 a.m. Signs will be provided. more information, call Diane Hoefli (704) 541-3760.

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefer black and white, also are welco Please submit news releases and ph at least 10 days before date of publi tion.*

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World and National Briefs

roposal Would Allow Designating axes For Peace, Not War

WASHINGTON (CNS) — A 20-ar-old proposal to permit taxpayers to signate whether their money is spent r military purposes has been revived the U.S. House. In a hearing on the ace Tax Fund Bill May 21, Auxiliary shop Thomas J. Gumbleton of De-it said the philosophy of refusing to y taxes for military use can be sup-rted by Catholic social teaching and rmitted constitutionally as a religious edom. He joined representatives of ven other religious denominations in stimony before the Select Revenue easures Subcommittee of the House ays and Means Committee. Bishop umbleton addressed the hearing in his pacity as founder and a past president Pax Christi U.S.A., the Catholic peace ovement.

suit Advises Catholic Hospitals Offer Genetic Counseling

NEW YORK (CNS) — Jesuit Fa-r Robert C. Baumiller, an authority genetic counseling, told administra-s of Catholic hospitals that they should fer genetic testing, despite the diffi-lties it could bring. "The possibilities mischief are tremendous,"he said. ut we'd better be involved in it, rather an just turning away." Father umiller said a key difficulty for Catho-s was that many couples opt for abor-n of a fetus found genetically defec-e. But whether they do or not, he said, y need the ministry a Catholic hospi-can give if it offers testing and has ll-trained personnel in its pastoral care department.

Speakers On Both Sides Of Abortion Warn Of Lost Voters Over Issue

SALT LAKE CITY (CNS) — The warning that the issue of abortion will lose voters for the Republican Party was the one area of common ground for opposing panelists at a platform committee hearing. But while supporters of abortion rights predicted an exodus from the party if the GOP continues to oppose their positions, abortion foes said changing the plank would alienate many Republican voters. Abortion demonstrators from both ends of the spectrum outnumbered party guests, panelists, committee members and media at the Republican Platform Hearing in Salt Lake City May 26.

Court Rules Biblical Reference At Sentencing Was Inappropriate

WASHINGTON (CNS) — Prosecutors may be banned from referring to the Bible when trying to have jurors impose a death sentence, the Supreme Court has ruled. Without comment, the Supreme Court May 26 let stand a Pennsylvania order granting a new sentencing trial for a convicted murderer on the grounds that the prosecutor improperly cited a biblical reference to execution. Karl Chambers was sentenced to death after a trial that concluded with the prosecutor's final statement to the jury: "Karl Chambers has taken a life. As the Bible says, 'And the murderer shall be put to death.' Thank you."

DISCOVER the faith

28. What is the Role of the Family in God's Kingdom?

The family is the basic Christian community to which we belong. It is the Church's precious, all important "Little Church."

In the family, spouses support each other in Christian living. Their love for each other witnesses to Christ's love for His people (Timothy 5:25).

Children first experience love and goodness in the family. They learn there how to express love, reject evil, resolve conflicts and extend forgiveness. Christian parents have a unique awesome ministry. They are God-models for their children.

Parents and all family members are the first teachers of the Faith. By word and witness the family community passes on the attitudes, values and practices which form and support the faith life of the members. A healthy family life is essential for human and spiritual development.

In a special way the family is called to be a community of prayer in which each member grows spiritually and is strengthened in the religious life.

The Christian family unit also has a responsibility toward others. By concern for the well-being of the less fortunate, extending hospitality and making sacrifice for others, the family witnesses to and develops essential Christian values.

Living, preserving, supporting and enriching family life is a unique mission of the people of God.

29. When Does a House Become a Catholic Home?

When it has become for the family the center of a small Christian community. Members relate to each other lovingly in the Lord, with caring, patience, support, forgiveness. By word and example parents minister to the physical and spiritual needs and maturing of the children. Children respect, obey and assist the parents.

The Lord is a member of the community. He is recognized in each member. Crucifixes, statues, paintings and other objects of religious art and devotion create an atmosphere in which the members sense the Lord's presence. The members of the family turn to the Lord in prayer on rising and retiring, when together at meals and on other occasions. The Bible and other religious literature are in bookshelves and on reading tables.

Mafia Hit Should Toughen Crime-fighting, Pope Says

CAPUA, Italy (CNS) — The assassination of an anti-Mafia prosecutor should stiffen Italy's commitment to fight organized crime, said Pope John Paul II. The murder was an act of "ruthless violence" which has "sown consternation in all honest citizens," the pope said May 24 while visiting Capua. The previous day, Giovanni Falcone, responsible for the conviction of more than 300 Mafia members, died when his car was blown up as he was driving to his home in Palermo, Sicily. Also killed were his wife and three bodyguards traveling in the same car.

Confiscated Papal Papers Returned To Ukrainian Church

LVIV, Ukraine (CNS) — The Ukrainian national security office returned to the Ukrainian Catholic Church three papal documents confiscated in 1945 by the forerunner of the Soviet KGB security agency. The original documents bearing the seal of Pope Pius XII and dated Nov. 25, 1939, announced the appointment of then-Father Josyf Slipyj as coadjutor archbishop of Lviv. Cardinal Myroslav Lubachivsky, who succeeded Cardinal Slipyj as head of the Eastern-rite Ukrainian Catholic Church in 1984, said May 21 the return of the documents is part of the healing of the Church and its people after more than 45 years of oppression.

Salvadoran Bishop Hails Rebel Switch From Bullets To Ballots

SAN SALVADOR (CNS) — The decision by the former rebel Farabundo Marti National Liberation Front to become a political party is a positive step in the Salvadoran peace process, Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said May 24. "Opting for political struggle indicates rejection of the armed fight. We (the Church) interpret this as proof that the war has been left behind," the bishop said. Despite tensions in the peace process brought to a head by the shooting of an FMLN bodyguard, some 5,000 people turned out to support the FMLN's formal introduction into the political process May 23. White and red flags were waved overhead as Shafick Handal, one of the five top guerrilla leaders, in an passionate speech told the crowd the conversation to political party "is a product of 60 years of work."

Vatican Official Says Patriarch Wants Dialogue To Move Forward

VATICAN CITY (CNS) — The spiritual leader of the Orthodox Church wants to move dialogue with the Catholic Church forward, said a Vatican official who met Orthodox Patriarch Bartholomeos in May. Cardinal Achille Silvestrini, prefect of the Congregation for Eastern-rite Churches, talked with the patriarch, other Orthodox officials, Catholic leaders and government officials during a visit to Turkey. Earlier in the year, some Orthodox churchmen had called for the suspension of dialogue with the Catholics because of accusations that Catholics were trying to convert Orthodox believers in Eastern Europe and because of tensions between Orthodox and Eastern-rite Catholics in former communist countries.

Abortion Said Main Birth Control In Colombia

BOGOTA, Colombia (CNS) — Abortion, illegal in Colombia, has become the leading method of birth control in the country, with more than 250,000 abortions performed on teenagers every year, a government minister said. Health Minister Camilo Gonzalez Posso told a national conference of teenagers in Bogota May 27 that more than 250,000 abortions were carried out in Colombia each year on women below 19 years of age as a result of unwanted pregnancies. "This means that abortion has turned into the leading method of contraception in our country," Gonzalez Posso said, according to a Health Ministry statement.

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Church To Assist Riot-Scarred L.A.

LOS ANGELES (CNS) — The Campaign for Human Development and the Archdiocese of Los Angeles have joined forces in an effort to spur economic development in riot-scarred areas of Los Angeles.

CHD, the U.S. bishops' domestic anti-poverty program, committed $200,000 immediately for the project, with the possibility of giving $375,000 more in the next four years. The archdiocese committed $100,000 immediately, and pledged another $200,000 in the future.

Matched by the archdiocese, $100,000 of the CHD money comes in the form of a revolving loan fund to make small-business loans. The other $100,000 in CHD funds is for planning, organizing and developing a technical assistance program for helping low-income people develop businesses. The project could run for up to five years, with the other $375,000 available over that period. Los Angeles' $200,000 pledge is for program operation over the next several years.

The plan was announced June 1 in Los Angeles by Cardinal Roger M. Mahony of Los Angeles and Jesuit Father Joseph R. Hacala, CHD executive director.

"Now, more than ever, it is evident that a key ingredient to building our city anew is the creation of jobs," Cardinal Mahony said in a statement. "We are all aware that small businesses are where most jobs are created."

Cardinal Mahony said, "This economic development project is our commitment to work with community groups in enabling their constituencies to become economically self-sufficient."

CHD deputy director Tim Collins told *Catholic News Service* in Washington that Los Angeles people will provide the technical assistance for business start-ups. Collins added the CHD money will be in the pipeline "as soon as the archdiocese is ready."

The CHD money comes from its economic development fund, started in the mid-1980s used to help start small minority businesses. The revolving loan feature of the fund enables CHD to make additional loans to worthy projects once payments are made by the original recipients.

One of the recent recipients of CHD economic development fund money is Lake Interfaith Families Together in Gary, Ind., which buys old houses from the federal government and rehabilitates them for sale to low- and moderate-income families.

CHD spokeswoman Mary Lou Schropp said the Los Angeles plan was in the works "almost immediately after the city kind of exploded." Schropp said Los Angeles had a plan in place to direct development funds to Hispanic neighborhoods, but when the rioting hit, "expanded to include the South Central area," heart of the violence.

CHD is best known for its annual collection which aids anti-poverty projects. More than $200 million has been distributed to 3,000 organizations since CHD's founding in 1970.

More than $2.5 million of that has been awarded to Los Angeles-area groups, including the South Central Organizing Committee, United Neighborhoods Organization, Valley Organized in Community Efforts and East Valleys Organization. Los Angeles-based groups have asked for more than $100,000 in CHD grants for the coming year.

Plan New Chapel At National Shrine

WASHINGTON (CNS) — Co
struction has started on a new chapel
the Basilica of the National Shrine of t
Immaculate Conception honoring t
faith of Austrian-Americans and t
contributions of all Central Europe
immigrants.

The Chapel of Our Lady of Mariaz
will be dedicated in September. Bish
Eugene Kapellari of Carinthia, Austr
has donated a statue of Our Lady
Mariazell to the chapel. It will be p
sented at the dedication by an Austri
delegation.

A shrine to Our Lady of Mariazell
Austria was established at t
Benedictine monastery there in 115
The statue has served as a symbol
peace, freedom and coexistence in
area often divided by ethnic, religio
and political strife.

According to a statement by Au
trian ambassador to the United Stat
Friedrich Hoess, Our Lady of Mariaz
has been known as the mother to t
Austrian, Hungarian and Slavic peopl
Msgr. Michael J. Bransfield, b
silica rector, said in a statement, "It
highly appropriate that a chapel be de
cated in the Basilica of the Natior
Shrine to recognize the rich cultural a
spiritual heritage of Central Europea
and their contribution to the faith of t

Letters (From Page 6)

offering made to God in the Eucharistic celebration and for all the missions of the world."

This generous contribution, including your people's sacrifices "for all the missions" on World Mission Sunday and throughout the year, is an immense blessing for the young dioceses announcing the Gospel among the millions who have not heard it.

We thank you personally for encouraging the universal missionary spirit that prompts this offering and for your fraternal cooperation with Bishop William McCormack, national director of the Propagation of the Faith.

Sincerely in Christ,
Cardinal Josef Tomko

Rights of parishes

To the Editor:

In her May 22 column, Sister Jeanne Margaret McNalley said, "Parishes have rights and obligations and can own property." That latter phrase — "can own property" — surprised me because I"ve alwways understood that the parish owns nothing and the bishop owns all. Perhaps you could ask her to explain what kind of property and under what conditions a parish may claim ownership. I'd also like to know — as would others, I'm sure —what the rights of a parish are. All my life, I've only been made aware of our obligations.

Thanks a lot.

Sincerely,
Katherine E. Kruckel
Salisbury

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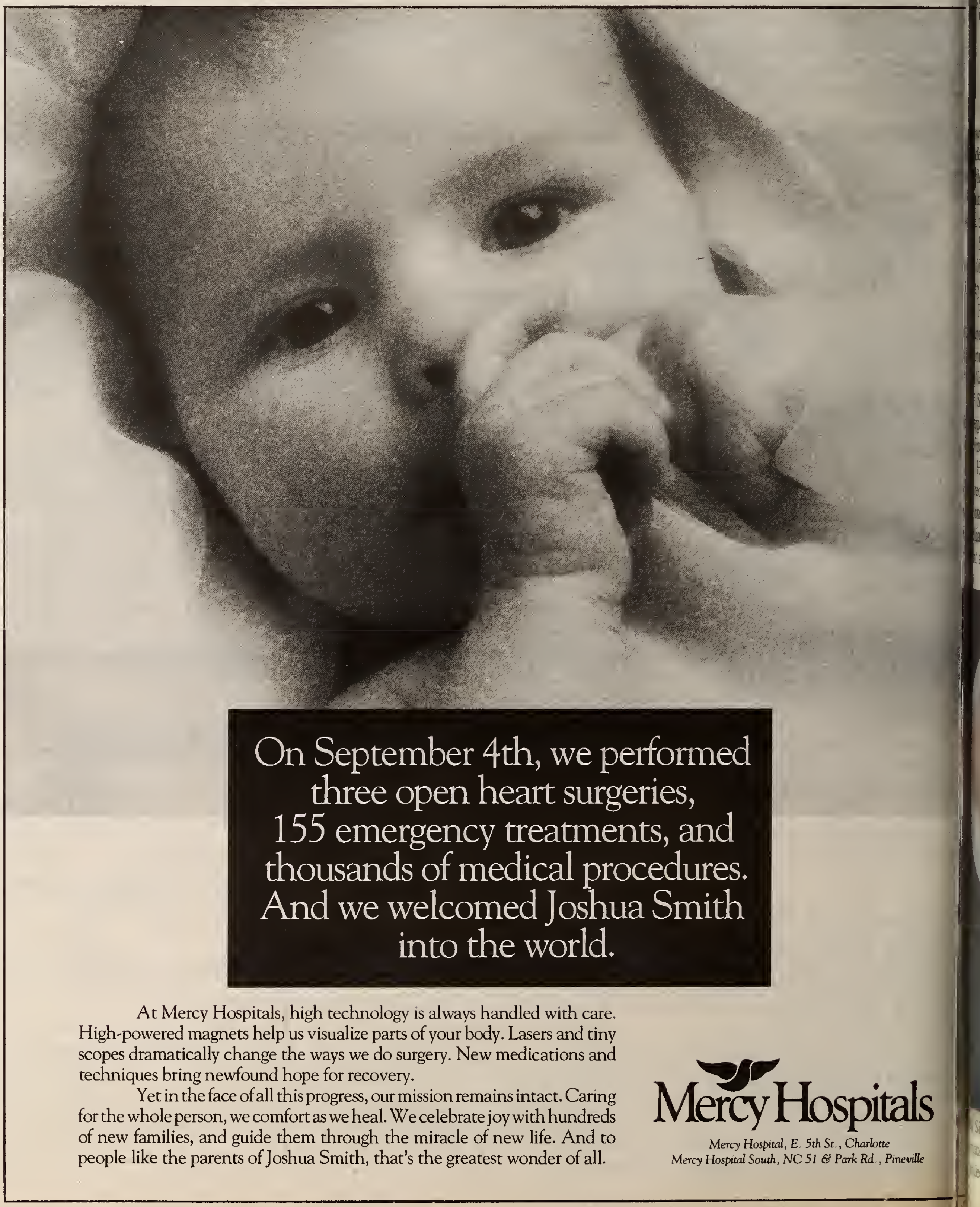

On September 4th, we performed three open heart surgeries, 155 emergency treatments, and thousands of medical procedures. And we welcomed Joshua Smith into the world.

At Mercy Hospitals, high technology is always handled with care. High-powered magnets help us visualize parts of your body. Lasers and tiny scopes dramatically change the ways we do surgery. New medications and techniques bring newfound hope for recovery.

Yet in the face of all this progress, our mission remains intact. Caring for the whole person, we comfort as we heal. We celebrate joy with hundreds of new families, and guide them through the miracle of new life. And to people like the parents of Joshua Smith, that's the greatest wonder of all.

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CATHOLIC
NEWS & HERALD
erving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 1 Number 39 • June 19, 1992

sters of Mercy Jubilrians renew their vows during a June 6 celebration at Belmont. They are (l- Sisters Mary Margaret Wharton, Jane Marie Davis, Mary Kathleen McNamara, Mary Eugenia artman,Marianne Angert, Mary John Madden and Mary Theophane Field

Photo by JOANN KEANE

Renewal Of Vows Marks Jubilees For 7 Sisters Of Mercy At Belmont

By JOANN KEANE
Associate Editor

BELMONT—Celebrating milestones, ven Sisters of Mercy marked diamond, lden, and silver anniversaries on June 6. bilarians gathered in reflection and celration with more than 500 family, friends d their Sisters in community.

Sixty-year observances were celebrated Sister Mary Theophane Field and Sister ary John Madden.

Fifty-year jubilarians were Sister arianne Angert, Sister Mary Eugenia artman and Sister Mary Kathleen cNamara.

Sister Jane Marie Davis and Sister argaret Mary Wharton celebrated 25 years Sisters of Mercy.

Homilist Father Thomas Clements rected on the spiritual journey of the seven interspersing personal reflections. Each biliarian provided him with their own irit as they reflected on their journeys of faith, culminating the many years in service to the Sisters of Mercy.

Anonymous reflections permeated the chapel as the sisters' thoughts were vocalized. One by one, images of their response to God's call were reflected.

"I can't talk about my vocation without bringing in the gift of faith, as it is not clear to me which gift came first," said one jubiliarian.

Mother Catherine McCauley (foundress of the Sisters of Mercy) wanted each of her sisters to be a lamp; akindle with the fire of divine love shining and giving light to all.

"In all of my years in religious life, I have tried to cultivate some degree of union with God, and place my confidence in Him like Catherine did," wrote one jubilarian. "It is this confidence that gives me courage ... Every day I touch the ring I wear and remind myself of the motto written inside. 'In you, alone.'"

Founded in Ireland in 1831 by Catherine McAuley, the Sisters of Mercy — now the Sisters of Mercy of the Americas — vow to serve through education, health care and other ministries that further social, political, economic and spiritual well-being. Through direct service and influence, they seek to relieve misery, to address its causes and to support all people who struggle for full dignity.

rcy Sister Mary Theophane Field sings in lamation during the liturgical celebration of jubilee and those of six other sisters.

Photo by JOANN KEANE

Rosary Crusade Founder Dies At 83

WASHINGTON (CNS)—Holy Cross Father Patrick Peyton, the Irish-born priest who got Hollywood stars to promote the rosary on radio and television, died June 3 in San Pedro, Calif., a suburb of Los Angeles. He was 83.

Father Peyton died at a Little Sisters of the Poor retirement center, where he had lived in recent years. He has been in ill health in recent months, a continuation of a years long cardiac ailment.

Father Peyton, a tall, ruddy looking man from Ireland's rugged County Mayo, was known as the rosary priest for his efforts to spread devotion to Mary.

300 Turn Out To Help Day Care Center Celebrate 10th Anniversary

By CAROL HAZARD
Associate Editor

VALE — Hugs were plentiful at the 10th anniversary of the Maryvale Day Care School run by the Maryvale nuns in a farming community 50 miles northwest of Charlotte.

If this were a high school reunion, a hundred or so people would be a good turnout. But this celebration was for a day care, for children ages 6 and younger who were taught their ABCs in a loving, Christian environment.

Kids of all ages and their families — about 300 in all — showed up on this pleasant afternoon on June 7 for a potluck picnic, country music, games and prizes.

The event was marked by balloons and parked pickup trucks along June Bug Road. The air was sweet. In the distance, a white cross shone above a barn door, giving a visible sign of the 25 acres of land worked by the Maryvale sisters.

Sheep, goats and cattle roamed distant fields. Somewhere near the barn and the motherhouse was a garden with lettuce, green beans, cabbage, broccoli, peas, radishes, tomatos, squash. But the hoes and plows were still this day. All the activity was in the yard of the blue and white school house.

Sister Mary Francis, the administrator, knew all the kids by name, even the older ones who had metamorphosed into teenagers.

In a paperbound yearbook with photographs of all the 404 children who had at a tender age come to Maryvale, she scribbled the following autograph:

To My Dear Bobby,
Always be close to God as you are now.
I love you, Sister Mary Francis

The message varied depending upon whose yearbook she was signing, she said. "They're all different."

No matter how busy Sister Mary Francis was hosting the event, she always had time to give a child a hug, a smile and a word of encouragement. The children, particularly the younger ones, couldn't get enough of her or the other four sisters.

There are five Maryvale sisters in the world and they are all here on this peaceful countryside in North Carolina. Three are active in the school.

"They have done wonders for my daughter," said Debra Bolick. Stephanie Bolick, a painfully shy 5-year-old, had only been around adults before she came to school. Since being at Maryvale, she's come out of her shell, said her mother.

In the morning, the children pray "for grandmother who's sick or the dog that died or whatever," said Sister Mary Francis. The main goal is to "teach God's values of sharing and loving one another." However, there is a curriculum that includes reading, writing and arithmetic.

By the time the children graduate, and they literally "graduate" with a ceremony complete with caps and gowns, most know their ABCs. Some stay at Maryvale for kindergarten.

Rosanne Krawiec said her son, Timothy, is way above his grade level in grammar school because of the strong foundation he received at Maryvale.

"The sisters teach the kids and love them so much," said parent Paula Garrick. "They are firm but loving."

Teresa Self recalled how her daughter, Megan, age 4, insisted upon calling the school when she stayed home for a week with the chicken pox.

"Megan tells everyone she has one brother and three sisters," said Self. Megan's three sisters are Sisters Mary Francis, Mary Clare and Mary Michael.

"They show her a lot of love and it feels like they are part of our family," said Self. "I thank God every day for our 'sisters'."

Reba Ledbetter said she would drive out of her way if necessary so her children could go to school here. "It's the best place in Lincoln County to send kids to nursery school."

Folks weren't so sure about that, how

See **Maryvale**, Page 16

Sister Mary Francis hugs former Maryvale Day Care students Hannah Rudisill (l) and Drew Ledbetter during the school's tenth anniversary celebration.

Photo by CAROL HAZARD

St. Michael's School To Celebrate 50th Anniversary

ST. MICHAEL'S SCHOOL

The original St. Michael's School on South York Street in Gastonia during the 1943-44 school year. The five-room house was big enough for the 22 students enrolled at that time.

The heritage of St. Michael's School continues with many former students sending th children to the school. Pictured are some of the alumni with their children now attend St. Michael's School. Among the alumni are three who teach at the school.

By LINDA PELLERIN

GASTONIA — It began with a few motivated parents who were searching for an alternative in the education of their children.

Founded on a shoestring, St. Michael's School opened 50 years ago in a five-room cottage on South York Street in Gastonia. The school was staffed by Sisters of Mercy from the Sacred Heart Motherhouse in Belmont. The principal was Mother Margaret Mary Wheeler. Enrollment that first September in 1942 was 22 students. The school had six grades.

Through the years, St. Michael's School has grown and prospered. No longer staffed by the Sisters of Mercy, the faculty consists of lay teachers. The school was moved into a new stone structure on St. Michael's Lane in Gastonia in 1952. By then, the school had added seventh and eighth grades and later the same year, a kindergarten.

In 1944, Benedictine Father Gregory Eichenlaub became pastor of St. Michael Church as well as a driving force behind the school. Father Eichenlaub named the school "the ought school," referring to what every graduate ought to be and do.

Enrollment swelled to 250 students in 1966. In later years, it dropped substantially but the trend has reversed and St. Michael's School is once again thriving with every classromm filled to capacity. The recent success has been attributed in part to the dedication and innovative programs of Principal Joe Puceta and the teaching staff.

The 50th anniversary will be celebrated with a reunion June 27-28, beginning at noon Saturday with a picnic lunch at the St. Michael parish center. People are asked to bring enough food to feed their families. Drinks and paper products will be provided.

Alumni and other guests will be invited to the gym for an evening of food, dancing and conversation beginning at 7:30 p.m. Entertainment will be provided by Pat's DJ Services. Cost is $12 per person.

On Sunday, all alumni, teachers, friends and families are invited to attend 9 a.m. Mass at St. Michael Church. A continental breakfast will be served afterward.

The Alumni Association had two events in 1991 to commemorate the anniversary. The first was an alumni picnic last September. Approximately 125 alumni, their famiies, teachers and former teachers gathered at the parish center for lunch and reminiscing. Special guests were some of the Sisters of Mercy who taught at St. Michael. As they walked the school halls down memory lane, some tears were shed.

The second event was a tribute to Father Eichenlaub last December. At morning Mass, Benedictine Fath Kieran Neilson, former assistant pas of St. Michael, told delightful stor about his long-time friend and asso ate. Following Mass, the Knights Columbus hosted breakfast.

Tentative plans to mark the upco ing celebration include burying a ti capsule to be opened sometime in t future and a contest for a new stude designed school logo.

Liz Elkin and Sharon Smith ha spearheaded the 50th anniversary c ebration. Elkin's father was student St. Michael when the school was form She and her brothers and sisters tended and her children are there no "There's a sense of heritage that can't taken away," said Elkin.

Elkin is still searching for l alumni. Although many still live in t area, it's difficult to get people to ate an elementary school celebration, s said. "We're welcoming anyone w attended the school whether it was one year or eight, and anyone who m have worked at the school in any cap ity. We are also welcoming parents a anyone who may have helped keep t school going all these years."

For more information, call Liz Ell at (704) 867-1195 or Sharon Smith (704) 865-2239.

Linda Pellerin is a parishioner St. Michael.

Diocesan High Schools Grant Diplomas To 190 Graduates

By DANNY HOLMES

Staff Writer

One hundred and ninety Catholic high school seniors from the Diocese of Charlotte shook hands with Bishop John F. Donoghue or Dr. Michael F. Skube as they received their diplomas during graduation ceremonies June 4 and 6.

From Charlotte Catholic High School, 131 students received diplomas at the 37th annual commencement at Ovens Auditorium. Officiating at the ceremony were Bishop Donoghue; Skube, superintendent of schools in the Diocese of Charlotte; Mercy Sister Paulette Williams, principal, and Gerald S. Healy, assistant principal.

At Bishop McGuinness High School in Winston Salem, 59 students received diplomas from Skube. Bishop Donoghue did not attend the graduation ceremony but was the celebrant at the June 5 Baccalaurate Mass.

"We have experienced the love of God in many ways," Charlotte Catholic High Salutatorian Maria Ferry told her classmates at the June 4 ceremony. "He has been protection in times of trouble, guidance when we appeared to be lost, wisdom and truth during times of confusion, light when all appeared to be dark, and the key which opens the door to our future."

Sister Paulette acknowledged 28 Charlotte Catholic High School students who received 57 scholarships totaling $743,000.

Among the major scholarship awards were a Four-Year Naval Reserve Officers Training Corps Scholarship to the college of his choice and appointment to the United States Naval Academy given to William Bushman; a full tuition scholarship, books and fees to play volleyball at Appalachian State University to Kathy Granack; a full tuition scholarship to play football at East Tennessee State University to Michael Hosemann; the Teaching Fellows Award for full tuition and fees scholarship to East Carolina University to Colleen Carosella; and a full tuition scholarship, books and fees to play tennis at the University of Mississippi to Meredeth Quinn.

A check for $1,100 was presented to Sister Paulette by Senior Class President Michael Dipilato. The money will be used for a computer station in the library.

Valedictorian Denise Johnson closed the ceremony by talking to her classmates about her interpretation of success. "Fame and fortune doesn't necessarily mean success," she said. "In my opinion, success is happiness." Johnson urged her classmates to decide for themselves what success is and to "always know and believe in your own personal definition of success."

At Bishop McGuinness, 10 students received 18 academic and athletic college scholarships totaling more than $140,000.

Major scholarship recipients were Salutatorian Anne Ferguson, who received the Syracuse University Chancellor Scholarship for $20,000; Michael Rossitch, who received the Carnegie Mellon Scholarship for $20,000; Brian Helma, who received the Lineburger Scholarship for $42,276; and Everett Ward, who received a soccer scholarship to Coker College for $4,000.

After Bart Lopina received a gold medal for being class valedictorian, the ceremony ended with a presentation of the class gift by the senior class; a trophy case and a shade tree for the outside lunch area.

Danny Holmes is a junior majoring in journalism at UNC-Chapel Hill. He is a summer intern for The Catholic News & Herald.

Knights Collect Rosaries For Former Soviet Republics

CHARLOTTE — More than 1,600 rosaries from the Charlotte area are headed to Russia, Ukraine and other countries that once made up the Soviet Union.

The rosaries, donated by Catholics in a drive sponsored by the Knights of Columbus, are part of a nationwide Rosaries for Russia campaign.

The late Holy Cross Father Patrick Payton, of Albany, N.Y., set a goal of 1 million rosaries to be collected in 1992.

The collection in the Charlotte area was directed by Knights of Columbus Council 7343 at St. John Neumann Church.

"I thought it was a worthwhile effort for us to be involved in," said Walter Swol, a Council 7343 member w proposed the collection as a K of project and directed it. "The respor was excellent."

Swol contacted Knights at Vincent DePaul, St. Gabriel, St. M thew and Our Lady of the Assumpti parishes for help.

"Some of the rosaries had a spec meaning to the donors," Swol said. "S others were hand-made by groups people."

Swol said Cecile Dodson and Ste Horai of St. John Neumann organize group that made dozens of rosaries.

The rosaries from Charlotte w sent before his death earlier this mo to Father Peyton in Albany. From the they will be sent to countries that h spun off from the breakup of the Sov Union last year. In many of those co tries, government regulations proh ited Catholics from saying the rosa Those restrictions have been lifted n and Catholics are asking for help fr other nations.

ary McGinnis and Steve Uzzell of St. Luke Parish in Mint Hill complete a self-awareness orksheet at the Bereavement Ministry training program June 11 at St. Matthew.
Photo by DANNY HOLMES

30 Complete Training Course To Minister To Bereaved

By DANNY HOLMES
Staff Writer

CHARLOTTE — A group of about) trainees from Charlotte and Mint Hill rishes met to share stories and tears at . Matthew Parish June 11. The occaon was the final meeting of the Beavement Ministry training program.

Led by psychologist Micki Lukse d Mercy Sister Therese Galligan, the ining session doubled as a support oup for people who have lost loved es.

Most have experienced grief, and w feel a calling to help others deal th the death of a loved one, Sister erese said. Some are further along in bereavement process than others, e said.

The meeting, in a friendly and lov- atmosphere, concluded a four-seson training program, which began on ay 7.

"I came with mixed feelings and w feel very glad it was here for us," id group member Marilyn Adrian. Parishes need these types of support groups, she said.

The closeness was apparent. Even before the meeting began, people chatted among themselves. After the opening prayer, music and meditation, they shared even more stories, talking mostly about ways they had practiced their ministry since the last meeting.

One person told the group about being there for a friend whose husband had died. Another expressed her anger toward the suicide of her daughter's friend. Two more grieved about the senseless deaths of UNC-Charlotte students killed by a drunk driver.

Lukse listened, supported and comforted the storytellers. She offered her own stories of how she had witnessed loss in the past weeks. She also talked about some of the most difficult times of coping with death.

Anniversaries are usually the toughest times, she said. "Not only do people remember dates of a loved one's death, but so do friends and family members, and they can make it difficult as well."

Sister Therese spoke about people who seem to disappear and may not want help after a death. "We can not be all things to all people ... and that's O.K.," she reassured them.

Although the training ended with this meeting, the group will meet again. They will get together for update sessions every three months. "If we are in a situation where nobody asks 'How's it going?' then we won't last very long," Sister Therese said.

The meeting closed with a prayer intended for letting go and moving on with life. As the group gathered in a circle to hold hands, tears were shed and hugs were shared.

It seemed a fitting ending to a meeting that opened with the song, "I am A Servant" by Joni Eareckson. "When you are lonely, you're the only one to blame," the lyrics say.

Danny Holmes, a junior majoring in journalism at UNC-Chapel Hill, is a summer intern for The Catholic News & Herald.

Faith-Based Support Group Formed For Grieving Parents

By CAROL HAZARD
Associate Editor

CHARLOTTE — The pain in the parish hall was palpable. Fighting back tears, a young woman fidgeted nervously in her chair. Her husband clasped her hand. Still, the tears came.

These were people who had gathered for the first time to share their stories about losing a child. Some, like the young couple, were newly grieving parents. Others had old wounds. All were scarred. No matter what their age or circumstance, the natural order had defied them. Their children had died before them.

They grieved not only for their lost children but also for what could have been, for young lives struck down years, even decades before their prime.

The children had died of natural causes, disease, genetic defects, murder, accidents and suicide. It was all there at St. John Neumann Saturday, June 6.

Where was the Catholic Church in their despair?

Sorting through fractured pieces of their lives, this group of about 30 looked at ways of reaching out to others who would be in similar circumstances. They discussed what worked for them and what didn't, and how their pastors, friends and parishioners had helped them cope.

They talked mostly about forming a faith-based support group. Some had found solace in support groups such as Kindermourn and Compassionate Friends. Yet, many were there that day because they were looking for answers from God.

Martha Ausmann shares her story about piecing her life together after the loss of a child. Photo by CAROL HAZARD

Why, for example, did God miraculously spare the life of an adult woman who lay on her death bed but did not save the life of 4-year-old Billy, the son of Martha Ausman?

"Was my faith not strong enough after all?" said Ausman, the speaker for the meeting. "Had I not been good enough? Did we not say enough prayers?"

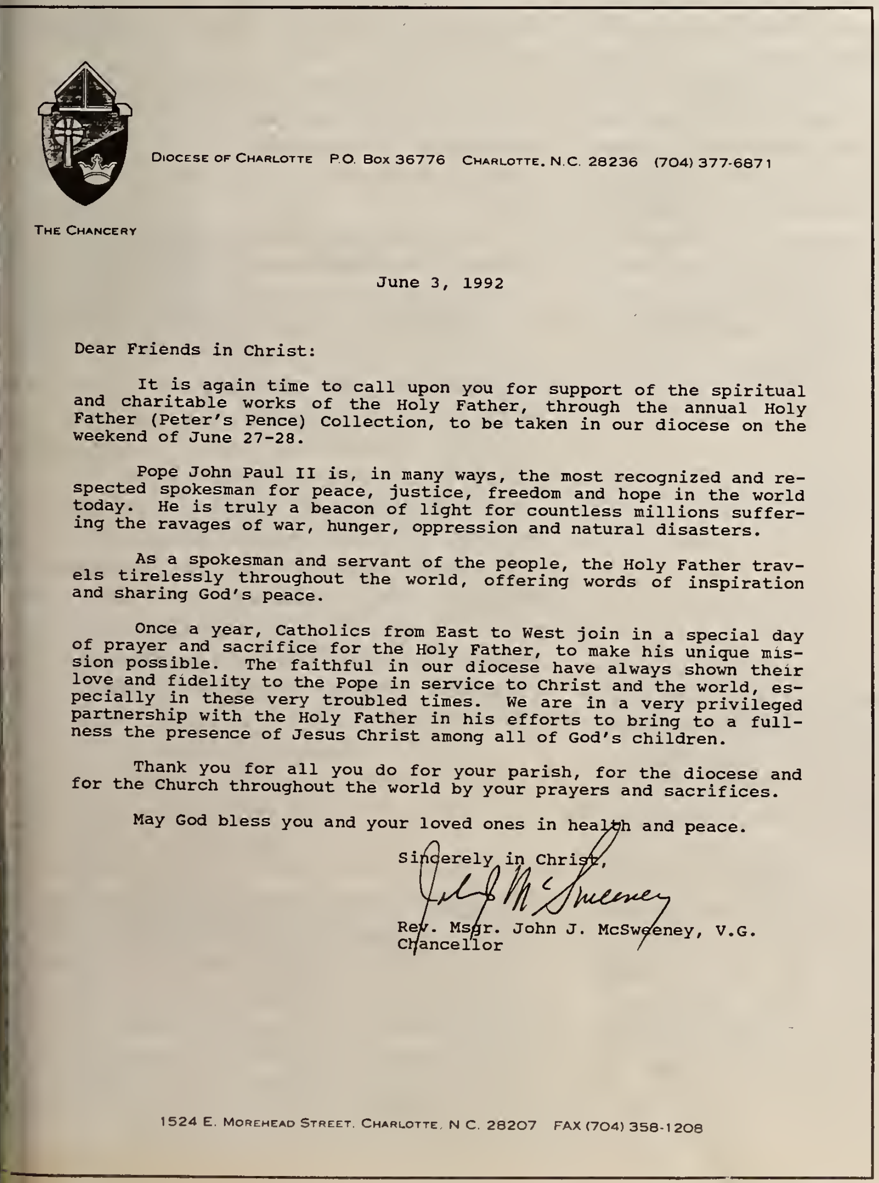
Thirteen years ago, Billy — Ausman's fourth son — was diagnosed with a rare bone marrow disease. Billy quickly changed from being a normal, seemingly healthy, blond-haired, blue-eyed happy little boy to a dying child.

"I don't think anyone could have been more prepared spiritually for their child's death than I was," recalled Ausman. A Catholic from birth, Ausman was educated at St. Patrick's Elementary, Charlotte Catholic High School and Sacred Heart College in Belmont.

Her abiding faith pulled her through the "shocking, unbelievable five months of Billy's illness and death," she said. Her life had become a surrealistic series of "hospitals, doctors, shattered dreams, endless prayers and bargaining with God." And miracles, she said.

There were times Billy should have died but didn't. There were times Ausman would beg her son to take medication to alleviate his pain. But Billy would refuse. "No, Mom," he would say. "Say a prayer. That works.'" Because of their faith in God's presence

See **Parents,** Page 16



DIOCESE OF CHARLOTTE P.O. Box 36776 CHARLOTTE, N.C. 28236 (704) 377-6871

THE CHANCERY

June 3, 1992

Dear Friends in Christ:

It is again time to call upon you for support of the spiritual and charitable works of the Holy Father, through the annual Holy Father (Peter's Pence) Collection, to be taken in our diocese on the weekend of June 27-28.

Pope John Paul II is, in many ways, the most recognized and respected spokesman for peace, justice, freedom and hope in the world today. He is truly a beacon of light for countless millions suffering the ravages of war, hunger, oppression and natural disasters.

As a spokesman and servant of the people, the Holy Father travels tirelessly throughout the world, offering words of inspiration and sharing God's peace.

Once a year, Catholics from East to West join in a special day of prayer and sacrifice for the Holy Father, to make his unique mission possible. The faithful in our diocese have always shown their love and fidelity to the Pope in service to Christ and the world, especially in these very troubled times. We are in a very privileged partnership with the Holy Father in his efforts to bring to a fullness the presence of Jesus Christ among all of God's children.

Thank you for all you do for your parish, for the diocese and for the Church throughout the world by your prayers and sacrifices.

May God bless you and your loved ones in health and peace.

Sincerely in Christ,

J J McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N C. 28207 FAX (704) 358-1208

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Racism

In a pastoral statement issued for Pentecost, Cardinal Roger M. Mahony of Los Angeles had some strong comments about racism — comments that needed to be made and which probably should be repeated again and again.

Cardinal Mahony said the nation's cities are "severely divided" by racial and ethnic barriers which are raised by "selfish economic motives."

The cardinal said Christians need to examine the obstacles to a just distribution of the nation's resources and opportunities. As he put it, "We can no longer as Americans or Christians ignore the anger and injustice which these deprivations continue to cause in the lives of so many."

He said persons with economic power have the responsibility to question whether corporate and public policies guarantee access of all racial and ethnic groups to "a fair use of capital."

Without such protection, he said, "economic discrimination increasingly becomes a disguise for racism, creating a seemongly unbreakable cycle of poverty and dependence from which minorities in particular are unable to break free."

The cardinal's comments stemmed specifically from the violence which erupted in his city following the verdict in the Rodney King case. But the comments apply to much of the nation — not just to the big cities.

The problem can be found in any size city and, to an extent, in rural and suburban areas.

We hope the cardinal's words will be taken to heart — particularly by those with the power to do something about the problem.

Peter's Pence

We want to call your attention to the annual Peter's Pence Collection for the Holy Father which will be taken up in the diocese the weekend of June 27-28. The money is desperately needed to carry out the worldwide mission of Pope John Paul II. Please be generous.

THE CATHOLIC
NEWS & HERALD

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The Pope Speaks

CABINDA, Angola (CNS) — Pope John Paul II traveled to a volatile northern enclave of Angola and pleaded for a peaceful resolution of the region's struggle for independence.

Local aspirations must be recognized, the pope said, but without forgetting the "interests of the whole country." He spoke at an airport Mass June 8 in Cabinda, an oil-rich territorial pocket on the Atlantic.

Citing Angola's recent devastation by civil war, he said it was all the more important to "resolve Cabinda's problems without violence, but with peace and dialogue." The pope's words received mild applause from a crowd of about 10,000. The sentiment in Cabinda is almost unanimously for independence, according to local church workers.

"Everyone here wants independence, not autonomy. We want a free Cabinda, free of corruption," said Brazilian Mercedian Sister Maria Luisa Lafuente, who has worked in Cabinda for 18 years.

Separated from the rest of Angola by a small strip of Zairean territory, Cabinda has long supplied about two-thirds of Angola's income through oil sales. With the end of the Angolan civil war last year, the territory is poised for an economic breakthrough.

Two separatist guerilla movements have continued to wage small-scale warfare near the Zairean border, with the latest shootings coming only two days before the pope's arrival, according to U.N. observers who attended the papal Mass. Security at the airport was unusually heavy.

"It was a little disappointing that he did not kiss the ground here," said Father Jean-Marie Tetika, a Zairean priest who traveled to Cabinda for the Mass. The po normally kisses the ground upon his arrival in a n country. Father Tetika said there were thousands Cabinda refugees in his diocese, waiting for indep dence to go home.

"Without independence, there will be no peac he said.

Cabinda's heavily Catholic population was repo edly divided about the papal visit. While some lieved the pope's coming would legitimize Ango control, others thought the pope might say someth in favor of self-determination, Father Tetika said.

The pope's sermon, however, avoided direct m tion of independence. While praising Cabindans their "enterprising spirit," he reminded them that th rich resources were, after all, a result of "divine ge osity."

When the pope arrived at the Mass site, riot pol quickly moved in to stop hundreds of people who ra to occupy an empty area behind the altar. La Vatican security agents took down a plywood a backing so the crowd could see the pope, and a gr cheer arose. Pope John Paul was greeted by a tra tional ceremony in which natives in costumes mad leaves danced in welcome.

Later, the pope flew to M'Banza Congo in Congo River basin, where the first Catholic missior ies in Angola arrived 500 years ago.

There, at a prayer service in front of the ruins 16th-century cathedral, he asked the international co munity to keep up support in resettling Angol estimated 1.2 million refugees and displaced.

"Angola, like other countries in southern Afri needs your help to avoid dying of hunger, and in or to follow the road of development,'' he said. He s returning refugees were also counting on north Angolans to help them find their families and reloc in their traditional lands.

Letters To The Editor

Father's Day

To the Editor:

One hundred percent of all unborn babies have fathers. The pro-life movement is not just for women.

This Father's Day, let fathers trust our Heavenly Father with faith, couraged and grace to provide for the precious unborn baby, that is entrusted to them and support the mother-to-be in crisis. Take one step, one moment at a time, letting the rose unfold naturally.

"...never lose heart." 2 Cronithians 4:1. "...so don't be all upset, always concerned about what you will eat and drink ... Your Father knows that you need these things. Instead be concerned with His kingdom and He will provide you with these things." Luke 12:29-32.

For more information or to help, call (704) 322-4272.

Sincerely in Christ,
Jean M. Hirsch
Granite Falls

More coverage needed

To the Editor:

It is true! A picture speaks a thousand words. However, often the "language" needs clarification. Such appears to be the case with the pictures relative to the African American Liturgical Celebration — "Harambee" — which took place on Sunday, May 24, 1992 at Our Lady of Consolation Church. The photography was wonderful and deeply appreciated. It was disappointing, however, not to see an accompanying story which could/would have reflected the cultural nuances, both overt and covert, which prompted this celebration. What happened that day and what takes place on an ongoing basois is truly an evangelization pursuit—one which could be heightened by a written account to be extended to the entire Diocese of Charlotte.

Sister Marie Drew
Charlotte

Lesbian/Gay rally

To the Editor:

On June 12-14, there was a N.C. Lesbian and Rally with a march in downtown Asheville on Sa day, June 13th.

These heterophobics who have a phobia (an i tional, excessive fear) against the normal man-wo relationship, are demanding that the Asheville Council pass an ordinance in favor of "sexual pre ence".

If their demands are met, the next step is to get ordinance passed in all surrounding towns and ci

Concerned citizens are therefore urged to prote the Asheville City Council, P.O. Box 7148, Ashev N.C. 28802, and to attend the Family March, Saturday, June 20th, at the City/County Plaza Asheville, at 11:00 a.m. We need to take a strong st against this ordinance and only if enough people out can we hope to accomplish this.

Also contact your senators and representativ Washington D.C. concerning legislation S. 574, sp sored by Senators Ted Kennedy, Cranston, Ke Moynihan, Inouye, Pell, Chafee, Simon and Ak which is to amend the 1964 Civil Rights Act which prohibit discrimination of sexual orientation. It bill passes, our whole country will be forced to ac the homosexual lifestyle!

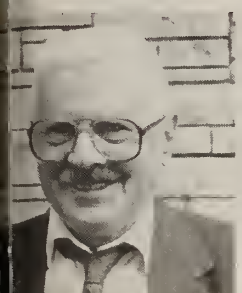
Diana Ronald
Canton

Letters Policy: *We welcome letters on cur issues. Letters must be signed originals of 250 w or less and must include the address and day telephone number of the writer. Letters are subje editing for brevity, style and taste and must not con personal attacks on any person. Opinions expresse letters or in guest columns do not necessarily re the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

About as I expected, we have received a fair number of letters regarding the osed changes in the English text of the Mass. All of the letters so far have cerned the proposed new wording of the Nicene Creed and the Our Father — cially the Our Father. There apparently is little concern about changes in the introduction to the memorial acclamatioon following the consecration.



There has been some favorable response to the proposed changes but most of it has been critical. We'll be publishing a sampling of those letters in the July 3 issue of *The Catholic News & Herald.* (As I trust all of our readers remember, we are now on our summer schedule of bi-weekly publication.)

The July 3 issue also will include a story on the recent changes in the Diocese of Raleigh. The major change is in the office of chancellor. For the first time in the history of iocese, a layman will serve as chancellor. A moderator of the curia — with the of vicar general in curia — has been appointed to handle those functions of the e which only a priest can perform.

There also has been a change in the operation of the *NC Catholic*. After 18 ths as acting editor, Guy Munger finally has been given the job. I've had ings with Guy off and on over the years dating back to his days with the nsboro Daily News in the 1950s and I know he'll do a good job as editor. Now, ey have to do is hire an assistant editor — at least I hope they're planning to do 's no fun to try putting out a newspaper by yourself. And, if you think I'm king with the voice of experience, I am.

took advantage of the change in publishing schedules to clean up my vacation e year ending June 30. I picked a great time. I haven't quite deveoped fins but haven't dried out. I guess it could have been worse. We could have planned to the beach or mountains instead of staying home. And, at least, my wife is y about some things. Since the weather kept us inside, I finally got around to of the chores I've been promising to take care of since we moved into our new ment back in March.

nd maybe the next vcation will be better. It can't rain all the time. Or can it?

y The Church Teaches Abortion Is Evil

By FATHER JOHN DIETZEN

. I understand that for a long time the Church distinguished between an ated (with a soul) fetus and an inanimated (without a soul) fetus. St. nas and other theologians held this view. Why did the Church change its ion so that a fetus is now considered animated at conception? (Pennsylva-

. It is important first of all, in examining Christian teaching and practice, to separate the question about time of animation from that of abortion.

One of the earliest Christian documents we possess, outside the New Testament, is the Didache, commonly called The Teaching of the Apostles. Written probably somewhere around the year 125, it contains an explicit condemnation of abortion and infanticide. That condemnation, in one form or another, continued throughout Christian tradition. Not a lot was known about the formation of humans before birth; hence most of the controversies about the time of "ensoulment."

But that a human being was developing somehow, and to kill it was wrong, was never disputed by any major theologian or Church official.

he question you ask arises solely and simply from the fact that until very rn times people had very little knowledge about how new life develops in a er's womb.

irst of all, they knew nothing of how sperm and ovum unite to form a human ll the living material of a new human (or other animal) life was believed to be male "seed." Females contributed only the "nest" and the material (blood) on the seed fed and grew.

imilarly, little was known about stages of growth, especially before quickening feeling of movement), which everyone throughout the ages understandably d as a crucial stage of fetal development.

repeat, however, that even with this minimal knowledge, deliberate killing of n human life at any stage was never considered, from any Christian point of a morally responsible act.

he change for the Church (and for the rest of the human race) came from the veries of biological, genetic and psychological sciences during the past two ries, especially in recent decades.

o speak only of genetics, it is now a certainty that the genetic code (genes, etc.) identifies each species and each individual for life is present already in the very ell. As the axiom goes, from the moment the first cell is formed (for example union of the sperm and ovum), until death occurs, the being "becomes what ady is."

rom the beginning, the cells are living and growing. And the life present is usly not that of a cat or a monkey. It is definitively identifiable as human life. o put it another way, the Church now has a clear scientific basis, not available vious centuries, for its teaching that taking the life of the unborn is evil and that babies, born or unborn, is no civilized solution to any problem.

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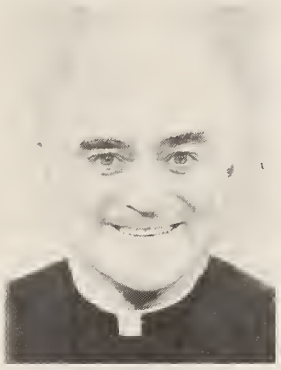
Light One Candle

By FATHER JOHN CATOIR

In view of the fact that your faith is such a precious gift, don't you think you should be concerned about sharing it a bit more?

Granted, you can't force your faith on anyone, but you can speak up once in a while and explain how much your faith means to you. Jesus loves you, He died for your sins. Don't be afraid to tell the good news of God's unchanging love.

For me, the life of faith breaks the chains of doubt and fear. With a little imagination faith enables you to cope with life's troubles and live a happier, more dynamic life.



Imagine yourself as an heir to a fortune. No matter what happens, you know your heavenly Father loves you; He has communicated His love to you over and over again. You do not have the slightest doubt about His ongoing support. You sense His support in all you do, and His promise of future gifts fills your soul with joy here and now.

Time and again, you feel the touch of His hand on your shoulder as though to reassure you. Whenever you become conscious of your weakness, you feel His love, and you receive immediate strength and power. His touch brings a smile to your face every time you advert to it. For the person of faith, the very name of God means joy. To know Him is to live in His gladness.

Ceaseless activity is not what God wants, He asks you to live with Him and for Him. Whenever you feel troubled, He wants you to draw close to Him and He will give you everything you need, as you need it. Calm down and trust the Lord. Remember the words of Jesus: "Fear is useless, trust me!"

The same healing process can take place when you have doubts of any kind. Immediately turn your thoughts to God's unchanging love. Speak to Him. Deliberately advert to His touch, and gradually all negative thoughts and feelings will begin to dissipate. When your soul returns to its normal state of peace and joy, then you can begin prayers of thanksgiving. At any time, day or night, even in the darkest moments, He is there to comfort and support you.

Shouldn't you share this wonderful gift of faith more than you do? You may appear to be foolish to some, but so did Jesus. He was vilified merely for calling the God of Israel, Father. (In Aramaic, the word "Abba" actually means "Poppa" or "Daddy".)

If you just said, "Jesus loves you, He died for you," your words might strike a chord in someone desperately in need of spiritual comfort. You are a wonderful instrument of God's healing grace, but the instrument has to be used.

Faith is a precious gift and we should share it. Let your own light shine, no matter what.

I believe every parish should have an evangelization committee which meets often to address the question: "How can we do a better job of sharing our faith?" Call it the "Love Committee", and pray to the Holy Spirit for guidance at every turn.

Father John Catoir is director of The Christophers.

Abba! Father! — The Torch In The Night

By SISTER CECILIA TONG

A wonderful thing happened to Mr. Ba. It changed his life entirely. People in the neighborhood noticed it.

One evening, dark shadows invaded the entire neighborhood, Mr. Ba's house was lit with bright and warm light. Everyone noticed Mrs. Ba's and her children's faces also lit up with this kind of mysterious and joyous light. The only visible sign was that Mr. Ba was not home. He was with his friends somewhere, they thought.

After some time, Mr. Ba dragged himself home. Opening the door of the living room he was so surprised because his wife and children were waiting for him in their best clothes. Everyone was very happy, waiting for him.

He then understood that it was Father's Day and he had forgotten. Each of his children had a huge gift box for him. Tan, his eldest son, gave him something like a shoe box. Then his favorite daughter gave him a box full of new chothes and a pair of tennis shoes. Even his youngest child brought him a gift. Yet how strange it was! All the gifts had sizes " XL" on them. He thought to himself, "What on earth is this? My wife often bought my clothes. She should have known better."

He turned to ask his daughter. With a smiling face she gave him a beautiful shirt so that he could try it on. What a strange thing! The shirt had an extra large size on it yet it fit him to perfection. He was still puzzling about this as everyone burst out laughing. Tan came to him and said, " Daddy, mother and all of us here want to say to you that in this house you are very important to us. Indeed extra important. You are more important to us than you are to your co-workers."

Now, Mr. Ba understood the message that his wife and children had wanted to send him by putting the XL sizes on his gifts. The message was that he has an important role to play as the father to his family.

He felt ashamed. Since the day he came to United States he did not care much about his wife and children. He left the education of his children entirely to his wife. Because of this attitude, he often was absent from home. He knew only how to work and then to find his own friends. He almost forgot the duty of a father and a husband. He knew that he did not fulfill his duties and thus he needed forgiveness from his wife and children because he had given up his role as the father of the family.

He knew only one thing and that was to earn money and to give it to his wife. He told himself that from now on he would not come home late anymore; he would come home to eat with his family as he did when he was in Vietnam.

This example, brought me many beautiful childhood memories of my father. The tender touches, extra care with innocent ways of treating a child made me

See **Tong,** Page 13

How Does Canon Law Affect Us?

'I Married Christ In His Church'

By FATHER CHRISTIAN CARR

Time was — not so awfully long ago — that at the ceremony of taking lifetime vows of obedience, chastity and poverty in a Catholic religious community, a young lady wore a lovely bridal gown, for she was about to become a spouse of Christ.

Is a girl ever so comely as one the day she is a bride? Ever so happy? So radiant? Why? Simply because she is at her best and most joyful in the moment of total surrender to her heart's beloved.

Wrote Victor Hugo in his fascinating *Les Miserables*: "The supreme happiness of life is the conviction that we are loved; loved for ourselves — say, rather, loved in spite of ourselves."

God loves to be loved. And so do we. Religious vows (for one called to them) can best be understood as a nuptial covenant with the Lord: "By my vows, I married Christ." Mystical, to be sure. Matrimony is a sacrament instituted by Christ; religious life isn't. But there are similarities.

All this is set forth aptly in legal/spiritual terms in the Church's 1983 Code of Canon Law: "Religious life, as a consecration of the whole person, manifests in the Church a wonderful marriage brought about by God as a sign of the world to come. Religious thus consummate a full gift of themselves as a sacrifice offered to God..." (can. 607)

This life of the publicly vowed counsels of obedience, chastity, poverty, is officially constituted and guided by the Church. The charism of any religious institute — its "spirit," tradition, specific character and apostolates — is "owned," so to speak, by the Church. She views that charism as an integral part of her mission of teaching, serving, sanctifying, ruling.

And so the Church respects the individuality, the "personality" and charism of each institute — no clones, please! Therefore, while her Code of Canon Law does contain basic laws applicable to all institutes ("universal law"), it nevertheless recognizes itself ("proper law"). The authority of Rome, of course, remains intact.

Canon law is thus a vital aid, indispensable, in carrying out the witness to the Christian message which the consecrated life provides, even in some unsuspected forms. (The 1983 code legislates for two ancient vocations: *hermits* and the exclusively feminine *Order of Virgins*, who live alone or in groups...there is a special Church ritual for their consecration.)

In a brief summary such as this, only the high spots can be mentioned. Worth noting are these matters (the relevant canons are indicated):

1. The establishment of religious houses. (Cans. 608-616)
2. How religious institutes are governed. (Cans. 617-640)
3. The admission of members and how they are trained for the life. (Cans. 641-661)
4. Obligations/rights of institutes and their members. (Cans. 662-672)
5. Apostolates of institutes. (Cans. 673-683)
6. Departure of members. (Cans. 684-704)

(The two preceding articles in this column treated other preliminary matters.)

The code also contains laws relating to forms of consecrated life that are somewhat different from the "religious life" in the strict understanding of that phrase. These other styles are called "Secular Institutes" (Cans. 710-730), and "Societies of Apostolic Life." (Cans. 731-746)

Trappist Father Christian Carr is the former abbot of the Trappist monastery of Mepkin Abbey at Moncks Corner, S.C., and a former editor of Homiletic Review. *He holds a civil law degree and a doctorate in canon law.*

Bishop Welcomes Neophytes Into Church At Mass In Asheville

ASHEVILLE — About 30 people who were recently received into the Catholic faith celebrated the Lord's Supper with Bishop John F. Donoghue at a special Mass in their honor June 7 at St. Eugene Church.

The occasion was the third and final Neophyte Mass celebrated by the bishop this spring for people initiated into the Church during the Easter Vigil. The first was May 10 at St. Patrick Cathedral in Charlotte, followed by a May 17 Mass at Our Lady of Grace in Greensboro.

The Asheville Mass drew neophytes, friends, families and sponsors from about 10 parishes in the area.

In all, more than 600 adults from throughout the diocese joined the Church this year, becoming members by going through the RCIA (Rite of Christian Initiation for Adults) and partaking in the sacraments of baptism, confirmation and communion.

As they make their faith journeys, these adults are discovering "the beauty and mystery of the Catholic faith as it unfolds in the Scripture and in their lives," said Father Frank O'Rourke, director of the Office of Worship.

Consider Deborah McDonald Riddle, a cardiology nurse at Memorial Mission Hospital in Asheville. She was one of 14 people who answered a newspaper ad placed by Father William Evans, pastor of St. Margaret in Maggie Valley. Nine of the 14 stuck with the program and joined the Church.

"Does the Catholic Church intrigue you?" the ad read. "Are you a Catholic who has drifted away from the Church for any reason and might want to return? Have you ever wanted to become Catholic and didn't know how?"

Riddle had been fascinated with the Church since she was a child and went to Mass with a friend. But her Protestant parents resisted the idea.

When she grew up, Riddle stopped going to church completely. Now, at age 40, she was given the opportunity to follow through on her childhood hunches. She started RCIA class the first week in September and received First Communion at the Easter Vigil.

"First Communion was such an emotional time, I felt like I had finally come home after all these years," says Riddle. "I did what I had always wanted to do. I had known for years it was what I should do."

About 200 people attended the Mass, followed by a reception prepared by the women of St. Eugene Parish.

Hospice For Persons With AIDS Celebrates First Anniversary

By JOANN KEANE
Associate Editor

BELMONT — Ken moved into the residential home for persons with AIDS a year ago. He had two to four weeks to live but hoped to see his 40th birthday on June 18.

A year later, he has celebrated his 41st birthday as well as the first anniversary of the House of Mercy. The home allows six residents in the advanced stages of AIDS to live with assisted care and to conclude their lives with dignity.

Ken has seen the outpouring of community support during the home's first operating year. He recalls the kindness and generosity of the people he has met. The volunteer hours and donations that have made it work are awe-inspiring..

"I've met people from clergy to the volunteers who scrub our bathrooms," says Ken. No matter what the request, Ken says he's never heard an out and out refusal.

Above all, he talks of the staff, kind and compassionate. Mercy Sister Mary Margaret Wright, president and CEO, turned the vision of a hospice steeped in unconditional love, caring and acceptance into reality. "We respond to the person who has the disease, not the disease who happens to be a person," she says.

Staff members have transformed a six-bed residential facility into a home. The antiseptic requirements of a hospice are subtle in contrast with the hominess and love that fill the house.

The love and compassion of the staff appears effortless. The needs of the residents are first. Many studies suggest a separation of emotions between staff and residents, maintaining a clinical distance. House of Mercy staffers refute that notion.

Staffers embody the House of Mercy. "The staff has made a commitment to the philosophy of the house, and the mission of the House of Mercy," says Sister Mary Margaret.

However, that theology forcesfacing the harsh reality of AIDS — imminent death. Every death is deeply grieved. They don't lose residents, they family members.

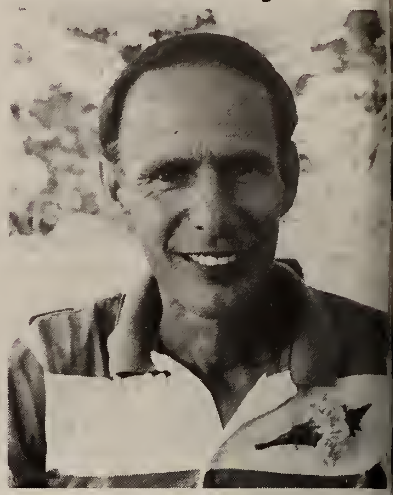
"I've never seen so much sup the amount of caring and love tha been demonstrated to each person has come and passed away," says

AIDS is a merciless hurricane, astating, leaving only memories i wake. In the eye of the hurricane i House of Mercy. Calm and tran attending to the residents' every n

"It's the damnedest virus I've seen," says Ken. "You can sit d have lunch, by four o'clock be si than a dog, and by eight, be ready out for dinner." AIDS causes cha that fast. "When it gets aggressi lets you know," says Ken. "But, t the virus, one day you're well, the day, total misery."

"No matter what is going on residents' concerns and needs are most on the staff's minds," says S Mary Margaret. "It is a sign of G intervention and grace that this staf the house. Their commitment am me."

"I think it's pretty remarkable I'm here to see the first year's end," Ken. "I'd like to be here for the year. Maybe I will. I want to be."



Ken, a resident of the House of Me recently celebrated the first anniversa the reiIdential facility and his 41st b day. Photo by JOANN KEA

the Saints by Luke

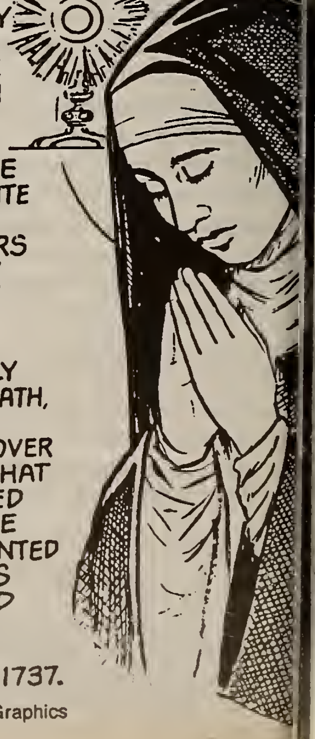
ST. JULIANA FALCONIERI

ST. JULIANA FALCONIERI WAS BORN IN 1270. HER FATHER DIED WHEN SHE WAS VERY YOUNG, SO SHE WAS RAISED BY HER MOTHER AND UNCLE ALEXIS. FROM HER EARLIEST YEARS SHE SHOWED SIGNS OF EXTRAORDINARY SANCTITY. HER DEVOTION TO THE SORROWS OF MARY DREW HER TO THE SERVANTS OF MARY AND WAS VESTED WITH THE SERVITE HABIT BY ST. PHILIP BENIZI, AT THE AGE OF 16; REJECTING HER FAMILY'S PLAN THAT SHE MARRY.

HER HOLINESS ATTRACTED MANY NOVICES AND WITH RELUCTANCE SHE FOUNDED THE "MANTELLATE," (SERVITE NUNS). SHE CONSIDERED HERSELF LEAST OF ALL AND GUIDED THE SISTERS WITH WISDOM AND LOVE. SHE DREW UP A RULE WHICH WAS APPROVED BY POPE MARTIN V.

EVENTUALLY, IN 1341, A DISEASE PREVENTED HER FROM RECEIVING HOLY COMMUNION. WHEN SHE WAS NEAR DEATH, JULIANA BEGGED TO GAZE UPON THE BLESSED SACRAMENT; IT WAS PLACED OVER HER HEART. THOSE PRESENT CLAIMED THAT AT THE MOMENT SHE DIED THE SACRED HOST DISAPPEARED. AFTER DEATH THE FORM OF THE HOST WAS FOUND IMPRINTED UPON HER BREAST IN THE SPOT IT WAS LAID, WITH THE FIGURE OF THE CRUCIFIED CHRIST.

ST. JULIANA, FOUNDRESS OF THE SERVITE NUNS, WAS CANONIZED IN 1737. HER FEAST IS JUNE 19.



© 1992 CNS Graphics

mic Whoopi Goldberg, a murder witness hiding out as a Carmelite nun, urges the choir sing hymns with "an attitude" in the movie "Sister Act." In this new movie, Whoopi witting teaches about contemplation, says Sister Mary Ann Walsh. (CNS photo from uchstone Pictures)

omic Unwittingly Demonstrates eachings Of Teresa Of Avila

y SISTER MARY ANN WALSH

WASHINGTON (CNS) — Teresa Avila and Whoopi Goldberg have mething in common. The 16th cen- y mystic belonged to the Carmelites, d the 20th century comedienne dons order's habit in the new movie "Sis- Act."

There's more. Both Teresa and oopi also teach about contempla- n, that prayer in which hearts are ved and led to God by a part of the rld — a tree, a flower, or, in this case, Motown sound.

Teresa teaches through her writ- s, Whoopi through her movie.

Contemplation means seeking d's presence in our own lives and the es of others. It's finding God in an nt, in the world, in the cosmos. Par- s who have paused to wonder at their eping child have found a contempla- moment, a glimpse of God on earth.

Teresa taught her nuns about this hest level of prayer. The Spanish stic said it could even lead individu- to such a loving knowledge of God t when they practiced it, some might mately reach a transforming union nystical marriage.

It's a serious Church concept in- ving both the senses and the intel- . History says some mystics were so ved that they were even elevated to v heights — literally — as they grew ser to the Creator.

In her new movie Whoopi is more down-to-earth in unwittingly teaching about prayer. As lounge singer Deloris Van Cartier, she's hiding in a convent as Sister Mary Clarence to evade would-be assailants. While there, she urges the nuns to sing hymns with "an attitude."

"You are singing to the Lord!" she exclaims.

Eventually the woman with a past draws these sisters into present-day sounds. The chorus brings a new "attitude" to other music, one of joyful contemplation. They sing out "My God" — their variation on the classic "My Guy" — and give Teresa of Avila's mystical marriage a whole new wedding song.

Make no mistake. "Sister Act" does not set out to promote prayer. Some real nuns might even resent its portrayal of sisters as dimwitted. (It's classified A-III — adults — by the U.S. Catholic Conference because of references to an extramarital affair and brief comic violence.)

Such legitimate concern aside, however, the rollicking comedy manages to teach about the contemplation Christians are called to pursue.

In a curious development for moviegoers, audiences have interrupted with applause when "Sister Act" plays. People of all backgrounds seem to see in the nuns' singing a certain unabashed affection for God, a cutting through to the essential of Christianity — a personal commitment to the Lord.

"Nothing you can say can take me away from My God," they sing, and their fervor equals that which other enamored women have conveyed through the modern love song. Audiences smile as they grasp the meaning of such feeling for God.

The nuns reflect their vowed bond with God, one so strong they can sing "My" God. They know the sense of affectionate possession reserved for those who love.

Contemplation involves profound awareness of God, one that's accompanied by delight and admiration for what's contemplated. It touches on the unexplainable — that reason we love someone over another. It's present as the nuns sing "I Will Follow Him."

"There isn't an ocean too deep, a mountain so high it can keep, keep me away," they chorus, and they mean it.

One senses viewers see beyond the incongruity of fully habited nuns of all ages singing Motown.

"Sister Act" also teaches about conversion, a goal of contemplation. Whoopi's character needs to go inward to find God in herself. Mother Superior, played by Maggie Smith, needs to go outside to see God in others. As they interact, Deloris becomes less selfish, Reverend Mother becomes less fearful and conversion is on both sides.

Whoopi's Deloris even has a message for the broader Church, though she directs it to the choir.

"You must listen to each other if you're going to be a group," she exhorts. Her nugget of truth holds meaning for everyone, from post-riot inner-city communities to synods in Rome.

Contemplation leads to finding God in unexpected places, even, apparently, at the local theater.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Cousin Bobby" (Cinevista)

Affirmative documentary profile of Episcopal Father Robert Castle, the white rector of a mostly black parish in Harlem, chronicling his decades of social activism in championing minority rights despite countless arrests since the 1960s. Director Jonathan Demme's portrait of his activist cousin is in part an easygoing home movie, but the pastor's undiminished idealism and involvement with his parishioners shines through his own laid-back commentary. Minimal street language. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"For Sasha" (MK2)

Tangled love story set on a kibbutz during Israel's 1967 Six Day War involves a young woman (Sophie Marceau), the teacher (Richard Berry) she has followed there from Paris and three lifelong friends (Fabien Orcier, Niels Dubost and Frederic Quiring) who come to visit her. Alexandre Arcady directs a sentimental story of imperiled love that is more notable for its stirring portrayal of commitment to the Israeli cause. Subtitles. Fleeting sexual encounter and nudity, a live-in relationship, battlefield violence and suicidal references. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Monster in a Box" (Fine Line)

Monologuist Spalding Gray relates how writer's block chained him to a monster — the huge, autobiographical manuscript which he toted around for years before completing. As directed by Nick Broomfield, writer Gray's darkly funny one-man show generally overcomes the limitations of its form to engage audiences with lively storytelling and sharp observations. Mild sexual innuendo and references to his mother's suicide. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Proof" (Fine Line)

Absorbing psychological drama about a blind, emotionally fragile photographer (Hugo Weaving), his new friend (Russell Crowe) who describes the content of his photos and a jealous housekeeper (Genevieve Picot) who is determined to wreck their friendship. Writer-director Jocelyn Moorhouse builds an eerily suspenseful story out of the strange dynamics motivating this odd triangle of troubled adults learning to relate to one another. Fleeting sexual encounter, flash of nudity and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

ST. THERESE

The fifth annual Carmelite Summer Seminar will be on the life, spirituality and canonization of St. Thérèse, the "Little Flower". The seminar will be held July 24-26 at the Newman Center UNC-Chapel Hill and will consist of five two-hour sessions from Friday evening to Sunday afternoon.

The seminar will be presented by Fr. Theodore Centala, OCD and Fr. Mattias Montgomery, OCD. Because this "little" saint has been so popular with children and young people, many have missed the deep spiritual insights in her doctrine. We hope this seminar will give everyone an adult appreciation of the great wisdom of one of the most famous and beloved saints of the Church.

Cost for the seminar is $30 which includes registration fee. Low cost housing is available for the weekend on the campus of UNC-CH.

To register or for more information, write or call:
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FAITH alive!

The seductive power of prejudice

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"No!" He shook his head emphatically. "You'll never be equal to me!"

His vehemence was neither angry nor belligerent. It was as if, in a spirit of care, he wanted me to believe that race was paramount. And he was at the top of the mountain.

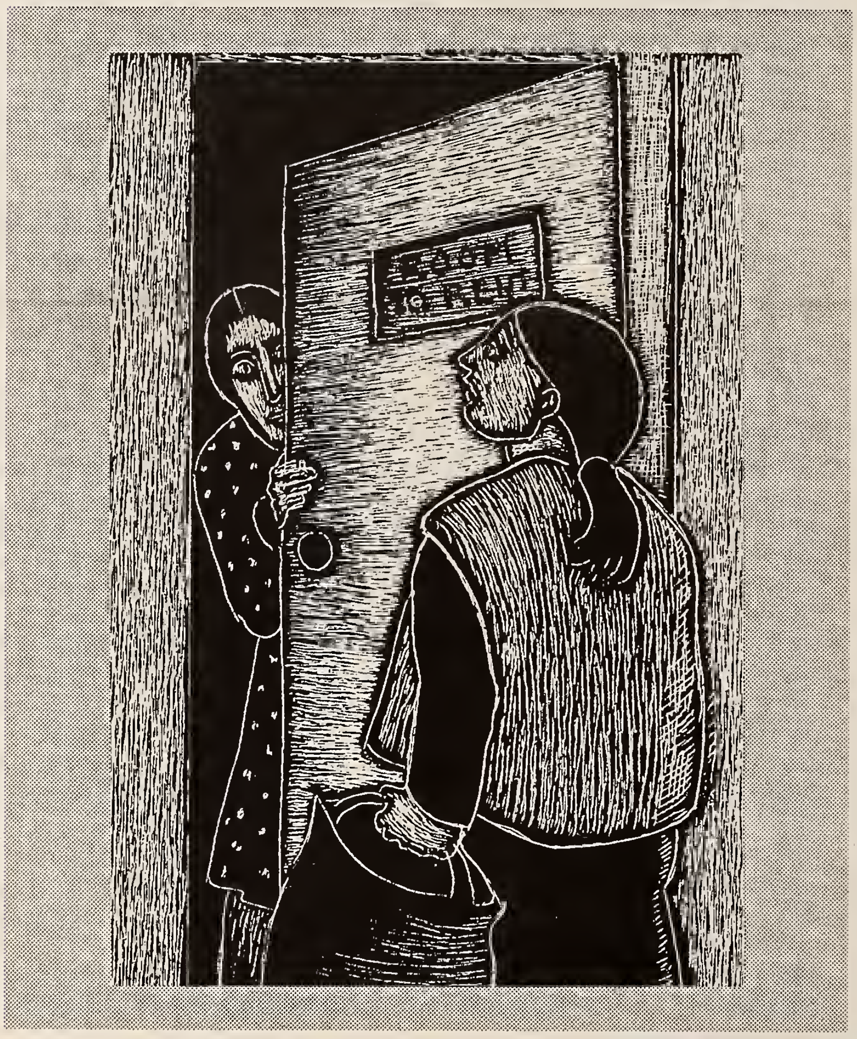
The year was 1970. The ship was the LaFrance, and I was sailing back to Africa by way of England.

There were four of us in the stateroom: two white Americans, one Yugoslavian and me, a black American.

The Yugoslavian was quite nice, but despite several years in Canada his English was not fluent. One of the other Americans was a tall young man who spent the whole trip "working" the female passengers. The defender of his own superiority was a Navy man who worked in a naval-base food pantry.

The sailor tried to engage me in conversation whenever he caught me in the stateroom. I bore with him with some bemused difficulty, always wanting to escape. My efforts to get away escalated with every conversation.

CNS Illustration by Beth Loring



On this particular day I thought I could get some rest after lunch. He came into the room and started: "You say you're going back to Africa? Is it really that hot there? Aren't you sort of scared?"

At the time, Martin Luther King Jr. had not been dead long; the pain and the euphoria of "the movement" swirled around and through my head; the feelings surrounding what I had been learning at Howard University in Washington were never far from my lips.

I wanted to flay him verbally. Instead I answered calmly.

"Yes, I am going back to Africa, and I have been much hotter in New York City and, no, I am not scared." But I was angry.

"Scared of what?" I demanded.

He didn't answer right away. I pretended to go back to my book.

"Prejudice confers power that one would not otherwise have. It does so by way of a state or condition that in and of itself lifts one above those who do not have it.... The message of unearned privilege is seductive. Only the Washer of Feet can help."

"Well, Africa ..." His voice trailed off into a protective shrug. He had felt it would be dangerous to say more, but he couldn't let it go.

"You know, there's a lot of blacks who work with me on my base," he said.

"Oh?"

"And we all get along fine."

"Oh," I grunted again. My message was being ignored. He had something to say and was going to say it.

"See, I'm in charge of the supplies and they have to work for me. But I treat them fine. Some are good friends."

I looked up, pretended momentary interest and went back to my book.

"Are you into all of this stuff that's going on?" His voice betrayed him. He was scared, but he was angrier than he was scared.

I knew his direction. "What stuff are you talking about?"

"You know, all of this African stuff."

"Yes, my major is African studie
and I am into it and I can hardly wait
get back," I responded.

"You know it's not going to do y
any good," he said.

"What do you mean?"

"Well, you're not white."

I gave him my full attention now.
some way I despised him for being wh
I considered so pitiable a target.

"You mean to tell me ... " (increduli
and contempt played out in notes pro
erly controlled) "that despite the fa
that I have achieved so much, I'm not
good as you? I'm a college teacher .
My academic pedigree was laid out alo
with other achievements, and he cast
aside with one word:

"Never."

It was only years later that I came
understand that his "never" was
much a form of self-protection as w
my contempt. I was prejudiced again
him in a sense: At some level I felt th
because I had so much schooling I w
better than he who lacked even a hi
school diploma. I guess he knew th
but had no other way of saying it.

Prejudice is such an easy way out.
gives power when no power is deserv
We take it in with our earliest nurt
ing. The culture teaches us from o
beginnings that some things, includi
persons, are in and of themselves b
ter than others.

Prejudice confers power that o
would not otherwise have. It does so
way of a state or condition that in a
of itself lifts one above those who do r
have it.

White over black; male over fema
Christian over non-Christian; rich o
poor; head-workers over hand-work
— and so on.

As long as people possess this or t
characteristic, there is little challen
to the excellence of their humanity.

Let's not stop with race. Let's ap
this to all the prejudices that bede
our world.

The message of unearned privil
is seductive. Only the Washer of F
can help.

Only the one who gave up all in or
to start with nothing can teach us h
not to be seduced.

*(Dr. Rowe, a Marist brother, i
research associate in the Departmen
Psychiatry at Johns Hopkins Schoo
Medicine in Baltimore and is on
faculty of the Graduate School of So
Work, University of Maryland at Ba
more.)*

FOOD FOR THOUGHT

I hate to be prejudged. As the editor, along with Faith Alive!, of a weekly documentary publication, I felt prejudged by the friendly soul who once said to me:

"Oh, your job is so wonderful. All you have to do is sit here all day and read interesting speeches."

Little did he know what I did all day. But he imagined he knew just what editors do: They read, and that's it!

On a scale of 1 to 10, his prejudgment of me ranks extremely low in importance. But it is illustrative:

Two parties meet; they could get to know each other better; but a third party — the prejudgment — stands in the way.

Quietly, that prejudgment suggests there is no need to get to know each other better: no need to listen to one another; no need to comprehend the other's struggles; no need to discover what gifts the other has to offer.

Under the banner of prejudice, the other person is a member of some category; you know all about him by "knowing" about his category.

The truth is, however, that playing by the rules of prejudice, you never will know that other person at all.

David Gibson, Editor, Faith Alive!

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ow Jesus dealt with prejudice

By Father John J. Castelot
Catholic News Service

It would be difficult to find a more vastating force in history than the rm of prejudice known as elitism. ople fancy themselves to be a privi ged group and conclude that all oth s are unworthy of consideration.

Even if certain people have good rea n to believe they are special in God's es, others are special too, in their own y.

Unbridled elitism leads to rejection d even persecution of others, simply cause they are different.

One fierce prejudice in Jesus' day ted Jews against Samaritans. The ts of this unhappily mutual aversion deep in history and had been aggra ted over the centuries by atrocities on th sides. Emotion had conquered rea n.

How to deal with it? Jesus' encoun with a Samaritan woman suggests answer. When he asked her for a ink of cool water, she just couldn't lieve it. "How can you, a Jew, ask me, amaritan and a woman, for a drink?"

There was a double prejudice here: Jew-Samaritan, male-female.

Jesus could have reacted to her hostility by snapping back. This would have solved nothing. Instead, he kept his cool, controlled his emotions and offered to give her a "water" far more precious than that which the well contained.

His acceptance of her as a person changed everything.

Little by little her suspicions were allayed, and soon she was addressing him as "Sir." This was just the beginning of a process of total reconciliation that won over her whole village.

When the disciples returned from their shopping trip, they "were amazed that he was talking with a woman" (John 4:27).

Another irrational prejudice!

Jesus fought this wretched attitude throughout his ministry. He scandalized people by embracing those whom elitism wrote off as irrevocably damned. "This man welcomes sinners and eats with them!" (Luke 15:2).

The "better people" had classified as sinners all those who did not measure up to their criteria of righteousness, and Jesus' all-embracing table fellowship infuriated them.

The effrontery of this Galilean, this peasant, this untrained layman! Jesus himself was the victim of elitist prejudice.

His first followers were slow to follow his example. They had their own prejudices, and overcoming them to the extent of welcoming gentiles into the community was a painful process. But eventually they did learn.

Within the communities there were other prejudices to overcome, like that of the affluent against the poor. The letter of James roundly denounces this conduct as unsuitable for Christians (James 2:113).

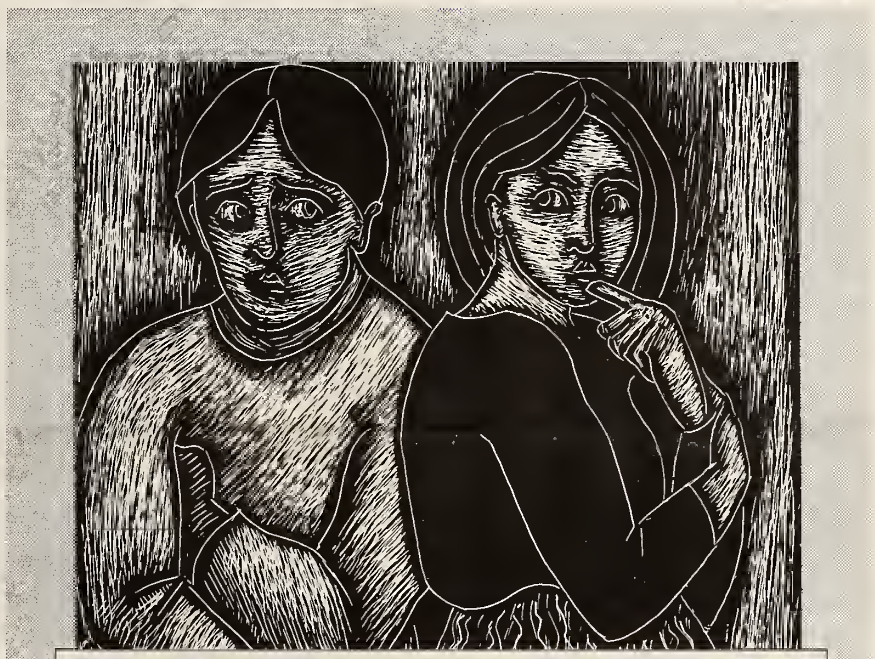
Paul enunciated the basic principle of unprejudiced Christian behavior when he wrote: "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus" (Galatians 3:28).

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

In his book *Enemies and How to Love Them*, Gerard A. Vanderhaar, professor of religion and peace studies at Christian Brothers College in Memphis, Tenn., discusses Christ's attitude toward those who could be perceived as enemies and who betray unchecked prejudices and hostility. Jesus, he says,"always respected the person" and he held on to truth "in tight situations." Vanderhaar also describes what he calls "enemy thinking": Stereotyping is one form of this. "We attribute to all people in a particular category the unpleasant characteristics that may exist in a few." Writes Vanderhaar: "Enemy thinking is an important factor in enemy making." (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1985. Paperback, $4.95.)

CNS illustration by Beth Lorina



"Prejudice is rooted in the fear that comes from meeting people who are different from us. Prejudice may be born of only one experience involving one member of a group. But its power to generalize is tremendous, and soon it spreads to all who belong to the same body of people."

Stuck in prejudice

y Father Eugene LaVerdiere, SSS
Catholic News Service

he Greek-speaking Jews had a prob n.

he widows of Hebrew-speaking vs were well-provided for in the daily tribution for the poor in Jerusalem's ly Christian community. But those o spoke Greek were neglected.

long have wondered if prejudice was olved in what could be the oldest case liscrimination in Christian history.

rom the story in Acts 6:1-7, there is way of telling, but the fact that we ht think of that possibility today is nificant.

ejudice comes in many forms. It can directed at anyone, and anyone can infected with it.

t is possible to study prejudice as a ial ill, and much light can come from t, but it will not necessarily cure the

It is just as important to reflect on prejudice as we ourselves have observed it or been its object.

Prejudice is rooted in fear that comes from meeting people who are different from us. Prejudice may be born of only one experience involving one member of a group. But its power to generalize is tremendous, and it soon spreads to all who belong to the same body of people.

I was in Jerusalem in the fall of 1988 doing some research at the French Biblical and Archeological School in East Jerusalem. One December evening I visited a number of American missionaries, doctors and nurses working among the poor Palestinian population of the Bethlehem area.

The person who was to drive me back to Jerusalem was not able to come to our gathering. We had Mass and a simple dinner.

The time came for me to return to Jerusalem. My ride was not there, and there seemed no way to return. It was 9 p.m.

Then one of the sisters volunteered to help. The plan was that she would come to the highway with me and we would hitchhike, but when someone stopped to take us on she would step back and the party would have to take me on alone. But she would stay around and explain.

And that is exactly what happened.

A younger Israeli couple stopped to pick us up. They were very nervous. But when sister explained the situation to them they relaxed, took me on and we sped off.

When I explained that I was going to the French Biblical and Archeological School outside the Damascus Gate in East Jerusalem, however, they nearly panicked.

"That is a dangerous place," they said.

I always thought it was a safe place. There were people there who could tell me if there was to be trouble that day. If there was a place to avoid, they knew it.

But the Israeli couple did not know my friends. From their point of view I was going into a dangerous place.

So the couple lost their nerve. No, they could not take me where I was going. It was dangerous there.

They left me off on the side of the highway between Bethlehem and Jerusalem, about a mile from the intersection. I would have to walk. They would take a new highway, skirting all Palestinian dwellings and neighborhoods, to West Jerusalem.

I felt sad. Really, these people, Israelis and Palestinians, could be friends, just as their parents, if they were born here, used to be.

For most of them, one bad experience had soured everything. And they had gotten stuck there.

And is it not the way it is with most of us?

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

AITH IN THE MARKETPLACE

Why do you think prejudices are so difficult to surmount?

"Because most prejudice is taught to us as young children. We grow up surunded by that prejudice. So it takes many more learned experiences as adults to vercome that early experience." — Ruth Ellis, Steubenville, Ohio

"Because people usually structure or interpret situations so that they will come out n top. It's basically due to insecurity." — Paul Lynch, Winchester, Mass.

"One reason prejudices are so difficult to surmount is that a prejudiced person's ormal ... thinking is blocked by the intensity of his feelings. He cannot analyze his rejudices, he can only personify them.... Defeated intellectually, prejudice lingers motionally." — Aubert Lemrise, Peru, Ill.

"A lot of prejudices are based on fear of the other person.... Fear puts up the nces which make it harder to make the contact that overcomes prejudice." — Dick eough, Syracuse, N.Y.

"To change a prejudice means a real change of something that is learned over a ng time. It means reversing something you have held as a tenet of your life." — ony Bezila, Rochester, N.Y.

"Prejudice is rooted in the past. A lot of times people don't consider the history ehind their prejudices.... For example, in our Oneida (Native American) community, e people even in our own area don't know about the development and maturity of ur community. Once people come and see us, it helps them go beyond the history d overcome their prejudices." — Art Skenandore, DePere, Wis.

An upcoming edition asks: You are in a second marriage in the church. What advice would you give a couple preparing for such a marriage? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Retired Editor Of Cincinnati Archdiocesan Newspaper Dies

CINCINNATI (CNS) — James M. Shea, who for 15 years was editor of the *Catholic Telegraph*, newspaper of the Archdiocese of Cincinnati, died June 9 after a prolonged bout with Parkinson's disease diagnosed more than 12 years earlier. He was 80. Shea's career at the *Catholic Telegraph* spanned five decades. He joined the paper in 1947 as a reporter. In 1951, he left for one year to become associate editor of the *Catholic Times* in Columbus, Ohio. He returned to the Telegraph in 1952 as associate editor and was named editor in 1965. He retired in 1980, but continued to write editorials and columns for the paper on a limited basis for nearly a decade afterward.

National Communication Award Goes To Magazine Founders

DAYTON, Ohio (CNS) — A couple who launched a religious quarterly review on a shoestring more than 40 years ago were named recipients of a national communication award from the University of Dayton. The Daniel J. Kane Religious Communications Award was presented June 18 to Joe and Sally Cunneen of West Nyack, N.Y., who founded *Cross Currents* magazine in December 1950 to provide the best in contemporary religious thought. The award is named for the former director of communications for the Archdiocese of Cincinnati and is awarded annually to people who have made significant contributions to religious communications in the United States.

Irish Bishop With U.S. Son Said To Be In Overseas Monastery

DUBLIN, Ireland (CNS) — Bishop Eamonn Casey, the former head of the Galway Diocese whose career was toppled by the revelation he had a son with a woman now living in Connecticut, is being cared for at a monastery overseas, an Irish priest-columnist said. Bishop Casey, 65, has been in hiding since news broke that he had a teenage son from the love affair in Ireland in the 1970s. The bishop's affair with Annie Murphy, now a 44-year-old receptionist in Ridgefield, Conn., received wide attention and shocked Irish Catholics.

Jesuit Whose Cure Led To Canonization 'Overwhelmed' At Event

VATICAN CITY (CNS) — A California Jesuit who concelebrated the canonization Mass for St. Claude La Colombiere said he was "overwhelmed'' by the event. It was the medically unexplainable cure of Jesuit Father John Houle's terminal lung disease that provided the miracle needed for the canonization of the 17th-century French Jesuit. Father Houle, who lives in Los Angeles, was one of 10 Jesuit concelebrants at the May 31 papal Mass for the canonization. In an interview broadcast June 7 by Vatican Radio, Father Houle said he remembers nothing of the day he and others believe he was cured through the intercession of then-Blessed Claude.

Priest Who Founded Substance Abuse Center Honored By Dr. Peale

NEW YORK (CNS) — A Catholic priest who founded one of the nation's most successful programs for the treatment of alcohol and drug abuse has been named to receive a 1992 Norman Vincent Peale Award for Positive Thinking. Sulpician Father Joseph C. Martin received the award from Dr. Peale June 11 in New York. Other 1992 honorees were Sir John Templeton, a mutual fund pioneer who created the Templeton Prize for Progress in Religion, and Tiffany Talley, a 22-year-old woman from San Angelo, Texas, who counsels terminally ill children. Father Martin, who has worked in alcohol education since 1970, founded the center known as Father Martin's Ashley in Havre de Grace, Md., in 1983.

New Catholic Eagle Scout Is 61 Years Old

JASPER, Ind. (CNS) — George Day received his Eagle Scout badge over the Memorial Day weekend. His mother would have been so proud. Day, 61, who is mentally impaired, has been a resident at Providence Home in Jasper since 1979. Calling himself someone who "likes to keep busy,'' he became a server and a reader at daily Mass there and tends the roses on the grounds. He also joined the Knights of Columbus and is now a Third Degree member. He joined Boy Scout Troop 188 at Providence, a home for the handicapped run by the Sons of Divine Providence, and over the years received every religious emblem the Catholic diocesan committee on scouting has to offer.

College Studies Part Of New College President Preparations

DAYTON, Ohio (CNS) — Brother Richard Gilman is not your typical college student. He enrolled in the University of Dayton's doctoral program in educational leadership last fall to prepare to become president of Holy Cross College, a two-year liberal arts Catholic college that sits across the street from the University of Notre Dame in South Bend, Ind. When the 48-year-old Cleveland native takes over the post Aug. 1, he will launch an $8 million capital campaign for the private college and work toward doubling the school's enrollment to 1,000 by the year 2000.

Lutherans, Catholics Celebrate Anniversary Of Covenant

By MATT DOYLE

ASHEVILLE — Lutherans and Roman Catholics from western North Carolina gathered June 6 at St. Eugene Church to mark the first anniversary of the covenant between the two churches.

The main speaker at the event was Bishop Michael C. D. McDaniel, former bishop of the North Carolina Synod, Evangelical Lutheran Church in America. He took his listeners on a journey covering 450 years of history from the age of Martin Luther to the present day.

Bishop McDaniel touched on the "mutual darkness of our journey" of not speaking to one another and what he saw as a new period of the Holy Spirit at work in the Church.

The changes that have taken place in relations between the Roman Catholic and Lutheran churches were compared to the recent changes in Europe. "We have seen the Berlin Wall disappear. The walls between us have begun to disappear."

The progress made to date does n
mean all the problems have been worke
out. Bishop McDaniel outlined fou
main areas that still needed to be worke
out between the churches: teaching au
thority, the make up of the Churc
Salvation, and Sanctification.

However, to emphasize how muc
work has been done, Bishop McDani
used *The Common Catechism,* a boo
published jointly by Catholic an
Lutheran scholars.

He showed the vast number of page
where the two churches agreed. The
he displayed how few cover the area
disagreement. The problem is "we ha
allowed those disagreements to harde
and crystalize," said Bishop McDanie

If progress toward unity is to co
tinue, Bishop McDaniel urged stud
Lutherans should know Roman Cath
lics and Roman Catholics should kno
Lutherans.

"Be patient," he said. "it has taken
long time. Things are changing."

"You can never tell what this God
going to do. He is unpredictable."

"We are common ambassadors f
Jesus Christ," he said.

In his greeting to the assembl
Bishop John F. Donoghue called t
covenant a "harbinger of things to come

Bishop Donoghue said Catholi
and Lutherans once thought they we
doing the right thing by maintaining
separateness. He said that was wron
"That is not what Jesus intended."

He said the matters which divide t
two churches are insignificant compar
to the mission ahead.

During a break in the meeting. T
Roman Catholic and Lutheran comm
nities at Cherokee came together to si
their own pact in the spirit of cooper
tion and understanding taken from t
statewide covenant.

Glenmary Father Thomas E. Fie
said the two groups had spent two o

See **Covenant,** Page

Scripture

Readings For The Week Of June 21 - June 27

Sunday: Genesis 14:18-20; 1 Corinthians 11:23-26; Luke 9:11-17.

Monday: 2 Kings 17:5-8, 13-15, 18; Matthew 7:1-5.

Tuesday: 2 Kings 19:9-11, 14-21, 31-35, 36; Matthew 7:6, 12-14.

Wednesday: Isaiah 49:1-6; Acts 13:22-26; Luke 1:57-66, 80.

Thursday: 2 Kings 24:8-17; Matthew 7:21-29.

Friday: Ezekiel 34:11-16; Romans 5:5-11; Luke 15:3-7.

Saturday: Lamentations 2:2, 10-14, 18-19; Matthew 8:5-17.

Readings For The Week Of June 28 - July 4

Sunday: 1 Kings 19:16, 19-21: Galatians 5:1, 13-18; Luke 9:51-62.

Monday: Acts 12:1-11; 2 Timothy 4:6-8, 17-18; Matthew 16:13-19.

Tuesday: Amos 3:1-8, 4:11-12; Matthew 8:23-27.

Wednesday: Amos 5:14-15, 21-24; Matthew 8:28-34.

Thursday: Amos 7:10-17; Matthew 9:1-8.

Friday: Ephesians 2:19-22: John 20:24-29.

Satursay: Amos 9:11-15; Matthew 9:14-17.

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Court To Rehear Abortion Case; Delay Means Thomas Can Join In

WASHINGTON (CNS) — A Supreme Court decision to rehear a case invoking a 121-year-old law to keep protesters away from abortion clinics means Justice Clarence Thomas now can participate. The court June 8 asked for Bray vs. Alexandria Women's Health Clinic to be reargued, probably in the term beginning in October. The case hinges on a claim that the Ku Klux Klan Act of 1871 prohibits abortion clinic blockades because they infringe on the interstate travel rights of women who live in other states and seek abortions at the Alexandria, Va., clinic. Thomas had not yet been confirmed to the court when Bray was argued in October and therefore was ineligible to participate in a ruling.

Academicians Urged To Pose Convincing Reasons Against Abortion

WASHINGTON (CNS) — Pro-life academicians were urged June 5 to come up with convincing reasons against abortion. "A flat 'because I said so,' or 'that's how I feel about it,' or 'that's what the Church teaches' will not do,'' Jesuit Father William Byron said."This issue calls for convincing reasons why. Reasoned moral arguments must be advanced to address these questions and establish the baseline for political debate in which a moral society can express its will on the protection of both life and rights within the womb,'' Father Byron said.

Archdiocese Defends Non-Violent Protests Against Abortion

MILWAUKEE (CNS) — Anticipating a six-week campaign of protests for and against abortion this summer, the Milwaukee Archdiocese said civil disobedience is as American as the Boston Tea Party, but protests involving violence or verbal abuse are unacceptable. "Nothing will be gained in furthering any cause when protesters give in to hatred and violence,'' said the archdiocese in a statement. It was mailed to all archdiocesan priests and published June 4 in the archdiocesan newspaper, the *Catholic Herald.*

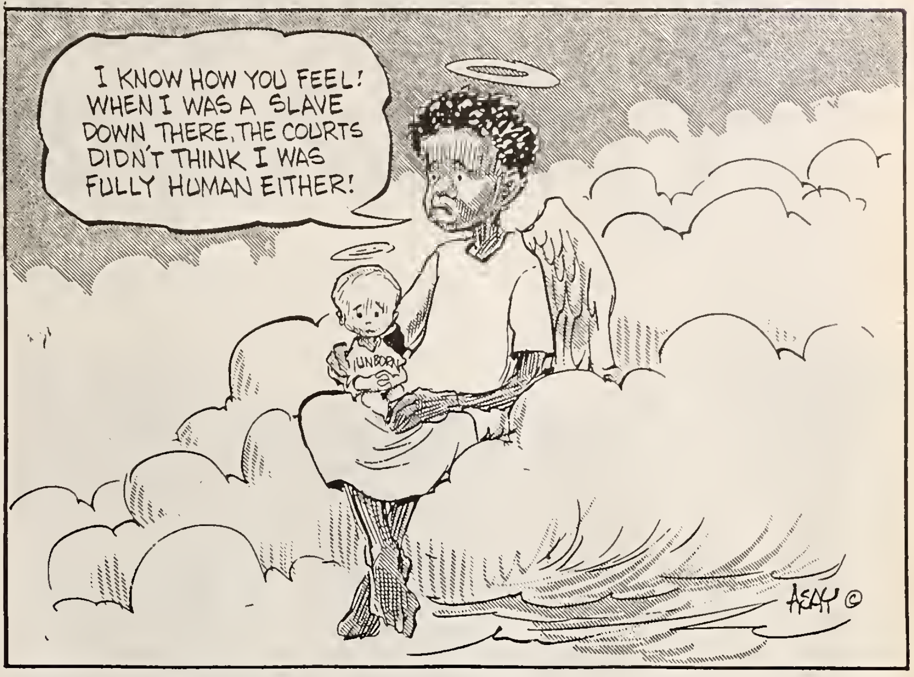
NCCB Official Criticizes Abortion Provision In Military Budget

WASHINGTON (CNS) — An official of the U.S. bishops' conference has condemned as "uniquely extreme'' a provision of the defense budget that would require military hospitals overseas to provide abortions if the patients pay for them. Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops, commented on the provision in a June 3 letter to members of Congress. The House approved the amendment on abortion June 4 by a 216-193 vote, and passed the full the $270 billion Defense Department budget June 5 by a 198-168 vote.

Bishop Says Vatican Monitors More Than Population Issues At Summit

WASHINGTON (CNS) — Although media attention has centered on the Vatican's views on population, Vatican delegates at Brazil's Earth Summit have monitored all the major issues, said Bishop James T. McHugh of Camden, N.J. Bishop McHugh, a member of the Vatican delegation, said the Holy See had "considerable confidence'' in its representatives. "We have considerable leeway'' to speak on issues, he said. In telephone interviews with *Catholic News Service* in Washington and with the *Catholic Star Herald* in Camden, Bishop McHugh said he and other Holy See delegates had attended committee meetings and met with representatives of other delegations.

Pro-Life Corner


I KNOW HOW YOU FEEL! WHEN I WAS A SLAVE DOWN THERE, THE COURTS DIDN'T THINK I WAS FULLY HUMAN EITHER!
UNBORN
ASAY ©

Canadian Bishops Create Respect Life Committee

OTTAWA (CNS) — The Canadian bishops have created a committee to advise them on promoting respect for life. The Ad Hoc Committee Concerning Respect for Life Issues will work at least until the bishops' 1993 general assembly, said a statement from the Canadian Conference of Catholic Bishops. Archbishop Austin Burke of Halifax will serve as committee president.

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Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to preserve client confidentiality, the staff members are not identified.

During one of our training days with Community Life chairpersons in our diocese, a beautiful witness was given about how one family handled "outreach."

The wife and mother of the family told the story. She had several small children and yet yearned to help others not as fortunate as her family. The husband was concerned that if his wife became involved outside the home, the extra activity would tear their family apart. With three little ones, life was hectic enough as it was.

However, she convinced him to let her try for awhile and then, at some point, evaluate the project. She chose to become involved in the Meals On Wheels program, and limited her involvement to one elderly woman. Her children would help. The school-age child would make place cards decorated with the recipient's name, Annette. The 5-year-old would color a picture or cut out a placemat. The littlest would be given the assignment of giving Annette the biggest hug.

After awhile, the couple evaluated the project and how the time was used. The wife observed and the husband agreed: "You know, Annette did not 'tear us apart' but has become 'a part' of the family."

THE "CHOICE" LIE #3

"No one should impose their religious morality on others."

Sounds democratic, doesn't it?

But while it is popular to say that those who oppose abortion do so because of religious belief, the evidence says otherwise.

The opposition to abortion is not a religious issue. History shows us that longstanding anti-abortion legislation was initiated by the medical establishment in an attempt to protect the unborn. Even Planned Parenthood, now a leading provider of abortions and advocate of abortion-on-demand, once held the view that "an abortion ends the life of a baby after it has begun. It is dangerous to your life and health. It may make you sterile so that when you want to have a child you cannot have it."

Religion didn't discover when life begins; biologists did. Religion didn't establish that at conception a unique and separate individual exists; geneticists did.

Because some who oppose abortion do so on religious grounds does not make abortion a religious issue anymore than the opposition of religious people to driving after drinking makes drunk driving a religious issue.

Be honest. Doesn't all law impose morality? The real question is how can anyone think that it's moral to take an innocent human life?

Call or write your representatives in Congress. Ask them to
STOP THE "FREEDOM OF CHOICE" ACT.
IT'S A KILLER OF A LIE.

FOR MORE INFORMATION OR FOR HELP WITH A CRISIS PREGNANCY, CONTACT:
Respect Life Office
1524 East Morehead St.
Charlotte, NC 28207
(704) 331-1720

Employment Opportunities

Help Wanted: Director of RCIA, Liturgy and Adult Ed. for 1600 family parish. Salary commensurate with experience and education. Resume by Aug. 1 to Maryann Tyner, Chairperson, Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville, NC 28304

Position Open: Parish Business Administrator for 1600 family parish. Salary commensurate with experience and education. Resume by Sept. 1 to Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteviille, NC 28304

Director of Religious Education: Full-time position to work with Youth Minister and other staff members. Well organized program, with enthusiastic and dedicated catechists. This 1000 family parish is excited about new building and the various optional programs. Salary commensurate with experience, education and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creeek Road, Greensboro, NC 27410

Comunidad Hispana
Comuniquémonos

Puerta de Damasco al la entrada de la antigua Jerusalén.
Foto por PADRE SILL RUEDA

Estaba David sentado entre las dos puertas. El centinela que estaba en la torre sobre la puerta alzó los ojos y miró y vio el hombre que corría solo hacia la ciudad y gritó para advertir al Rey. El Rey dijo: Si viene solo es que trae buenas noticias. (2 Sam.18,24)

Tierra Santa
Puertas antiguas de Jerusalén

Por PADRE SILL RUEDA

El cinturón de murallas que rodea a la ciudad antigua de Jerusalén, está lleno de historias, como todos los monumentos de esa ciudad. Tiene ocho famosas puertas a su alrededor que cuentan las epopeyas de la ciudad antigua por capítulos y épocas llenas de derrotas y glorias.

Cuando nos acercamos a las puertas para ver lo que ocurre adentro, notamos que una de ellas esta completamente cerrada o mejor dicho tapiada y las otras siete dando un tono típico de cultura y bienvenida a la ciudad santa. Sobre estas murallas de Jerusalén de piedra rosa, propia de la región, se encuentran hoy las puertas antiguas de la ciudad, abiertas a los pereginos y turistas que cada año llegan allí de diferentes rincones del mundo, atraidos por el magnetismo de Israel.

La Puerta Dorada construida en el período bizantino, esta al frente de un sementerio musulmán y fue cerrada por ellos hace más de 800 años. Se cree que por esta puerta entró Jesús el domingo de ramos.

Sus cimientos se remontan a los tiempos de Salomón.

La Puerta de Damasco, una de las mas lindas por sus diseños arquitectónicos, está en el punto donde arrancaba la antigua carretera que iba hacia el norte. Hoy por este lugar , unas excavaciones arqueológicas han descubierto ruinas del acceso a la ciudad, de época romana. Actualmente se encuentra muy congestionada por el mercado árabe que se realiza allí todos los días.

La Puerta de Herodes conduce al barrio musulmán y fue construida por el Rey Herodes en el período de gloria que vivió la ciudad.

La Puerta de los Leones llamada así por los adornos en piedra tallada de los leones que tiene a cada lado de su entrada. También se le llama de San Esteban, por la identificación de los cristianos de aquel lugar como el sitio donde murió martir el santo. Al entrar por ella se encuentra al lado izquierdo una pequeña capilla que recuerda al diácono San Esteban.

La Puerta del Basurero comunica directamente al lugar donde está el muro de las lamentaciones y es llamada así porque en la época bizantina los cristianos acostumbraban tirar la basura entre las ruinas de la explanada del templo y a pesar de que hoy no ocurre así, sigue conservando este nombre.

La Puerta de Sión conduce al barrio hebreo y fue construida en la primera mitad del siglo XVI por el Sultán Solimán II el Magnífico. Y como se abre hacia el monte Sión donde esta el sitio del sepulcro del Rey David, los árabes acostumbran llamarla, la puerta de David.

La Puerta de Jaffa muy famosa también por su bullicio y movimiento comercial, nos lleva a la principal avenida de la ciudad que se dirige hacia occidente y nos recuerda, también, con su nombre, el antiguo puerto de los Filisteos, en el Mar Mediterraneo, parte hoy del Estado de Israel.

Y por último la Puerta Nueva que fue construida a finales del siglo pasado y conduce a varios lugares de la ciudad antigua. Todas estas puertas con una larga historia de acontecimientos y como testigos mudos de la vida de la ciudad en cada una de sus épocas. Por allí han pasado príncipes y reyes, plebeyos y pobres, invasores y conquistadores, constructores y destructores,santos y pecadores y miles de turistas pereginos como nosotros, con el único fin de conocer la tierra santa.

Grupo de niños en la Catedral de San Patricio antes de su primera comunió
Foto por PADRE FRANCIS O'ROURKE

Noticias Breves

Deuda Latinoamericana produce deuda social, dice ex-presidente

Ciudad del Vaticano (CNS) — Belisario Betancur, ex-presidente de Colombia, dijo que la deuda externa de América Latina, que aumenta continuamente, ha producido una "deuda social" doméstica, ya que hay menos dinero para escuelas y servicios públicos.

Algunos paises gastan la mitad de sus ingresos por concepto de exportaciones sólo para pagar los intereses de la deuda, dijo Betancur el 15 de mayo en una conferencia de prensa en el Vaticano. La menor cantidad de dinero disponible para las necesidades interiores hace aumentar a las tensiones sociales, agregó él.

Obispo Estadounidense destacara aspecto moral en cumbre ambiental

Camden, New Jersey (CNS) — El Vaticano está participando en la próxima Cumbre Terrestre internacional, debido a que "la salvaguarda y la protección del ambiente son asuntos morales", según dijo un Obispo estadounidense que será miembro de la delegación del Vaticano.

"Estamos obligados a proteger el ambiente como administradores de la creación de Dios", dijo Monseñor James T.McHugh, Obispo de Camden, en una entrevista del 18 de mayo con su periódico diocesano, el "Catholic Star Herald". Monseñor Renato R.Martino, Arzobispo que dirige la misión observadora del Vaticano en las Naciones Unidas, fue el director de la delegación de la Santa Sede a la conferencia internacional sobre el ambiente, celebrada del 3 al 14 de junio en Rio de Janeiro, Brasil.

Locales

Ultreya Diocesana

Se celebrará en la Iglesia de San Felipe en Statesville, el sábado 20 de junio de 10 am, a 4 pm. Para más información llamar a Amori Loaiza al 704-873-5847 o al CCH al 335-1281. Esperamos a todos los Cursillistas.

Oportunidad de trabajo

La Señora María Ochoa, busca quien viva en su casa y cuide a dos niñas pequeñas. Los interesados llamarla a su casa al 553-9753 o a la oficina al 321-8570.

Se alquilan cuartos

La Señora Gladis Vall de Ruten tiene dos cuartos para alquilar a mujeres solas, en los apartamentos de Abbey Place en Park Rd. Los interesados favor llamarla al 527-7230.

El Señor Carlos Velez tiene dos cuartos para alquilar a cualquier persona sola en los apartamentos de Park Lake de Pineville. Los interesados favor llamarlo al 889-4026.

Ofrece sus servicios

Masud ofrece sus servicios de pintura, hojalatería, compra y venta de carros usados. Los interesados favor de llamarlo al 568-7454 o dejar su mensaje.

Busca trabajo

Para cuidado de niños, por favor llamar a Maribel al número 344-9807.

Grupo de cursillistas en una escuela intensiva. Foto por RODOLFO EZQUIVEL

Vietnamese Catholic Community

NGƯỜI CHA— ÁNH ĐUỐC TRONG ĐÊM

Một sủ gì khác lạ dã xảy ra cho ông Ba, làm ông chuyển hướng cả cuộc dời và hàng xóm ai nấy cũng dều biết.

Một chiều nọ, bóng tối dã lén về từ lúc nào không hay, trong nhà ông Ba dèn diện bật sáng choang. Người ta thấy nét mặt bà Ba cũng như các con dượm một sủ gì vui vui khác thường, im lặng và giấu kín. Chỉ lạ một diều ông Ba vẫn còn lang thang nơi công sở.

Có lẽ ông ta lại di chơi lâu rồi, hàng xóm rỉ tai nhau. Rồi sau một lúc lâu ông Ba lững thững bước về. Vừa hé cửa ông ngạc nhiên bỡ ngỡ khi thấy vợ con chửng diện dẹp dẽ, khuôn mặt ai nấy lộ vẻ vui mừng và dang hồi hộp dợi ông.

Thì ra hôm nay là ngày Father's Day mà ông dã quên bẵng di mất. Mỗi người có một gói quà kếch sù: Cậu Tân - con cả của ông tặng ông một gói gì to như một dôi giầy, rồi tới cô Liên- con gái cưng tặng ông,có lẽ quần áo, giầy thể thao v.v thậm chí dến bé Lan lên bốn tuổi cũng kệ nệ bưng một gói quà. Nhưng lạ thay, ông thấy gói bọc nào cũng vậy khi mở ra thì cỡ quá lớn dối với ông. Ông thầm nghĩ, bà Ba hay mua quần áo cho ông chắc hẳn bà phải biết ông mặc cỡ nào, cớ sao ngày hôm nay thứ nào cũng mang cỡ "XL."

Ông quay hỏi Liên. Cô tươi cười trao ông chiếc áo sơ mi và mời ông vận thử. Lạ thay, áo hì gắn cỡ lớn mà tới khi ông mặc thử lại rất vừa vặn. Ông dang bỡ ngỡ chưa kịp hỏi thì mọi người cười ồ lên. Cậu Tân người con trưởng dến gần ông vừa cười vừa nói, "Thưa Bố, Má và chúng con muốn cho bố hiểu là tại nhà này bố rất lớn và quan trọng vô cùng dối với chúng con - còn quan trọng hơn là bố dối với những người làm tại sở của bố."

Bây giờ ông Ba dã hiểu lý do vợ và con dã gắn vào quần áo của ông các cỡ lớn hơn dể cho ông hiểu VAI TRÒ QUAN TRỌNG CỦA ÔNG.MỘT NGƯỜI CHA TRONG GIA ĐÌNH. Ông cảm thấy xấu hổ, vì từ ngày sang Mỹ dến giờ ông dã coi thường vợ con vì thế dã ở nhà ất ít. Ông chỉ biết di làm rồi say sưa với chúng bạn và hầu như quên lãng nhiệm vụ của một người cha-một người chồng. Ông tự thấy mình có lỗi dối với vợ con vì hầu như ông dã trao cả nhiệm vụ dạy con cái cho bà Ba. Riêng ông, ông chỉ biết tháng tháng dưa tiền cho bà rồi sớm tối sống ngoài tổ ấm của gia dình. Ông như thầm khi ông tỉnh ngộ từ dây ông sẽ không ở trễ giờ và sẽ cố gắng về nhà ăn cơm với vợ con, như thói quen còn bên Vietnam.

Nói tới dây tôi không thể quên hồi còn thơ ấu, những kỷ niệm chan chứa êm dềm mà cha tôi dã dánh dấu cuộc dời tôi. Những cử chỉ nhẹ nhàng,tế nhị và ngây thơ của người. Những lúc tôi ốm dau, chiều chiều sau khi di làm về, người vội vàng ôm tôi vào lòng, hoặc cho ngồi trên dùi rung rung với những lời hát nghêu ngao giọng hát ồ ồ của người làm tôi bật cười. Có những lúc người dốt sưởi và cha con quây quần bên ánh than hồng dỏ ối, củi nổ lách tách vui vui,bên góc nhà mẹ tôi dôi tay thoăn thoắt dan lát áo quần cho chúng tôi. Làm sao tôi có thể quên dược những kỷ niệm ấm cúng dó, chắc hẳn không bao giờ có thể phai mờ dược trong ký ức còn con của tôi. Sau này khi các Dì Phước giảng cho tôi về tình yêu Thiên Chúa, về hình ảnh Người như một người Cha, một người Mẹ yêu dấu tôi tức khắc hiểu ngay. Khi dọc doạn PHúc âm thánh Mattheu diễn tả tình yêu của Chúa Giesu với Cha Ngài khi Chúa ngửa mặt lên trời chúc tụng Cha với một câu dầy yêu mến thân tình, "ABBA ! BỐ!" thật là một hình ảnh vô cùng xinh dẹp, trìu mến và của tình phụ tử thiêng liêng sâu dậm kỷ niệm Cha con này dã luôn nâng dỡ Chúa Giesu trong dời khổ nạn của Ngài.

Tình Yêu và sự chăm sóc của Chúa dối với dân riêng Ngài dã dược diễn tả rất sống dộng trong Kinh Thánh, Ngài là một duốc sáng trong dêm cho dân Ngài dể họ di và không bị ngã,là một cột mây trắng lửng lơ dể dẫn giắt mỗi người di vào sa mạc. Đó tình thương của Chúa là như thế dấy!

Một dặc diểm của tình thương là sự KIÊN NHẪN dợi chờ,chờ cho tới khi mình lớn dần. Chúa không hối hả và bắt buộc hoặc Ngài làm mọi sự dể cho chúng ta chóng lớn, người chần chờ và muốn cho chúng ta trưởng thành trong sự tự nhiên và Ngài cũng dùng những sự tự nhiên dó dể giúp chúng ta trưởng thành trong môi trường sống của mình.

DESCUBRE La Fe

30. ¿CÓMO EL PUEBLO DE DIOS VIVE Y PROMUEVE EL REINO DE DIOS MÁS ALLÁ DE LAS ACTIVIDADES PERSONALES, DE LA FAMILIA Y DE LA COMUNIDAD PARROQUIAL?

Los fieles promueven el Reino de Dios perteneciendo a organizaciones religiosas y apostolicas y a movimientos que sirven a la mision de la Iglesia.

El Reino es propagado igualmente por aquellos que sirven en un gran número de escuelas, hospitales, casas de retiro, agencias sociales y otras instituciones que responden a la misión del Evangelio.

Y, de nuevo, los fieles participan en la misión de la Iglesia promoviendo los ideales del Evangelio en el mundo en que ellos viven y trabajan. Enseñar y propagar la doctrina social de la Iglesia en la socieda — luchando por la justicia social, por el respeto a la dignidad, igualdad y los derechos humanos de la persona — es parte importante y esencial de la evangelización y del mensaje cristiano.

"El apostolado de los laicos es la participación en la misma misión salvífica de la Iglesia... Los laicos, sin embargo, están llamados, particularmente, a hacer presente y operante a la Iglesia en los lugares y condiciones donde ella no puede ser sal de la tierra si no es a través de ellos." (*Decreto Sobre el Apostolado de los Seglares*, 33, Concilio Vaticano II)

La Iglesia está haciendo un llamado "a todos los seglares para que respondan con generosidad y corazón dispuesto a la voz de Cristo, que en esta hora los invita con mayor insistencia, y a los impulsos del Espíritu santo." (*Decreto Sobre el Apostolado de los Seglares*, 33, Concilio Vaticano II)

31. ¿CUÁLES SON ALGUNOS DE LOS ASUNTOS QUE NECESITAN ATENCIÓN PARA QUE LA MISIÓN DE LA IGLESIA AVANCE EN LA NACIÓN?

a) Necesitamos más escuelas parroquiales y mejores programas de educación religiosa en los niveles elemental y secundario.

b) Necesitamos darle más atención a la aceptación, formación, participación y firmación a nuestros jovenes.

c) Necesitamos recibir y acomodar mejor a nuestros hermanos y hermanas de otros rupos culturales que componen los hogares de fe en la nación.

d) Necesitamos una mayor respuesta a las vocaciones de sacerdotes, diáconos y ida religiosa.

e) Necesitamos un nuevo despertar de nuestra responsabilidad de ser evangelizadores para llegar a los católicos separados y a los que no practican la fe verdadera.

f) Necesitamos estar más conscientes y atentos a los factores de nuestra sociedad que son contrarios a una vida religiosa saludable como el materialismo, la concupiscencia, a indiferencia religiosa, la vida licensiosa, los prejuicios, la falta de respeto a la vida (aborto, eutanasia, violencia).

g) Nuestras parroquias necesitan fortalecer la fidelidad de sus miembros mejorando a educación religiosa, promoviendo una total y consciente participación en las iturgias, cultivando el espíritu de comunidad, hospitalidad, amor y servicio, fervor y participación activa de los laicos.

h) Hay necesidad de renovar el sentido de realidad y gravedad del pecado y sus consecuencias, así como la gravedad de renunciar a la fe católica de uno.

Tong (From Page 5)

wonder. When I got sick, after coming from work, he came hurrying to embrace me,or else he got me on his knees and sang his usual songs with a funny voice which made me laugh.

There were times that he got us children around him near to the fireplace, singing and listening to the noise from the burning fire while my mother wasknitting away with her joyous laughter.

How can I ever forget those scenes which are forever imprinted in my memory. When I went to school and listened to the sisters who told me about God's love for me as a father and a mother, I understood immediately. When I read the Gospel of St. Matthew which described the loving relationship with His Father when He raised His eyes to heaven and said with such tender love, "Abba! Father!"

What a picture of tenderness and loving trust between Father and son! This living memory supported Jesus through His life and His Passion.

The love and tender care of God also was shown in the Old Testament when God took the form of a torch leading His chosen people into the night or a bright cloud during the day so that His people would not get lost in the hot desert. That is the love of God for us human beings!

A special sign of God's love is also shown in His infinite patience in waiting until we grow up. He did not hurry us up or do anything to push the process of growing up. No, He waits in patience and accepts the natural process of growth.

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate of the Diocese of Charlotte.

Covenant (From Page 10)

three weeks working on an agreement to bring the two lcommunities together.

Our Lady of Guadalupe Catholic Church and the newly-formed Living Waters Lutheran Church were "picking up on existing Lutheran and Catholic dialogue and writing one (covenant) that is local," said Father Field, pastor of Our Lady of Guadalupe.

He said there was a desire on the part of both churches to be together and involved. "We're a mission church. They're a mission church. The two are banding together."

Father Field said the churches are no longer in competition while both remain faithful to their traditions.

THE ORATORY

HORIZONS OF THE SPIRIT
Evening Series
Monday, July 13 - Thursday, July 16
7:30 - 9:00 p.m.
Susan Muto, PhDTopic: "Spiritual Formation of the Laity:
A Foundational Approach"

Dr. Muto is executive director of the Epiphany Association, a non-profit ecumenical organization whose members and supporters are dedicated to the spiritual formation of life and the world. She aims in her teaching to integrate the life of prayer and presence with professional ministry and lay formation in the home and marketplace. Susan Muto is the author of numerous books and is a widely acclaimed lecturer on the spiritual life.

$7.50/sessions Pre-registration encouraged
$25.00/series

The Oratory, PO Box 11586, Rock Hill, SC 29731

Diocesan News Briefs

Charismatic Mass

WINSTON-SALEM — A monthly Charismatic Mass is scheduled the third Sunday of each month at 3 p.m. at Our Lady of Mercy Church starting July 19. A pot luck supper will be served after Mass.

Feast Day

BELMONT — Bishop John F. Donoghue will celebrate the Feast of the Immaculate Heart of Mary Saturday, June 27 at Belmont Abbey. Mass in the church is at 2 p.m., the rosary at the Marian Shrine is at 3:30 p.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Spiritual Directors Certification

CHARLOTTE — Spiritual directors will receive certificates at St. Patrick Cathedral Sunday, July 5 at a ceremony beginning at 3 p.m. Mass will be celebrated by Bishop John F. Donoghue.

Thirty-two people have completed the diocesan training program in the art and practice of spiritual direction.

Raising Children Alone

CHARLOTTE — Catholic Social Services is sponsoring a morning of information, support and sharing for single parents June 20 from 9:15 a.m.-12:15 p.m. at St. Gabriel Church. Childcare is available. For more information, call Suzanne Bach at (704) 376-4135.

Married Couples Retreat

HICKORY — A married couples retreat is scheduled July 24-25 at the Catholic Conference Center. It begins Friday at 7:30 p.m. and ends Saturday at 3 p.m.

The retreat is designed to help couples come to a better understanding of each other, and open the channels of communication between husband and wife and also with God. Spiritual director is Bobbie May.

Cost is $101 a couple. To register, send a $20 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601, or call May at (704) 327-8692.

Upcoming Diocesan Events

June 20 - 21, Visiting
Maryknoll Priest
St. John, Tryon
Fr. John Pagel
(704) 859-9574

June 21, First Communion
St. Lucien, Spruce Pine, 9 am
Darlene Pendley
(704) 765-1664

June 21 - 26, 1992 Summer
Seminarian Conference
Catholic Conference Center
Fr. Cecil Tice
(704) 375-4339

June 22 - 26, Vacation
Bible School
St. Patrick, 9:30 am - noon
(704) 334-2283

June 26-28, Engaged
Encounter Weekend
Catholic Conference Center
Jane Anklin
(704) 377-6871

June 29 - July 1, Vacation
Bible School
Our Lady of the Mountains
Highlands, 9 am - noon
Diane Small
(704) 526-2418

Volunteers Needed

ASHEVILLE — Birthright, a pro-life emergency pregnancy service, needs volunteers. Office hours are Mondays, Wednesdays and Fridays from 10 a.m. - 1 p.m. For more information, call Karen Brown at (704) 628-1932.

Singles Alert

MOORESVILLE — St. Therese is forming a singles group, ages 21 to 35. Activities will include camping, skiing, beach parties, group dinners, community service projects and faith sharing meetings. For more information, call Paul Cunningham at (704) 664-6138.

New Beginnings

CHARLOTTE — A support group for widows and widowers meets the second Sunday of each month at 2 p.m. in the Catholic Center. For more information, call Trinitarian Sister Agnes Vincent Garrett at (704) 331-1720.

Religion Camp

KINGS MOUNTAIN — The Oratory is sponsoring religion camp for children in grades 2-7 at Camp York in Kings Mountain State Park. Two sessions are available: July 12-18 and July 19-25. Cost is $75. For more information, call Father William Pentis at (803) 327-3236.

Inner Healing Retreat

HICKORY — A retreat designed to open processes that lead to inner healing of the child within is scheduled for June 25-28 at the Catholic Conference Center.

The theme centers on life patterns that need God's healing touch. Time will be set aside for teachings, reflections, guided meditations, small group sharing, music and prayer. Directors are Father Richard Farwell and Bobbie May.

Cost, which includes meals, is $135.50 for the three-night stay in a double occupancy room and or $151.50 for a single occupancy room.

For more information, call Bobbie May, (704) 327-8692.

Pig Roast

GASTONIA — St. Gregory Council 6700 of the Knights of Columbus is hosting a pig roast Saturday, June 20 at St. Michael Church. Northern and Southern style barbecue will be served from 5 p.m. - 7 p.m., followed by a country western dance in the gym and "Las Vegas Night" in the all-purpose room.

Entertainment will be provided by the John Daniel Coe Band. Country singer Tana Tucker of Matthews is scheduled to make a guest appearance. Marian and Randy Hartman, dance instructors at Coyote Joe's in Charlotte, will be giving dance lessons.

Tickets will be available at the door. For more information, call the parish at (704) 867-6212.

Abortion Protest

CHARLOTTE — The Colwick Tower abortion center in Charlotte will be picketed every Wednesday morning beginning at 8:30 a.m. Signs will be provided. For more information, call Diane Hoefling, (704) 541-3760.

Covenant Anniversary

GREENVILLE — The last of three North Carolina Lutheran-Catholic Covenant anniversary observances is June 20 at St. Peter Church in Greenville.

Cost is $10 at the door, and includes lunch.

Anniversary observances were held earlier in Greensboro and Asheville.

Widowed, Separated and Divorced Retreat

HICKORY — Catholic Social Services is offering an annual retreat for widowed, separated and divorced Catholics at the Catholic Conference Center July 10-12. Deadline for registration is June 21.

For more information and scholarship information, call Suzanne Bach in Charlotte at (704) 376-4135 or Catholic Social Services in Asheville at (704) 255-0146.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

ITM, EJT

Summer Day Camp

CHARLOTTE — Camp Gabe accepting registrations for summer d camp at St. Vincent de Paul Church f the weeks of July 13 - 17, July 20 - and July 27 - 31.

The camp is from 10 a.m. - 3 p. for ages 5-9. For toddlers, ages 2-4, it from 9:30 a.m. to noon.

Cost for the older children is $60 week or $150 for three weeks. Cost f the toddlers is $30 a week. For mo information, call (704) 846-6558.

Bible Study

CHARLOTTE — An Old Test ment Bible Seminar will be present by Susan Brady, religious educati director, at St. John Neumann Chur June 22 - June 25.

Sessions are at 9:15 a.m. and 7 p. Babysitting will be available. Cost $20.

For more information, call Shar at St. Gabriel at (704) 366-2738 or Cin at St. John Neumann at (704) 535-41 The seminar is co-sponsored by Gabriel and St. John Neumann.

Young Adult Service Day

GREENSBORO — Catholic Tri area young adults are taking homele children on a park outing Saturday, Ju 27. For more information, call Ma Callahan, (919) 282-4575.

The Catholic News & Herald w *comes parish news for the diocesan n briefs. Good photographs, preferal black and white, also are welcon Please submit news releases and pho at least 10 days before date of public tion.*

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World and National Briefs

rchbishop Weakland Urges Revival f Ecumenical Interest

MILWAUKEE (CNS) — At a din-er June 4 with Presbyterian officials, oman Catholic Archbishop Rembert . Weakland of Milwaukee urged a :vival of ecumenical interest among ıe Christian churches, especially at the ·ass roots where a sense of "fatigue" ıs set in. He said some symbolic breakrough is needed for churches to begin see one another as "living bodies" ho have to share their life with one ıother. "I do sense that people have the eling that we've reached some kind of ateau, that the spark has gone out of :umenism," said Archbishop 'eakland, who heads the U.S. bishops' ommittee on Ecumenical and terreligious Affairs. "We're so con-rned about our inner problems right ›w that somehow we don't seem to be oving ahead." The 204th General ssembly of the Presbyterian Church .S.A.) was held in Milwaukee.

ıree Teen-Agers Sentenced Schoolmate's Strangling

PATERSON, N.J. (CNS) — Two -year-olds and a 17-year-old who plot-l the murder of a schoolmate as he :ited the rosary were sentenced June 8 20 years in prison. The sentence, the maximum allowable in New Jersey for juveniles, could be reduced if they testify as expected against two other teens charged in the case, James Castaldo, 18, and James Wanger, 17. Robert Solimine Jr., 17, who sat in his father's car in a parking lot, was garroted Feb. 16 while praying the Hail Mary and saying the words "now and at the hour of our death."

Catholic School Graduation Canceled Over Song Dispute

CLIFTON, N.J. (CNS) — The principal of Sacred Heart School in Clifton canceled the eighth-grade graduation ceremony this year after a media furor erupted over his rejection of a rock song proposed by the students for the ceremony. The song in question: "We Are the Champions" by Queen. Some students told a local newspaper the 1977 hit was banned because Queen's singer, Freddie Mercury, was bisexual and had died of AIDS. But principal Donald Quinlan said he turned down the song because it had been a subject of "bickering" in school and that students failed to do writing assignments he gave them to explain why the song should be accepted and why the Church might not approve of Mercury's lifestyle.

Catholic Bishops In Two States Join Wine Boycott

SEATTLE, Wash. (CNS) — The bishops of Washington state and an auxiliary bishop in Connecticut have joined in a boycott of Columbia Crest and Chateau Ste. Michelle wines. The boycott was called by the United Farm Workers of Washington state over the vintner's refusal to hold a union certification election. Besides the Washington bishops, the boycott has been endorsed by Auxiliary Bishop Peter J. Rosazza of Hartford, Conn. The union represents 200 full-time and 200 seasonal workers of Stimson Lane Ltd. of Woodinville, Wash., a Seattle suburb. Stimson Lane is owned by UST Inc., which controls 90 percent of the U.S. chewing tobacco market.

Unfunded Liability For Retired Religious Goes Down $451 Million

WASHINGTON (CNS) — The unfunded retirement liability for retired religious dropped $451 million between 1989 and 1991, according to a survey released June 5. However, an unfunded retirement liability of $4.88 billion remains. The biennial survey taken by Arthur Andersen & Co. for the Tri-Conference Retirement Office added that if religious orders used all their assets to meet the needs of their aging members, they would still be $3.52 billion short.

Relief Groups Scramble To Help Indian Drought Victims

NEW DELHI, India (CNS) — Relief organizations are scrambling to help victims of a severe drought in central-western India that has led to at least 13 deaths. India's "Sahayak" (helper) network, which includes the U.S. bishops' Catholic Relief Services, is working with non-governmental organizations to provide aid for those affected, reported UCA News, an Asian church news agency based in Thailand. Drought has driven about 40 million people from their homes in the region, said Gurinder Kaur of Oxfam, a volunteer relief organization.

Franciscans Released After Being Held In Bosnia

ROME (CNS) — Fifteen Franciscan priests and eight Franciscan nuns held hostage by Serbian fighters in Sarajevo, Bosnia-Herzegovina, were released the evening of June 9, according to Franciscan headquarters in Rome. The 23 were taken hostage early June 8, according to the U.N. representatives of Bosnia-Herzegovina and Croatia, who had appealed for their release. Father Emanuel Hosco, a Croatian member of the Franciscan general staff, said the European Community's peacekeeping force secured the release of the 23 Franciscans and drove them to safety at a convent about 15 miles outside of Sarajevo, the capital of Bosnia-Herzegovina.

Church Leader Seeks Catholic Activity In Eastern Ukraine

WARSAW, Poland (CNS) — The head of the Ukrainian Catholic Church said his Church hopes to increase its presence in the predominantly Orthodox eastern Ukraine, while recognizing the right of the Orthodox to be active in the traditionally Catholic west. Cardinal Myroslav Lubachivsky was quoted in a Polish newspaper story as saying that the Church already has 10 parishes in the eastern part of the country, including in Yalta and Sebastopol on the Crimean peninsula. He was also quoted as being concerned about "proselytism" among Ukrainian Catholic youth by Polish Latin-rite Catholic priests and clergy. In addition, he reiterated the Ukrainian Church's longstanding desire for a patriarchate.

Vatican Representative Holds Discussion With Prince Sihanouk

PHNOM PENH, Cambodia (CNS) — A Vatican diplomat, the first to visit Cambodia in 17 years, gained renewed recognition for the head of the country's Catholic Church who had been expelled by the former communist government. Archbishop Alberto Tricarico, apostolic

See **International,** Page 16

DISCOVER the faith

0. How Do The People Of God Live And Promote the Kingdom Beyond The Activities Of Their Personal And Family Lives And The Parish ommunity?

The faithful promote the Kingdom of God by their membership in religious and postolic organizations and movements that serve the mission of the Church.

The Kingdom is substantially advanced as well by those who serve in the great umber of schools, hospitals, retreat houses, social agencies and other institutions that espond to the mission of the Gospel.

And, again, the faithful pursue the mission of the Church by practicing and romoting the ideals of the Gospel in the world in which they live and work. Teaching nd spreading the social doctrine of the Church in the life of society — struggling for ocial justice, for respect for the dignity, equality and rights of the human person — ertains to evangelization and is an essential part of the Christian message.

"The apostolate of the laity is a sharing in the saving mission of the Church...the ity...are given this special vocation: to make the Church present and fruitful in those laces and circumstances where it is only through them that she can become the salt f the earth." (Vatican Council II, *Dogmatic Constitution on the Church*, 33)

The Church is making "to all the laity and earnest appeal in the Lord to give a illing, noble and enthusiatic response to the voice of Christ, who at this hour is ummoning them more pressingly, and to the urging of the Holy Spirit." (Vatican ouncil II, *Decree on the Apostolate of Lay People*, 33)

1. What Are Some Of The Concerns That Need Attention If The Church's lission Is To Flourish In Our Nation?

A) We need more parochial schools and stronger religious education programs on ıe elementary and secondary levels.

B) We need give greater attention to the acceptance, formation, participation and ffirmation of our young people.

C) We need accommodate and embrace more fully our brothers and sisters of the ıany cultural groups that make up the household of the faith in our nation.

D) We need a greater response to vocation to the priesthood, diaconate and ligious life.

E) We need a new awakening of our responsibility to be evangelizers — to reach ıt to alienated Catholics and to those not practicing the true faith.

F) We need to be more aware and more heedful of the factors of our society that e counterproductive to healthy religious lives — materialism, concupiscence, ligious indifference, licentiousness, prejudices, a lack of respect for life (abortion, ıthanasia, violence).

G) Our parishes need to strengthen the fidelity of their members by improving ligious education, promoting full, conscious and active participation in the liturgies, ıltivating a spirit of community, hospitality, love and service, and active lay ırticipation.

H) There needs to be a renewed sense of the reality and gravity of sin and its nsequences, as well as of the gravity of renouncing one's Catholic Faith.

"*Faith is strengthened when it is given to others.*"
—Pope John Paul II

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1992 COLLECTION FOR THE HOLY FATHER

Parents (From Page 3)

and miracles, a doctor who was an atheist became a believer, said Ausman.

But why didn't God perform the ultimate miracle and save her son? The question haunted Ausman. She felt she would never feel joy or happiness again. Finally, two years after Billy's death, Ausman found the courage to get mad at God.

The pieces of Ausman's life and especially her religion no longer looked the same or fit together the way they did before, she said.

The process of finding answers was excruciatingly slow and painful. Ausman had to relearn every piece of her life from her husband (from whom she was later divorced) to her other kids, her friends, social life, material goods, anger, depression and emptiness. "Each and every piece had to be examined and relearned," she said.

She and God "literally went through hell together," she said. She eventually came to appreciate God's gift of love. "He allowed us to love so deeply that we feel pain as intensely as the love."

In closing, she said, "I want you recently bereaved parents to know that I am no longer going through agonizing pain, and I no longer question God as before and my faith in God is deeper and greater than ever before."

"What a fascinating God we have," Father Richard Contiliano, parochial vicar at St. Thomas Aquinas, told the group. Father Contiliano was one of four priests who came to the meeting to listen and offer spiritual direction.

"While God was taking away one human being, He was giving another to hold, treasure and love," said Father Contiliano. "In Jesus' death and resurrection, we have the ultimate hope."

The meeting closed with a prayer service led by Father Denis Kuhn, parochial vicar of St. Ann.

Father Kuhn apologized on behalf of his fellow clergy members for any insensitivity they may express in dealing with the pain of bereaved parents.

During a break, Father Kuhn told *The Catholic News & Herald* that the need for a support group for grieving parents "may not be great in terms of numbers, but it is great in terms of alleviating the pain and facilitating Christian healing."

"Grief counseling requires so much energy and it never ends," said Father Kuhn. "Mass ends, RCIA has ended, the bishop comes for confirmation, but the sense of accomplishment in grief counseling is intanglible. The best you can hope for is little victories."

For Mark and Sara Colvin, it was the meeting that took place that day at St. John Neumann. The Colvins' son, David, died unexpectedly last year at age 13 from an undetected heart condition.

It was because of David's death that Cindy Cook began the process of organizing a support group.

The group is tentatively called Caring Hearts, not to be confused with the Diocesan Support Appeal slogan or a support group with the same name for spouses and significant others of people who have had heart attacks.

The next meeting is Tuesday, July 14 at 7 p.m. at St. John Neumann in the parish hall. For more information, call Cindy Cook at (704) 535-4197.

International (From Page 15)

pronuncio to Thailand, obtained the renewed status for French-born Bishop Yves Ramousse in an informal meeting with Cambodian leader Prince Norodom Sihanouk, UCA News, an Asian church news agency based in Thailand, reported. Archbishop Tricarico visited with Sihanouk in Phnom Penh, the Cambodian capital, May 22. The veteran Cambodian politician is chairman of the Supreme National Council, a transitional governing body.

Vatican Official Says Document Urges Protection Of Sound Doctrine

VATICAN CITY (CNS) — A recent Vatican document on Church teaching in the print media calls Catholic writers and publishers to take responsibility for promoting and protecting sound doctrine, a Vatican official said. While the main part of the document is a restatement of Church laws regarding the prior approvals needed for publishing some books on Scripture and church teaching, it also "turns itself directly to the conscience of all the faithful,'' said Scalabrinian Father Velasio De Paolis. On June 9 the Vatican officially released the document, "Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith.''

Sarajevo Archbishop Speaks Of Destruction, Atrocities

VATICAN CITY (CNS) — Serb attacks in Bosnia-Herzegovina have killed Muslim leaders, destroyed Catholic churches and displaced more than 1 million people, said Archbishop Vinko Puljic of Sarajevo. "We do not know what has happened to many priests and nuns because of the lack of communications,'' he said. "But the situation of Muslim spiritual leaders is even worse,'' he said. Fifty-four Muslim leaders have been killed, "some cruelly tortured in front of their own faithful and then slaughtered,'' he said.

Vatican Official Travels To Romania To Meet With Church Leaders

VATICAN CITY (CNS) — The Vatican's top ecumenist traveled to Romania to meet with Romanian Orthodox and Eastern-rite Catholic leaders about relations between the churches. Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, made his first visit to Romania May 26-31. Msgr. Eleuterio Fortino, a council official who accompanied Cardinal Cassidy, said they met with Orthodox, Catholic and government officials, including President Ion Iliescu.

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Maryvale Sisters (l-r) Mary Clare, Mother Mary Louis and Mary Francis enjoy a humor story told by MaryvaleDay Care parent Libby Baxter. Photo by CAROL HAZA

Maryvale (From Page 1)

ever, when the school opened in 1982. Most people in the area didn't know much about Catholics, let alone nuns who wore habits.

"They were afraid we'd make them 'papists'," said Mother Mary Louis. "That's a word I hadn't heard for years."

The school opened with seven children. In six months, there were 13 students. The next year, 25 were enrolled.

The following year, in 1984, there were 50 children and Maryvale was at full capacity as it has been ever since. Parents sometimes call to reserve a place soon after their children are born, even though children can't come until they are age 2 and potty trained.

"Today is the culmination of people wondering about us, questioning us and beginning to love us," said Mother Mary Louis.

Mother Mary Louis, who founded the Congregation of Our Lady Help of the Clergy in the heart of the Connecticut valley in 1961, moved the community to North Carolina in 1978. She recalls how the sisters went into the town one day soon after their arrival in their powder blue habits: "Look mom," exclaimed a child. "The pilgrims are here."

The Maryvale sisters are, indeed, pilgrims of sorts. They have become part of a community in which farms are handed down from generation to generation and they have made a new life here.

Like their neighbors, they farm the land. As one man put it, "You ladies are not afraid to get your hands dirty," recalled Mother Mary Louis. "They can relate to that."

Their main objective is to help o
priest parishes. Mother Mary Louis is
director of religious education at St. Jos
in Newton.

In addition to running the school, Si
Mary Francis teaches evening confirmat
classes at St. Joseph and at St. Aloysiu
Hickory. Sister Mary Clare is directo
religious education at St. Charles
Morganton. Sister Mary Michael is DR
St. Philips in Morganton.

All pitch in around the farm and h
Sister Mary Norman, who in additio
being in charge of the farm, is the DRE a
Aloysius.

The non-profit day care school w
way of contributing to the community. "
are not in this to make money," said Mo
Mary Louis. "It is just a way to pay bills
allow people to have a good Chris
education." Cost is $50 a week, wheth
child comes for part of the day or f
opening at 6:15 a.m. to close at 5:30 p

Although only five of the hundred
children who have been served at the
care have been Catholic, it makes litt
any difference to the sisters or the com
nity.

"The highest form of evanglizatio
to be an example of Christian value
parents," said Mother Mary Louis. "T
say we always seem so happy."

That's not to say everything is alw
rosy. Just ask two of the kids from the
graduating class of four students who c
to the 10th anniversary celebration.

"They made me eat spinach,"
Carla Lusk, now 14.

"Yeah, and we had to take naps,"
Kenzy Baxter, now 15.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 40 • July 3, 1992

A Very Special Fourth...

uke Siharath, planned secondary resettlement director for the Diocese of Charlotte's Refugee)ffice, celebrates his first Independence Day as a U.S. citizen. A Laotian native, Siharath became U.S. citizen this spring. The DAR presented Siharath with an American flag to commemorate le occasion. Siharath changed his first name from Somsanuk to Luke when he became an merican citizen. (See related stories on Page 2) Photo by JOANN KEANE

3ishop Donoghue Reorganizes Several Diocesan Ministries

By JOANN KEANE
Associate Editor

CHARLOTTE—Changes initiated by ishop John F. Donoghue in the structure of everal ministries were announced by Msgr. ohn J. McSweeney, vicar general and chanellor. Reorganization was implemented ily 1.

Msgr. McSweeney indicated the langes provide more accessible services r the diocese, and align some departments synod goals established in 1987.

One of the more extensive changes volves establishment of the Office of aith Formation. The new office encomasses offices of Religious Education, Youth linistry, Young Adult Ministry, and Juse and Peace. Chris Newnan, who has een director of Religious Education, was amed director of the Office of Faith Forlation.

By pooling resources and personnel, aith Formation will provide a total formaon of faith for people of all ages. "The dividual ministries are still in existence," id Msgr. McSweeney. "However, comning the educational ministries into one iminates duplication of efforts, and, we el, better serves the parishes and vicaries," he said.

"We have not eliminated or reduced nds, or reduced staff. We are actually increasing persons involved in ministries," said Msgr. McSweeney.

"The changes respond to continued requests for professional resource persons — employed by the diocese — located throughout the diocese, rather than in the Catholic Center in Charlotte," said Msgr. McSweeney. "Personnel will now be more available in the rural counties of the diocese."

Other changes involve the appointment of Deacon Guy Piché as director of the Catholic Conference Center in Hickory. From his office at the Catholic Conference Center, Deacon Piché will oversee the operations of the four-year-old conference center.

Deacon Piché also becomes diocesan director of facilities, assuming responsibility for the day to day management of diocesan facilities.

Deacon Piché served as finance director for the diocese for six years. He is a member of Queen of the Apostles in Belmont, where he serves as a permanent deacon.

A related story about recent changes in the Diocese of Raleigh is on Page 16 of this issue.

Supreme Court Upholds Most Of Pennsylvania Abortion Restrictions

WASHINGTON (CNS) — The Supreme Court's complicated decision upholding Pennsylvania's Abortion Control Act actually was within one vote of becoming a ruling to overturn *Roe vs. Wade.*

The nation's highest court in its June 29 ruling divided into three overlapping camps, upholding most of Pennsylvania's abortion law and narrowly reaffirming part of the 1973 Roe ruling.

The Diocese of Charlotte's Maggi Fitzpatrick Nadol, director of the Respect Life Office, was "encouraged" by the ruling. "Ultimately, we hope for complete protection for the unborn," said Nadol.

The five-part opinion upheld states' rights to impose limits on abortion, but drew the line at making married women account to their husbands before undergoing abortions.

The major elements of the ruling include:

— Seven justices upheld provisions of the Pennsylvania Abortion Control Act requiring informed consent, a waiting period, parental notification and other record-keeping.

— Five members reaffirmed the "essential holding" of *Roe vs. Wade*: that women have a right to have abortions before the point at which the fetus could survive outside the womb, without undue interference from the state.

— Two of those five rejected all contested provisions of the Pennsylvania law. The remaining three justices objected only to the spouse-notification requirement, calling it an "undue burden."

— Four justices would have used the case, Planned Parenthood of Southeastern Pennsylvania vs. Casey, to throw out *Roe vs. Wade*, the 1973 decision making abortion legal throughout the country.

— The same four joined with three others in upholding the Pennsylvania statute, adding that they also would support the state's right to require married women planning abortions to notify their husbands.

The court upheld these provisions of Pennsylvania's Abortion Control Law:

—That women seeking abortions must receive information about risks, alternatives and fetal development and must wait at least 24 hours after receiving that information.

— That medical offices must file detailed, confidential reports about each abortion.

— That minors must get permission from one parent or a judge before having an abortion.

"The idea of showing stages of fetal development may serve to educate those contemplating an abortion," said Nadol.

Justices Sandra Day O'Connor, Anthony Kennedy and David Souter delivered the opinion of the court. The three were joined by Justices Harry Blackmun and John Paul Stevens in saying *Roe vs. Wade* remains a workable standard, even though it has required judicial assessment of state laws affecting access to abortion.

But while O'Connor, Kennedy and Souter said Pennsylvania's law was not in conflict with Roe, Blackmun and Stevens disagreed.

Blackmun, who wrote the majority opinion in Roe, echoed the sentiments of those who favor permitting abortion in calling the ruling a narrow victory.

"Now, just when so many expected the darkness to fall, the flame has grown bright," said Blackmun in a partial dissent. "And I fear for the darkness as four justices anxiously await the single vote necessary to extinguish the light."

The four to whom Blackmun referred — Chief Justice William H. Rehnquist and Justices Byron R. White, Antonin Scalia and Clarence Thomas — said *Roe vs. Wade* should be abandoned.

"We believe that Roe was wrongly decided, and that it can and should be overruled ...," wrote Rehnquist in their partial dissent. He said the majority opinion, "retains the outer shell of Roe vs. Wade ... but beats a wholesale retreat from the substance of that case."

Associate Editor Joann Keane contributed to this story.

Court Refuses To Hear Appeal In Charlotte Courtroom Prayer Case

By JOANN KEANE
Associate Editor

CHARLOTTE — Mecklenburg County District Court Judge William Constangy's request for Supreme Court review of his case has been denied.

The June 29 decision upholds the U.S. Fourth Circuit Court of Appeals ruling barring Constangy from prayer at the start of his daily court session.

Prior to the ruling, Constangy would begin his court session by saying "Let us pause for a moment of prayer." Anyone in the courtroom was free to leave during the invocation. He would then bow his head, and utter the 67-word prayer, which lasted about 20 seconds.

"I am disappointed with the decision," said Constangy. "It's a step in the wrong direction and sends absolutely the wrong message to the community."

"Every day, as a district court judge, I see people who are drenched in that wrong message; the secular, godless message of violence, drugs, sexual promiscuity and perversity, said Constangy. "It is time that we all join together to change that message. I hope that this decision awakens the American public to realize how far our nation has gone in attempting to strip God from any our public life."

The Supreme Court's June 29 decision follows their June 24 decision on Lee vs. Weisman. A 5-4 decision which said public school graduation may not include prayers stripped away the last remaining common use of prayer in school settings. Constangy's legal counsel had hoped to dovetail the two cases.

"The Supreme Court appears to be expanding the limits on religious freedoms," said Constangy.

Members of the 1992 graduating class of the Loyola Institute of Ministry program at the Oratory in Rock Hill are (front, l-r) Trinitarian Sister Christine Wiltrakis, the course facilitator, and graduates Jean Woods and Jean Marie Beckman; (rear, l-r) Nettie McGlaughlin, James Hamrlik, Douglas Blansit, Franciscan Sister Johanna Orlett, Mary Lynn Floyd and Katherine Verfurth.

8 Complete Loyola Ministry Program At The Oratory

ROCK HILL, S.C. — Eight people from the dioceses of Charlotte and Charleston and the Episcopal Diocese of North Carolina graduated from the Loyola Institute for Ministry Extension (LIMEX), a college extension program offered through the Rock Hill Oratory by Loyola University in New Orleans.

The 30-credit, three and a half-year program in lay ministry can be taken for masters degrees in pastoral studies or religious education.

"It's not videotaped lecture series or a correspondence course," said Marianist Father Norman Lee, director of the Institute for Ministry. Rather, it's a strong content program that relies on a group learning experience, he said.

The average student is 43 years old and is likely to be involved in a ministry at a volunteer or professional level, said Father Lee. Many are seeking second or third career options.

The course materials and assignments are coordinated by a facilitator who is trained at Loyola Univeristy. Trinitarian Sister Christine Wiltrakis from the Diocese of Charleston was the facilitator for the recent class of graduates. Oratorian Father Joseph Wahl serves as general coordinator of all LIMEX groups in the Carolinas and as liaison with Loyola.

"Beginning LIMEX had so much promise; new people to meet, new ideas to share, new views," Sister Christine said. "Ending LIMEX brings a sense of fulfillment; tasks completed, books read, videos watched, discussions concluded, papers sent."

The program brings hope in the "multitude of seeds planted which will flower in their own time," she said.

About half way through the program, students choose to pursue degrees in pastoral studies or religious education. A counselor or youth minister, for example, would select pastoral studies. Teachers or RCIA instructors would choose religious education. Each would then narrow their focuses to their specific interests.

In addition to an academic enclave that is formed, a strong faith community emerges over the course of the program.

"But oh, those in-between times of a thousand dyings and risings," said Sister Christine. A few people had to leave the program for various reason, she said. Moreover, conflicts had to be overcome. Diversity, losses, frustrations and anger had to be resolved.

"In the meantime, all is grace — amazing grace — and grace has been in our midst all along," she said.

Graduate Mary Lynn Floyd of St. Aloysius in Hickory said, "We thought initially that we were entering a professional preparation sequence of courses, but we found that we were also having a terrific faith journey together."

Deacon Jim Hamrlik of St. Matthew Church in Charlotte said he gained a better understanding of ministry, church history, the Bible, ethics and morality while learning new ways to communicate and listen. "It's helped me become a better husband, teacher, deacon, homilist and community builder," he said.

"In the past, I struggled with the task of being a Christian and living in the world. Somehow I thought I lived in two different worlds ... Lay people can recognize the Kingdom of God wherever they are and bring it forth into the world."

Other graduates made the following comments:

"I think all of us have renewed energy for evangelization and for continued spiritual development," said Jean Woods of St. John's Episcopal Church in Charlotte.

"The LIMEX program moved me from a sense of 'ministry as doing' to 'ministry as being,'" said Jean Marie Beckman, coordinator of religious education for Holy Cross Church in Kernersville.

"Loyola respects our individual abilities, and values our potential to be productive in many kinds of lay minis-

See **LIMEX,** Page14

Please pray for the following deceased priests during the month of July:
Reverend Monsignor Peter M. Denges, 1985
Bishop Leo Haid, OSB, 1924
Reverend Raphael Arthur, OSB, 1941
Reverend Maurice McDonnell, OSB, 1950
Reverend Stephen Dowd, OSB, 1985

Catholic Social Services Helps Clear Path To U.S. Citizenship

By CAROL HAZARD
Associate Editor

CHARLOTTE — Catholic Social Services is helping clear the path for people seeking to become naturalized U.S. citizens.

About a dozen people came to the CSS diocesan office in Charlotte June 13 to take their required exams. The test date marked the first time the CSS Refugee Office offered the new low-cost, no risk citizenship exam.

The Refugee Office will give the U.S. history and government test four times a year in collaboration with the Naturalization Assistance Board through the Immigration and Naturalization Service.

The test is part of the "New Citizens Project" to streamline the application process and lower barriers to obtaining U.S. citizenship. Some six million people will be eligible for naturalization in the next 10 years, according to the INS.

The whole process, including the test procedure, has changed, said Margaret Pierce, Refugee Office director. In the past, for example, applicants took their exams during interviews with INS officers.

"To many people, the process was intimidating to the point they didn't even try," said Pierce. "This allows people to pass English and civics requirements in a friendly and supportive atmosphere before they go to the INS interview. Hopefully, it will lesson the anxiety level."

Citizenship gives people the rights to vote and obtain an American passport, and travel outside the United States and re-enter, she said.

"Legal permanent residence or green card is no garantee that the perso can stay in the United States," sai Pierce. "People can lose their perma nent resident status but they can't los their citizenship."

Prospective citizens who are withi one year of applying for citizenship ma take two separate forms of the test in on session to improve their chances of pas ing.

The test is a 20-question multip choice with a passing score of 12 corre answers, and includes a short writin exercise. Topics include U.S. discover and settlement, the Revolutionary W and independence, national governme and the Constitution, local and sta government and U.S. history since 180 Each exam takes less than 35 minute

The INS will be notified only of t people who pass. For these people, r additional written English or citize ship tests will be given during IN interviews. People who don't pass c retake the test as many times as the need to. No failing grades are report to the INS.

Cost is $12 per session for peop who pre-register, or $16 for people w walk in without pre-registration. A pho ID and "A" numbers (assigned imm gration numbers) are required to ta the test.

The next test dates are Sept. 12 a Dec. 12.

Registration forms are availab from the Refugee Office. For more i formation, call the Refugee Office (704) 332-4433.

CSS Charlotte Refugee Office Receives National Recognition

By DANNY HOLMES
Staff Writer

HICKORY — Catholic Social Services' Refugee Office in Charlotte has the best refugee resettlement program in the nation, an official of the United States Catholic Conference said at a June 16 meeting at the Catholic Conference Center.

Mark Frankin, director of Migration of Refugee Service operations in New York, said the Charlotte office will receive an award for excellence and service in Washington later this month. The presentation will be the first time in 15 years the MRS has recognized a sponsor for its contributions.

"We grabbed onto the program in the beginning," said Trinitarian Sister Frances Sheridan, CSS director for the diocese. "We have been asked to stay alive by the federal government. They know we know how to do it."

In the first five months of 1992, Charlotte's CSS Refugee Office helped 178 people make new lives in the Charlotte area. By comparison, the Diocese of Raleigh brings in about 20 people a year.

The office ranks at the top not only for the number of refugees it resettles, but also for the types of cases. It takes cases considered difficult, such as illiterate Amerasians who were spurned in their own country and never allowed in the school system in Vietnam.

All of the refugees who come to the United States must be sponsored by a volunteer agency. The United States Catholic Conference is the largest spo sor, helping with the resettlment of percent of all refugees arriving ea year.

States, in turn, provide $588 refugee to be used toward expens Sponsors — such as Charlotte's Re gee Office — do the foot and pa work. This includes finding suita homes as well as jobs.

This is where the diocese's Refu Office excels. Not only does the off succeed in placing refugees in jobs also holds out for jobs that offer hos talization and vacation time.

Some 70 percent of refugees w come to Charlotte have no ties or re tives in the United States. Of these, Refugee Office finds employment 96.3 percent. The national average less than 70 percent.

Despite the high mark, it's enough for Refugee Office Direc Margaret Pierce. "I am expected to 100 percent, not 96 percent," she s The office staff is made up of 15 f and part-time people, including th case managers, a Russian translator a statistical analyst.

Frankin told the staff the MR grateful that the Diocese of Charlott so responsive. With 50,000 refug arriving each year in the United Sta the logistics are awesome, he said. M fall through the cracks. Some n planes, some show up unannounce

See **Refugees,** Pag

CHÀO MỪNG
CÁC THAM DỰ VIÊN
CURSILLO V.N.I

Participants in the first Vietnamese Cursillo for men in the Diocese of Charlotte June 4-7 at Belmont Abbey College. Photo by CARL ROSS

First Vietnamese Cursillo Draws Men From Across Southeast

By CARL ROSS

BELMONT — The men came from lorida, South Carolina, Georgia and hroughout the Diocese of Charlotte, onverging at Belmont Abbey College or the weekend of June 4-7.

In all, 37 men and a support team of 8 laymen and five priests attended the irst Cursillo for the Vietnamese comnunity sponsored by the Diocese of harlotte. Cursillo, which in Spanish neans "short seminary about Church eachings," is a weekend for spirtual enewal.

For three nights and days, the parcipants prayed, listened and talked bout the Lord and His plan for them, specially as the plan would pan out fter they returned to their regular lives. seemed appropriate then for the weeknd to close on Pentecost Sunday, the east commemorating the outpouring of e Holy Spirit on the Apostles.

The weekend was organized with e assistance of Cursillo veterans from San Diego, Washington and Grandville, Mich. The first Cursillo weekend for Vietnamese was 11 years ago in Baton Rouge. Since then, about 1,500 Vietnamese men throughout the United States have made Cursillos.

"We commit to promote Cursillo not only in the Vietnamese communities in the United States, but also overseas," said lay rector Le Tinh Thong of Westminister, Calif. "We would like to form more leaders for the Church in the Vietnamese community, so they can penetrate environments outside the Church."

Thong and his team traveled to Sydney, Australia for the first Vietnamese weekend "down under." And they are planning a weekend in France.

The local support team is made up of three women and five men from the Vietnamese community in Charlotte, who made weekends earlier this year in Texas and West Virginia.

Among the five priests who served as spiritual directors for the weekend in Belmont was Father Tran Cong Vang of Concord, pastor of the Vietnamese community in Charlotte and the Triad area.

Father Vang said the weekend was a success because of God's loving presence. Twenty-one men attended from the Charlotte diocese, 10 from Florida, five from Georgia and one from South Carolina.

A Cursillo weekend for Vietnamese women is planned for July 16-19, also at Belmont Abbey College.

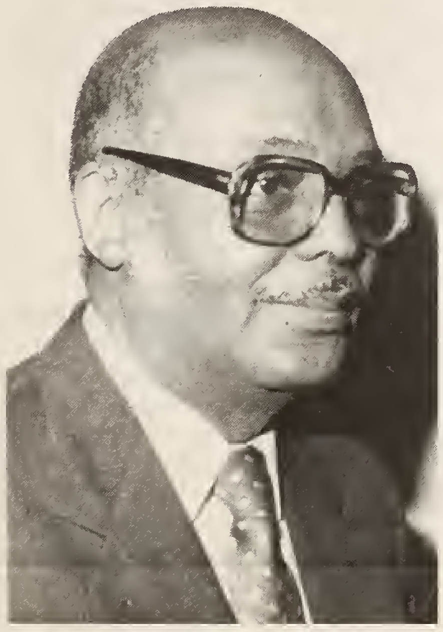
Carl Ross is a parishioner at St. James Church in Concord.

Diocesan Delegates Prepare For National Black Catholic Congress

By CARL FOSTER JR.

CHARLOTTE — Delegates, observers and invitees to the National Black Catholic Congress gathered June 28 for a "sendoff" meeting at Our Lady of Consolation before their departure July 9 to New Orleans.

Delegates and observers from the diocese are Jim Drummond, St. Lawrence, Asheville; Dale Brown, Glenda Gaither, Edward Hood, Jefferson Ledbetter, Sandra Murdock and Paula Todd, all of Our Lady of Consolation; James Bingley, St. James, Concord; Barbara Gardin and Laura Onafowora, St. Helen, Spencer Mountain; Robert Boyers and William Boyers III, St. Mary, Greensboro; Janie Hogan, Christ the King, High Point, and Toni Tupponce and Mary Turner, St. Benedict the Moor, Winston-Salem.



CARL FOSTER JR.

The invitees are Bishop John F. Donoghue, Carl Foster Jr., Jesuit Father Lawrence Hunt, Atonement Father Martin Madison, Fathers Wilbur Thomas and Cecil Tice, Deacon Curtiss Todd and Deacon and Mrs. Paul Watson.

At the congress, delegates will discuss and vote on public policy and pastoral statements that concern the African-American community. The agenda includes 20 workshops.

Topics will focus on the internal structure of African-American family life, the African-American male and the effect of racism on the African-American family.

Opening liturgy is Thursday, July 9, at the New Orleans Convention Center. Archbishop Agostino Cacciavillan, Apostolic Pro-Nuncio; Cardinals Anthony Bevilacqua, Roger Mahony, James Hickey, John O'Connor and Joseph Bernardin, and more than 50 bishops will celebrate the liturgy.

The congress starts Friday, July 10, at the Marriott Hotel, plenary workshops and sessions will continue through Saturday and the closing liturgy is Sunday at the New Orleans Convention Center.

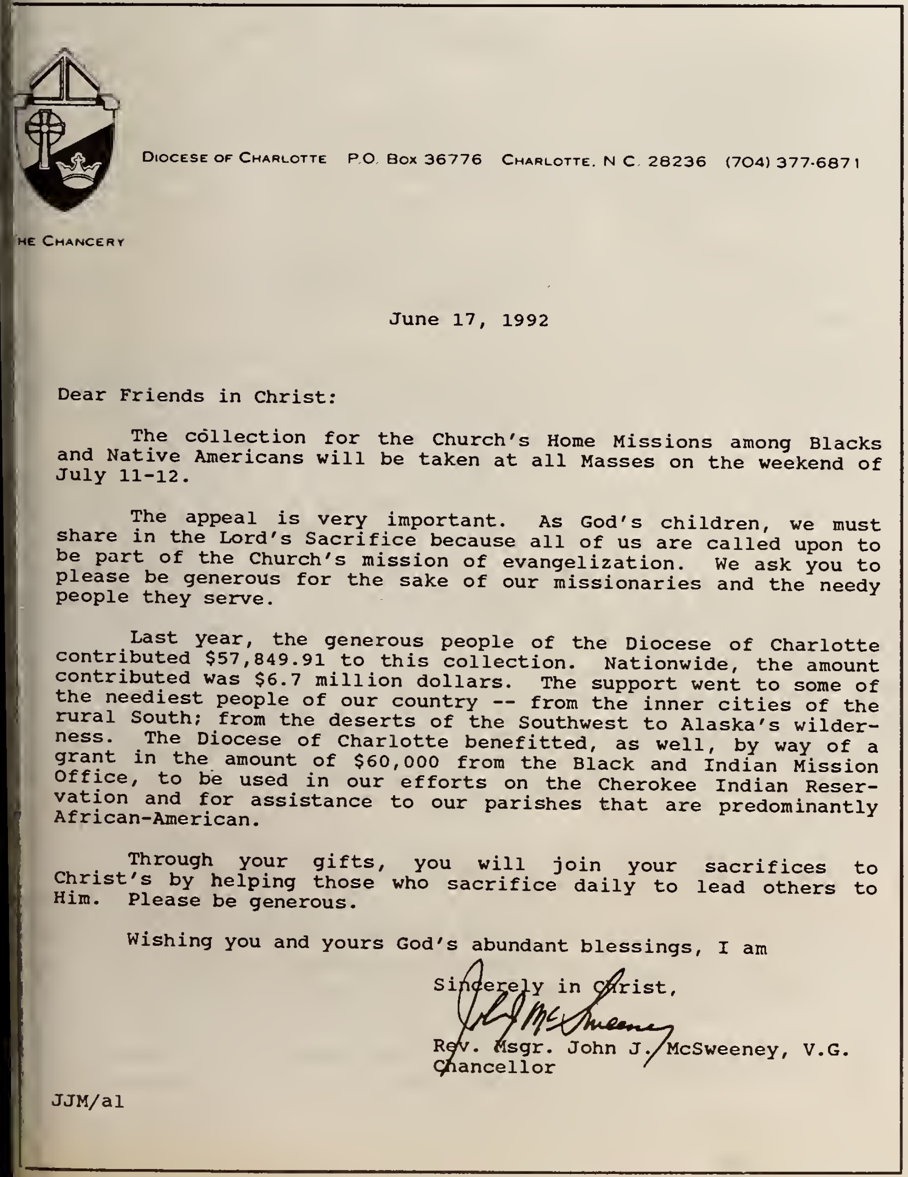
Carl Foster is coordinator of the Ministry for African-American Affairs.

Hospital Chaplain Gets Regional Office

ASHEVILLE — Mercy Sister Carmen Cruz, a chaplain at St. Joseph's Hospital, has been appointed Director of Region IV (North Carolina, Georgia, South Carolina, Virginia, Washington D.C., Maryland and Puerto Rico) National Association of Catholic Chaplains. Sister Carmen served as assistant regional director for two years and treasurer for one year.

Sister Carmen is CPE certified. She studied at Mercy Medical Center in Darby, Pa. She has been a chaplain at St. Joseph's for eight years. Her previous ministries include 28 years of teaching in the Catholic elementary school systems in New York, North Carolina and Guam.

This newspaper is printed on recycled newsprint and is recyclable



Diocese of Charlotte P.O. Box 36776 Charlotte, N C 28236 (704) 377-6871

he Chancery

June 17, 1992

Dear Friends in Christ:

The collection for the Church's Home Missions among Blacks and Native Americans will be taken at all Masses on the weekend of July 11-12.

The appeal is very important. As God's children, we must share in the Lord's Sacrifice because all of us are called upon to be part of the Church's mission of evangelization. We ask you to please be generous for the sake of our missionaries and the needy people they serve.

Last year, the generous people of the Diocese of Charlotte contributed $57,849.91 to this collection. Nationwide, the amount contributed was $6.7 million dollars. The support went to some of the neediest people of our country -- from the inner cities of the rural South; from the deserts of the Southwest to Alaska's wilderness. The Diocese of Charlotte benefitted, as well, by way of a grant in the amount of $60,000 from the Black and Indian Mission Office, to be used in our efforts on the Cherokee Indian Reservation and for assistance to our parishes that are predominantly African-American.

Through your gifts, you will join your sacrifices to Christ's by helping those who sacrifice daily to lead others to Him. Please be generous.

Wishing you and yours God's abundant blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

JJM/al

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Pennsylvania Case

Monday's U.S. Supreme Court ruling upholding the rights of states to place more restrictions on access to abortion left neither side of the abortion issue completely happy. And it apparently ensured that abortion will be a factor in national and state elections this year.

The court's 5-4 decision upheld provisions in the Pennsylvania law that would require unmarried girls under 18 to obtain the consent of a parent or judge before obtaining an abortion, require doctors to give women seeking abortions full information about fetal development, the possible dangers of abortion and alternatives to abortion and require a woman to wait 24 hours after receiving such information before having the abortion. But the court stopped short of overturning the 1973 *Roe v. Wade* decision which said that states could not ban abortions.

The four dissenters in the case would have overturned *Roe v. Wade* and need only one additional vote to do so. Justice Harry Blackmun, who wrote the 1973 decission, is the oldest member of the court and could retire in the near future. The president elected in November may have the opportunity to appoint a justice who will cast a fifth vote against *Roe v. Wade* — or a sixth vote to uphold it.

That possibility means that pro-life and pro-abortion advocates will play an active role in this year's presidential election. Which side will have the most influence remains to be seen.

It's an even safer bet that both sides will be active in this year's elections for members of state legislatures. In the wake of the Pennsylvania decision, it's virtually certain that there will be a concerted effort to enact more restrictions in states which — like North Carolina — have fairly liberal abortion laws.

If opinion polls are correct, a majority of Americans favor more such restrictions even when they continue to support a woman's "right" to an abortion. Those polls may have enough influence on members of the General Assembly to convince them to at least enact some restrictions. It could be an uphill battle but it also could be winnable.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience June 24.

Dear brothers and sisters,

The Second Vatican Council reminds us that the Church's growth depends not only upon the hierarchical ministry and the sacraments, but also upon the charisms freely bestowed by God. St. Paul says, "There are varieties of gifts ... inspired by one and the same Spirit who apportions to each one individually as he wills" (1 Cor 12:4,11). The Lord gives different gifts for the benefit of the whole community, and so no member's mission or life of holiness are identical to anyone else's. No one should think that he or she can receive all the charisms, and no one should envy the charisms of another.

This variety requires the gift of discernment, and it is the competence of Church authority to authenticate charisms. Among the criteria used in such discernment are these: First, authentic charisms must be in harmony with the Church's faith in Jesus Christ. Secondly, the should be marked by the presence of the fruits of th Spirit: love, joy and peace (cf. Gal 5:22). Furthermor those who have received charisms are to be of one min and heart with the church's shepherds. And finally, th use of true charisms ought to contribute to building u the ecclesial community.

Prophecy is one of the spiritual gifts highly prize by St. Paul, and Church history — especially the liv of the saints — shows that God often inspires prophet speech in order to encourage reform in the life of h people. This fact highlights the usefulness in th Church of the freedom to offer constructive criticism provided that these are never made with bitterness, b always with love and respect. In such speaking there no opposition between charism and institution. Rathe the spiritual gift enlivens the exercise of the ministr

I extend a warm welcome to the School Sisters St. Francis. Dear sisters, with gratitude for the tes mony of your consecration and apostolate, I ask God give you new strength and zeal through the program formation you are following.

I greet the members of the Italian-American B Association and the numerous pilgrims from Englan Indonesia, India, the Philippines, Singapore, Cana and the United States. Upon all the English-speaki visitors I invoke almighty God's choicest blessings

Letters To The Editor

Revise the Mass text?

To the editor:

In response to the May 29, 1992 *News & Herald* article entitled "Proposed Revision of Mass Text Would Change Creed, Our Father," I would like to express my dismay that the ICEL has no problem in rewording prayers that have a basis in Scripture or Church history such as the Creed or the Our Father. On the other hand, the ICEL wishes to "...make as few changes as possible in the eucharistic prayers, which have been widely accepted and are now familiar to many people."

Is the ICEL saying that the current Creed and Our Father are neither "widely accepted" nor "now familiar to many people"? Only since the mid sixties have the eucharistic prayers been heard by the people in English. Why they would be considered more familiar than more established prayers is beyond my comprehension.

For several weeks, there has been an exchange of letters in the *News & Herald* concerning the trend towards the loss of traditions in the Catholic Church in America. An editorial in the issue of May 29 calls for a revival in the use of devotions in the Church. Do we, on one hand, say we want to preserve the traditions of the Church and then, on the other hand, abandon traditions that are rooted in scripture and the early history of the Church?

Although change is inevitable, I fear that our bishops are so busy trying to make the Church palatable to 20th century Americans that they have lost sight of the roots of our past.

Stan Dudek
Wilkesboro

To the Editor:

On Proposed Revision of Mass Text That Would Change Creed and The Our Father (May 29 issue):

To change the words of our Lord and Savior Jesus Christ in the words of the Lord's Prayer to the Father would be to deny our Lord and Savior Jesus Christ as being perfect, being one of the sins against the Holy Spirit.

Roy J. Herrell
Black Mountain

To the editor:

For a long time before I read the article "Proposed Revision of Mass Text Would Change Creed, Our Father" in the May 29 issue I had been bothered, puzzled and troubled by the words in the Our Father: "and lead us not into temptation..." I am sure that t meaning of these words must have been incorrec translated from Jesus' language and should be tra lated differently. In the article it is suggested to chan the words to "save us from the time of trial". M suggestion would be: "and let us not succumb temptation." I am sure that our loving Father would n LEAD us into temptation. I pray that God's Will in t matter may be found and done by those in authorit

Emmy M. Plow
Asheville

To the editor:

In response to the article of May 29, 1992, entitl "Proposed Revision Of Mass Text Would Char Creed, Our Father," thank you for keeping us formed.

This Catholic is not remaining silent any longe have watched the Holy Mother Church suffer too mu at the hands of a powerful few, who tend to pl themselves above the Pope. It seems to me that ICEL has outlived its usefulness, and should disba along with their proposals.

The laity is not asleep. Or, if so, you had bet wake up.

The Nicene Creed is beautiful as is, why change The Our Father is perfect, as is the Author, leav alone! Besides, I like the archaic English. It gi warmth and character to the language.

Could it be the ICEL's commission to change words of the Mass Text is to reflect their own belie Are they striking out the Divinity of Jesus ever gently, "truly human."? The door to attacking Divinity is open. Is this O.K. with you, too?

It is high time the laity speakout, after decade silence, and put an end to the "watering down" tak place in our Church — I am.

Stop tampering with the Holy Mass text, no cuses are acceptable. I'm writing the ICEL, will y

Juanita A. Thompson
Charlotte

Letters Policy: *We welcome letters on cur issues. Letters must be signed originals of 250 wo or less and must include the address and dayt telephone number of the writer. Letters are subje editing for brevity, style and taste and must not con personal attacks on any person. Opinions expresse letters or in guest columns do not necessarily re the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Congress shall make no law respecting an establishment of religion, or prohib-ng the free exercise thereof...

First Amendment to the Constitution of the United States.

That first clause of the Bill of Rights has been the subject of interpretation, re-interpretation and re-interpretation of the re-interpretation on a host of occasions since it was ratified almost 201 years ago.

From where I sit, it appears that each successive re-interpretation further stretches the intent of the framers of the amendment. It appears to be reaching the point of absurdity.

Here are a couple of cases in point.

Last week, the U.S. Supreme Court — by a 5-4 decision — ruled unconstitutional the invocation and benediction given by a rabbi at a middle school graduation in Providence, R.I. The high court held that it could be construed government endorsement of religion.

This week, the court refused to hear the appeal of a lower court ruling that ecklenburg County District Court Judge William Constangy violated the consti-tion by opening court sessions with a prayer.

I'm not a constitutional lawyer and I don't pretend to be able to read the minds the Founding Fathers. However, I somehow don't think that non-sectarian prayer a school graduation or at the opening of a court session was what they had in mind ıen they wrote the prohibition against establishing a religion.

I firmly believe that the "establishment clause" in the Bill of Rights was very ecifically a reaction to the "established church" which dominated religious life in any of the colonies under English rule. Everyone was expected to belong to — or least financially support — the Church of England.

I submit that the "establishment clause" was intended to prevent a repeat of that uation — not to prevent harmless non-sectarian prayer at a public function.

Understand, I am not advocating a complete overturn of the earlier decision nning classroom prayer in the schools. As I have always understood that decision, barred prayers which were specifically directed by school officials -- a situation ıich lent itself to the possibility of sectarian prayers which could be offensive to embers of other religions. The decision did not bar silent prayer or meditation.

There is one other point which is worth remembering.

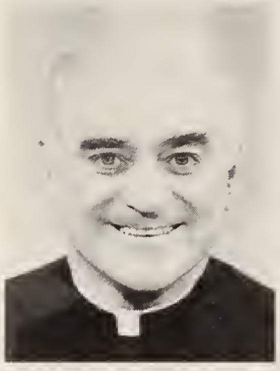
That same First Amendment also includes the prohibition against interference th free speech. I think a case can be made that the recent decision interfere with free speech rights of the Rhode Island rabbi and Judge Constangy. That seems rticularly true when you consider the way in which the court in recent years has tended that free speech (or free expression) right to activities which are to say the ıst distasteful to many Americans.

Light One Candle

By FATHER JOHN CATOIR

We are not a homophobic Church. We are a loving people who uphold human rights everywhere. We oppose gay bashing in any form whatsoever as inherently unchristian.

If Jesus were to walk the streets of New York City or San Francisco today, how would He react to the homosexual community, particularly to the members of ACT-UP, the gay protest movement? They're the ones who desecrated the sacred Host in New York's St. Patrick's Cathedral.



Jesus taught His followers to turn the other cheek. He returned love for hatred, and I'm certain He would urge us to do the same today. You don't have to agree with someone to be kind to them. But how are we supposed to do this? How are we to react to the extremists who demand moral approval of their promiscuity? We can't appear to condone them, but neither should we treat them as enemies. There must be a middle ground.

I think some important distinctions can be made. All Catholics are called to respect the dignity of every human person to live chastely. This challenge applies to all, homosexuals and heterosexuals alike. And in the process of trying, the Lord commanded us to love one another.

Most gay people are peaceful, law-abiding citizens. The radical gay groups among them are in the minority and they are expressing an angry reaction to years of repression, persecution, and condemnation. More recently, in the wake of the AIDS epidemic, they are grief-stricken human beings who have seen their friends, relatives, and loved ones die hideous deaths. Millions of families have been affected by this tragic illness, and all of us ought to show more compassion.

Perhaps the Church can teach us something here. It is common knowledge that for centuries there have been homosexuals among the clergy. When I entered the seminary I was a bit surprised to discover a gay sub-culture in our midst. I would guess the percentage to have been about 20%, some claim it was even higher. Of course, homosexual activity was not tolerated, in fact it was grounds for immediate expulsion, but homosexuals themselves were, and still are, accepted as equals.

This apparent attitudinal ambivalence has always been a tradition in the Church primarily because of our faith in God's grace. No one is free of original sin, but all Christians are called to holiness, and promised divine help. Therefore, we accept all candidates to the priesthood, as long as they sincerely aspire to live a holy life.

In my 32 years as a priest, I've counseled quite a few gay men and women. They struggle mightily against their nature, as they try to persevere in their good intentions. Some of them are among the holiest human beings I've ever met.

Because Jesus said "Judge not that you be not judged," I judge them not. We have to find a way to be more charitable, even to those among them who insist they don't need and don't want our charity.

Father John Catoir is director of The Christophers.

Vhen Is Recitation Of The Creed Optional At Mass?

By FATHER JOHN DIETZEN

Q. What is the Church's position on the recitation of the penitential rite and e Creed at Mass? I thought they were to be used at all Sunday Masses at least, ıt one priest said that isn't true. I think they are not only comforting and a rsonal re-affirmation, but they are part of our children's learning process. orth Carolina)

A. Let's take them separately, since different rules apply to each.

According to the General Instruction of the Roman Missal, the Creed or profession of faith is obligatory on all Sundays and solemn feasts.

The reason is perhaps obvious, but the instruction states it explicitly. The profession of our faith at Mass "serves as a way for the people to respond and to give their assent to the word of God heard in the readings and through the homily, and for them to call to mind the truths of faith before they begin to celebrate the Eucharist" (Nos. 43 and 44).

Normally the Nicene Creed is recited, but there are exceptions. At Easter, for example, the profession of faith takes the form of renewal of baptismal promises. The Creed is not used. In Masses with children, the Apostles' Creed may be used instead of the Nicene Creed.

Apart from the General Intercessions, the Creed concludes the Liturgy of the ord at Mass. The purpose of that entire liturgy is to refocus our attention and our es on the revealed word of God and to recommit ourselves to all the Gospel of ırist teaches.

As the instruction says, reciting and praying together the key truths of our faith the Creed is a fitting way to conclude that part of the Mass and lead us into the turgy of the Eucharist.

Normally, there is also a penitential rite at each Mass. The priest invites eryone to a confession of sins together, followed by the priest's absolution eneral Instruction of the Roman Missal, 29). This rite may take several forms, as licated in the Sacramentary for that part of Mass.

When the rite of blessing and sprinkling with holy water is used, however, as nay be at any Sunday Mass, the penitential rite is omitted.

Another example of when special introductory ceremonies might take the place the penitential rite is the funeral liturgy. If the introductory rites (blessing of the body and so on) are carried out as usual at the beginning of this liturgy, there is no penitential rite (General Instruction of the Roman Missal, appendix for the United States).

Q. Recently I attended a memorial Mass for a deceased relative. He had been cremated. I understand that his ashes, in a small box, were not allowed in church during the Mass. Can you explain this? If the Church permits cremation, why does it forbid the ashes of the dead man in church for the Mass? (Pennsylvania)

A. As you indicate, Catholic Church law no longer rules out cremation, as long as it is not requested for reasons contrary to our faith.

The ritual which guides our burial liturgies (Order of Christian Funerals) always assumes that the body of the deceased is present at the funeral Mass. Burial or cremation would follow, with appropriate prayers and blessings at the cemetery or at the crematorium. Texts for both entombment of the ashes and traditional burial are provided in the ritual.

Obviously, these regulations preclude presence at the Mass of the cremated remains of the deceased. The reason was best presented by the Congregation for the Sacraments and Divine Worship when it reaffirmed this policy some years ago.

"It does not seem suitable to celebrate, with the ashes present, the rite which is intended to honor the body of the dead.

"This is not to condemn the practice of cremation but rather to respect the integrity of the signs within the liturgical action. In fact, the ashes, which are an expression of the corruptibility of the human body, are unable to express the inherent character of one 'sleeping,' awaiting the resurrection.

"The body, not the ashes, receives liturgical honors since it was made the temple of the Spirit of God in baptism. It is important to respect the verity of the sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful" (Notitiae, January 1977).

The liturgy you describe for your relative was proper for a memorial Mass after cremation.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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How Does Canon Law Affect Us?

The Teaching Office Of The Church

By FATHER FRANCIS T. CANCRO

The third book of the Code of Canon Law contains sections on preaching (c. 762), catechetical instruction (c. 773), the missionary activity of the Church (c. 781) as well as Catholic education (cc. 793-821). It also contains short sections or norms for publishing books, the use of media and the profession of faith required by certain office holders in the Church.

The work of the *munus docendi* is not just the work of religious in our schools or the words from our pulpits. By virtue of baptism and confirmation that each of us shares we are all called to be faithful witnesses of the gospel, cooperating with our bishop and his priests in the exercise of the ministry of the word (c. 759.1).

In this article I would like to deal specifically with the aspects of the teaching office of the Church in which lay members of the Christian faithful are engaged. It is, in a sense, a tribute to the women who have done this long and hard work for so many of us in the hope that our lives of faith lived outside their classrooms would bring the world closer to the healing ever-present love of God.

Catechetical Instruction: Parents are the best teachers of the faith. Although it is the duty of the local bishop (c. 773) and the pastor of the parish (c. 776) to provide for the catechesis of the faithful (c. 773), parents are obliged to form their child in the faith by word and example (c. 774.2).

This catechetical instruction is given for the celebration of the sacraments, especially the sacraments of initiation: baptism, confirmation and Eucharist. Canon 777, n.5 also exhorts that the faith of young people as well as adults should be fortified by instruction. The recent concentration in the areas of adult learning as well as youth ministry in many of our parishes assist in fulfilling this obligation in the Code of Canon law.

Missionary Activity: The entire Church is missionary (c. 781). That's hard for us strapped to jobs or focused on a family and a home and the dog to believe. Being a missionary doesn't mean traveling to another place to proclaim the Gospel. It means that we are called to evangelize all the time: to the kids, the neighbors, fellow employees — everywhere and all the time by the lives we lead. It is our fundamental duty as Christians.

But anyone of us can spend time in other places sharing the faith. We do so usually as catechists (c. 785). Catechists stand out by reason of their Christian life and devote themselves to teaching the Gospel. They organize worship services and do various works of charity. Their lives allow the Church to be implanted among peoples in our world where it has not taken root (c. 786).

Catholic Education: The Code of Canon Law declares that parents have a right to educate their children and Catholic parents especially have a duty to provide for the Catholic education of their children in the best way possible (c. 793.1). "Schools" in the Code are understood as grammar and secondary schools. Canon 796.1 calls the Christian faithful to greatly value their schools which are of principal assistance to parents in fulfilling their educational tasks. This same canon further challenges parents to cooperate with school teachers. To assist parents in this task the Church has the right to approve or name teachers of religion in these schools (c. 805). They can expect that the faithful will foster Catholic schools by supporting and maintaining them (c. 800.2).

Colleges and universities can be erected by anyone in order to contribute to culture, the humanities and the fulfillment of the Church's teaching office (c. 807). They can be called "Catholic" if they are erected with the consent of the appropriate church authority (c. 808). Anyone who teaches the theological disciplines in these colleges and universities must first obtain a mandate to teach from the appropriate authority (c. 812).

Ecclesiastical Universities and Faculties also exist in the Church. They are erected to investigate the "sacred disciplines (usually Philosophy, Theology and Canon Law) by the Holy See (C. 816). In these faculties or universities, the Apostolic See has a particular role in supervising them and approving their statutes and curriculum. The Catholic University of America chartered by the Apostolic See about 100 years ago is an example of such.

Books, Films, and the Use of Media: It makes sense that the Church utilize all the wonders of technology to preach the gospel (c. 822.2). Whenever anyone does choose to use the media to expound on faith and morals the bishop, as chief teacher in the Church (c. 386), has the right to review material and denounce anything that will harm faith and morals.

All of us in our own small way can easily find a place in the teaching office of the Church. Any of us, faithful to the proclamation of the Gospel by the lives we lead, can have an impact that will imprint our memory on the hearts and faith of others.

Father Cancro, a canon lawyer, is vice rector of the Theological College at The Catholic University of America. He is on leave as a priest of the Diocese of Charlotte to serve with the Society of St. Sulpice.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to preserve client confidentiality, the staff members are not identified.

Wow, can we complicate one another's life!

In the midst of a serious personal crisis for which a family was receiving counseling, a "blessed" event was announced. The wife was pregnant, something she had always wanted but had failed to achieve.

A certain relaxation set in during counseling sessions. Somehow God was back in His heaven and all was right with the world.

Then, however, stress reappeared in the sessions. An aunt-in-law had begun to become a frequent intruder in the home of this young couple. She was a

See **Crosswinds**, Page 16

Stewardship Profile

By MARY IYOOB

"A life committed to God gives forth a steady flame of service, kindness, generosity and goodness. As our light shines before others, God will be given the glory." These words from the Gospel of Matthew 5:16 have inspired my personal commitment to stewardship over the years.

Offering my time and talent has always been a part of my faith life. Giving back to God in gratitude was taught by example through several members of my family, specifically my mother and my Citie (that means grandmother in Arabic).

My mother, who died several years ago as a result of a car accident, could be described in one word: selfless. A woman of many talents and abilities, she shared all that she had and all that she was with our family, friends, and the Church and always, without exception, she thought of the needs of others before her own.

My Citie, who is also deceased, was an inspiration in another special way. She was a woman of tremendous faith, and had an unfailing trust in God. In her wisdom, she taught me to follow Christ and to share my talents, just as my mother had done for so many years.

With these women as models, I developed my talents, and began to offer to my Church and community in whatever areas I could. Beyond talents offered to Church and community efforts, I found that my abilities were of value to the business community, which led me into a fulfilling career. Business success provided the opportunity to share more of my treasure to assist those in need.

As the demands of my career life changed, my offering of time, talent and treasure changed with it. At times, I had more free time to offer than money, and at other times more money than time. During those years, I would juggle excuses for the alterations that I would make to my stewardship commitments. Faulty thinking led me to the realization that convenience is not a characteristic of stewardship. God doesn't ask us to give from our surplus; from our extra money or spare time. We are called to give from our substance, from who we are and what we are as Christians

Several years ago I placed myself in a position which offered little financial security by choosing a career in ministry, rather than the business world. I am amazed at how God provides for my needs while I continue to give of my time, talent and treasure.

Now, my stewardship commitment is practiced in a more deliberate way Offering gifts of time, talent and treasure are planned into my personal schedule and financial budget. What I find so amazing about my stewardship commitments is that God never seems to let me down.

Through my involvement in the stewardship education process in the Diocese of Charlotte, I have learned more specifically what stewardship means and how it is lived out. I have been able to share that knowledge with others across the diocese

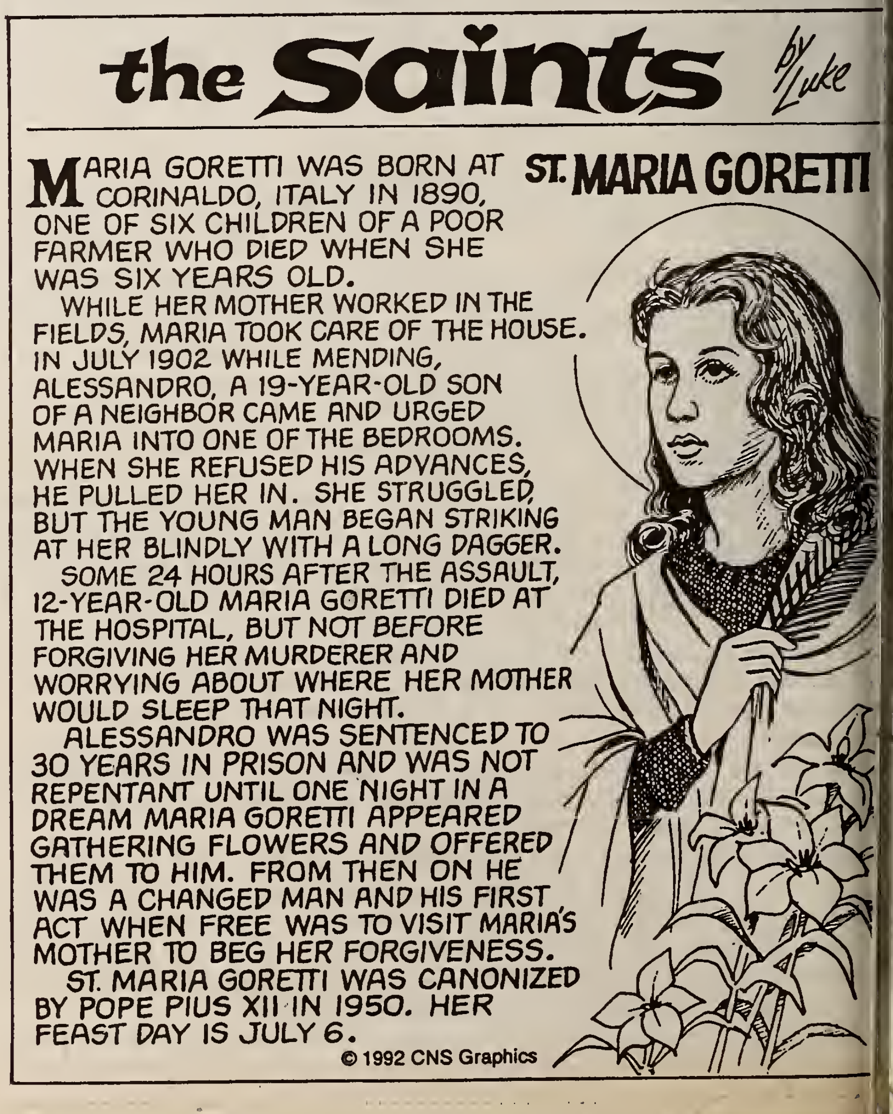
My involvement has led me to yet another gift from God. During the process of introducing the diocesan Stewardship Program to members of St. Thomas Aquinas Church in Charlotte, I met Keith DiSano.

Keith was parish stewardship chairperson for St. Thomas Aquinas and, through our work together as we set up their parish stewardship program, we discovered that we shared the same personal commitment to our faith and stewardship.

Since that time of discovery, we have made a committment to one another for a future life together through the sacrament of marriage. Now we face the challenge of deciding in what ways we will offer our time, talent and treasure to God in gratitude for the many blessings that we each possess, and those blessings that will grow out of our marriage.

For all of us, each new day offers the opportunity for spiritual growth through stewardship. We grow through the blessings that God gives to us, and we grow by sharing those gifts with others. I invite you to join in this ministry by sharing the gift and talents which God has entrusted to you.

Mary Iyoob is associate director of the diocesan Office of Development.


the Saints
by Luke
ST. MARIA GORETTI
MARIA GORETTI WAS BORN AT CORINALDO, ITALY IN 1890, ONE OF SIX CHILDREN OF A POOR FARMER WHO DIED WHEN SHE WAS SIX YEARS OLD.
WHILE HER MOTHER WORKED IN THE FIELDS, MARIA TOOK CARE OF THE HOUSE. IN JULY 1902 WHILE MENDING, ALESSANDRO, A 19-YEAR-OLD SON OF A NEIGHBOR CAME AND URGED MARIA INTO ONE OF THE BEDROOMS. WHEN SHE REFUSED HIS ADVANCES, HE PULLED HER IN. SHE STRUGGLED, BUT THE YOUNG MAN BEGAN STRIKING AT HER BLINDLY WITH A LONG DAGGER.
SOME 24 HOURS AFTER THE ASSAULT, 12-YEAR-OLD MARIA GORETTI DIED AT THE HOSPITAL, BUT NOT BEFORE FORGIVING HER MURDERER AND WORRYING ABOUT WHERE HER MOTHER WOULD SLEEP THAT NIGHT.
ALESSANDRO WAS SENTENCED TO 30 YEARS IN PRISON AND WAS NOT REPENTANT UNTIL ONE NIGHT IN A DREAM MARIA GORETTI APPEARED GATHERING FLOWERS AND OFFERED THEM TO HIM. FROM THEN ON HE WAS A CHANGED MAN AND HIS FIRST ACT WHEN FREE WAS TO VISIT MARIA'S MOTHER TO BEG HER FORGIVENESS.
ST. MARIA GORETTI WAS CANONIZED BY POPE PIUS XII IN 1950. HER FEAST DAY IS JULY 6.
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iowing the letter and plaque which St. Michael School eighth graders won for finishing ird in a national "Space Bill of Rights" contest are (l-r) Sarah McGuire, Heather Elkin and acher Coleen Grenier. Photo By LINDA PELLERIN

3t. Michael Eighth Graders Take Third Place In National Contest

By LINDA PELLERIN

GASTONIA — Eighth grade stu- nts at St. Michael School have won ird place in the national Space Bill of ghts contest sponsored by the Young stronaut Council, McDonald's and onald McDonald Children's Charities. ie contest was part of "Exploration d Discovery" educational materials ade possible by a grant from RMCC.

In creating a "Space Bill of Rights," e 12 St. Michael students considered e space environment and applied it to e orginal Bill of Rights, said student eather Elkin.

Teacher Coleen Grenier, who had rticipated in NASA's Space Camp for ichers in the summer of 1990 and sited the Soviet Union last year to w its space program, said the bill had have longevity. It had to be as rel- ant today as it would in 200 years.

"It had to have the flexibility and rability," she said. In addition to the /space environment, the class looked micro-gravity, the possibility of non- man beings, new civilizations and ltures. "We also assumed there was ne form of established government t was already there," she said. To ke the present amendments fit the real and imagined environment, the students studied, adjusted and rewrote each amendment.

Student Sarah McGuire said their goal was to take each amendment to "where it would work in a space environment." Heather Elkin said they even wrote a preamble, "exactly the way the real Constitution is except we adapted it for space."

Coleen Grenier wrote about the learning process involved in the project. "The procedure outlined what we had done, how we compiled our information, how we came to the decision of what they wanted to say," she said.

The students competed with hundreds of entries. The first place prize, a visit from an astronaut, was given to one school There were two second place awards and three third place awards.

For its third place showing, St. Michael received a certificate which reads, "The Young Astronaut Council Certificate of Special Recognition to St. Michael School, Third Place Winner, National Space Bill of Rights Contest, Spring 1992. In recognition of outstanding contribution to space exploration and space education."

The students at St. Michael have become members of the Young Astronauts Council. Their membership is expected to give the school more credibility to pursue similar projects next year.

Linda Pellerin is a parishioner at St. Michael.

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Juli Zygmuntowicz (l) and Brian George work on an affirmation activity at the Youth Ministry's 11th annual Christian Leadership Institute at Belmont Abbey.
Photo by DANNY HOLMES

Christian Leadership Institute Helps Teens Develop Skills

BELMONT — Thirty-three high school students from all parts of the Diocese of Charlotte gathered at Belmont Abbey College for the eleventh annual Christian Leadership Institute (CLI) June 14-18 .

The program, run by Mercy Sister Carolyn Mary Coll, is designed to teach empowerment utilizing effective and efficient methods, said staff team member Ela Milewska.

The students spent their days in workshops which helped them with their leadership skills. Usually, said Milewska, a lecture session would be followed by a hands-on activity to allow the students to practice the skills being taught. Throughout the week, they would use these skill in their different activities, she said.

"It (CLI) helped me learn how to work and get along with a group without getting into an argument," said CLI participant, Teresa Edmisten. She strongly recommends the program to anyone wanting to become a better leader.

The cost of the program was $170 for four nights and five days. The students stayed in dorms at Belmont Abbey.

"The Abbey has been great about everything," said Milewska. "They provided the social time one day and paid for half of the program tee-shirt."

Scholarships were available for the program through the diocese. In some cases, different parishes paid for half the program.

At the close of CLI, the students were asked what youth ministry now meant to them. In consensus, some students came up with: "We now know youth ministry is caring, respecting, trusting, admiring, serving, teaching, preaching, guiding, praising, worshipping, healing, leading, wanting, and needing each other."

Graduation Prayer Banned

WASHINGTON (CNS) — Even non-sectarian prayers are inappropriate at public school graduation ceremonies, the Supreme Court ruled in a 5-4 decision June 24. A sharply divided court held that a rabbi's invocation and benediction at a middle school graduation ceremony in Providence, R.I., were coercive and could be construed as government endorsement of religion. Merely by advising the rabbi to keep his prayers general, the principal directed and controlled religious content that students could not reasonably be expected to avoid, the court said.

ST. THERESE

The fifth annual Carmelite Summer Seminar will be on the life, spirituality and canonization of St. Thérèse, the "Little Flower". The seminar will be held July 24-26 at the Newman Center UNC-Chapel Hill and will consist of five two-hour sessions from Friday evening to Sunday afternoon.

The seminar will be presented by Fr. Theodore Centala, OCD and Fr. Mattias Montgomery, OCD. Because this "little" saint has been so popular with children and young people, many have missed the deep spiritual insights in her doctrine. We hope this seminar will give everyone an adult appreciation of the great wisdom of one of the most famous and beloved saints of the Church.

Cost for the seminar is $30 which includes registration fee. Low cost housing is available for the weekend on the campus of UNC-CH.

To register or for more information, write or call:
Sandra Malkovsky • (919) 772-2067
7134 Eastridge Dr. • Apex, NC 27502-9745
Include a check for $10 payable to OCDS.

FAITH alive!

Can war ever be justified today?

By Father Robert L. Kinast
Catholic News Service

"Do you think we'll go to war?" I frequently asked my friends that question in the last months of 1990.

"Oh, sure," was the typical answer. "It's the only way to stop someone like Saddam Hussein."

This opinion was expressed reportedly by intelligent, good people. Sometimes it was accompanied by an attitude of assurance that approached eagerness, as if the Persian Gulf crisis provided an opportunity to show God and the world how committed people were to eliminating this evil from the face of the earth.

If this was disturbing to me, it was because I felt this attitude was so directly the opposite of the position on war taken by Vatican Council II, Pope John XXIII, Pope Paul VI, Pope John Paul II and the U.S. Catholic bishops in their 1983 letter, "The Challenge of Peace."

It was disturbing because it seemed to treat war as a strategy with little or no moral implications, as if the comparison of Saddam Hussein to Hitler and the illegal invasion of Kuwait were all the justification needed to go to war.

What makes war a moral issue? Is war ever justified in the modern world?

War is a moral issue because it directly concerns human conduct and the relationships among people.

In the Jewish and Christian tradition, people believe that God has revealed what human conduct and relationships should be. To live according to God's plan is to be moral; to deviate from this is to be immoral.

The problem is that believers do not always agree on what God allows and why. However, there is agreement that war is a moral issue.

War inevitably involves taking human life. This is the most central moral issue because of the pre-eminent worth of human life. Any action that terminates human life raises moral questions.

War negatively affects human relationships. In war people are defined as enemies; animosity and hatred are generated toward them and their cultures; the goal of conquest and domination increases the inequalities among people and lays the foundation for future retaliation and revenge.

All this runs counter to God's intention.

War misuses and depletes natural resources and threatens civilization. The availability of nuclear weapons raises this threat to an unprecedented level — the potential destruction of the life of the planet.

In light of those facts, modern war is an acute moral issue.

■ ■ ■

The moral justification of war has two parts: the decision to go to war and the conduct of the war.

The first moral condition for going to war is a just cause. Usually this means self-defense against attack or protection of innocent people.

CNS photo by Deanne Daigle

"War negatively affects human relationships. In war people are defined as enemies; animosity and hatred are generated toward them and their cultures; the goal of conquest and domination increases the inequalities among people and lays the foundation for future retaliation and revenge. All this runs counter to God's intentions."

In the Persian Gulf War repelling the illegal invasion of Kuwait came close to being a just cause. Protecting "our way of life" or even the international oil supply were much more dubious.

The second moral condition is a right intention, a clear objective restricted to the terms of the just cause. Forcing Saddam Hussein to withdraw from Kuwait was a right intention; annihilating him or destroying Iraq's economy and culture would not have been.

The third moral condition is that war is a last resort, used only after every other alternative fails, and that the war is likely to succeed. The Persian Gulf War was most suspect on this point.

The unprecedented worldwide condemnation and embargo of Iraq was a clear alternative which meant in the view of some that war was not the last resort (even if the embargo was actually set up as the first phase of a military strategy envisioned all along).

When it comes to war's conduct, the overriding moral principle is to avoid killing non-combatants. In the days of hand-to-hand fighting by military troops, this principle was not difficult to enforce.

It is much harder today with computerized weapons that don't see the opponent, the mingling of civilian and military populations, and "military targets" (electricity, water, food supplies) which simultaneously support non-combatants and armed forces.

The Persian Gulf War demonstrated how impossible it is to avoid killing non-combatants in modern warfare.

The second principle in the conduct of war is the use of force proportional t the objective and the strength of th enemy. The heaviest air bombardmen in history made the Persian Gulf Wa nearly impossible to justify on thi point.

After the war, I asked friends how they felt about the outcome. "W should have finished the job," som said, expressing disappointment tha Saddam Hussein was still in power.

This response made me realize tha for some, justifying war gave moral approval to anything which followed.

At least the conduct of the Persia Gulf War was more restricted tha this.

The Persian Gulf War ended in military victory for the allied forces bu it did not settle the ultimate mora question, which is more urgent now than ever: Can war be justified an longer?

A negative answer to that questio would lead to a moral victory that coul make war obsolete. If so, it would be th greatest unintended victory any wa ever achieved.

(Father Kinast is a Florida-base pastoral theologian.)

FAITH IN THE MARKETPLACE

Is the world more peaceful today after recent wars?

"No, there is such an undercurrent of tension, too many unanswered questions. The climate is not peaceful, for example, in the Middle East, Yugoslavia, the Ukraine. The world is in ferment even yet." — Ginny Hollenkamp, Elmhurst, Ill.

"It's a paradox. The world may appear more peaceful in that there is some movement toward liberation in Eastern Europe. But in our country, people's hearts are not more peaceful. I'm thinking of the recent execution in California and the growing number of hate crimes and violence against women. We seem to lack inner peace." — Donna Marocchio, Weathersfield, Conn.

"No, there's still too much strife — political, ethnic, economic conflicts between nations of the world. The underlying causes of war are still very much brewing. The single greatest cause of war has been religious conflict and that is still very much present in our world." — William Fallon, Jacksonville, Ark.

"War can never make the world more peaceful — war means death, whether it be the enemies' death or our own. It is life that makes peace." — Margaret Mary Bouley, Northampton, Mass.

An upcoming edition asks: As one involved in a church ministry, how do you advise a person who is suffering abuse at home? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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The proper ıse of swords

By Father John J. Castelot
Catholic News Service

reporter once asked Mohandas ndhi what he thought of Jesus. ndhi replied that Jesus was one of his oes. No wonder! This modern cham- n of non-violence in India found a dred spirit in Jesus.

esus lived in a violent age. Rome established universal peace, but at price of universal war. And Rome's ons stood poised to squelch any dis- bance of this "peace" — violently.

mong Jesus' contemporaries was a up of superpatriots, the Zealots, who ocated a violent overthrow of the nan forces.

t was in this charged atmosphere t Jesus preached.

■■■

esus did not talk about war directly. centuries the prophets had preached inst it in vain. Jesus realized there ld be no peace as long as violence ked in people's hearts. Consequently trove to change hearts.

he ruling theme of his message was the reign of God: the reign of justice, peace, harmony, love.

If people were to avail themselves of this beneficent reign, they had to undergo a radical conversion. The Greek word for this, "metanoia," means much more than a superficial change of conduct. It means the adoption of a whole new value system.

In the Sermon on the Mount Jesus radicalized the existing law against murder. He attacked the root causes of murder: anger and hatred. He urged his followers to settle differences, if not amicably, at least peaceably, even before bringing them to a law court.

Some were anxious to discredit Jesus, to trick him into a declaration of rebellion. When they asked Jesus if it was right to pay taxes to the emperor, they figured they had him in a no-win situation.

If he said it was right, they could expose him as an enemy of his people. If he said it was not right, they could expose him as an advocate of rebellion against Rome.

He refused to be tricked: "Render to Caesar the things that are Caesar's, and to God the things that are God's."

He not only preached non-violence; he lived it. When he was himself the victim of cruel torment, he did not strike back.

His disciples, still unconverted, tried to prevent his arrest by striking out with a sword. But he responded: "Put your sword back into its sheath, for all those who take the sword will perish by the sword" (Matthew 26:52).

Living out his own strictures against anger and hatred, Jesus actually prayed for the forgiveness of those who nailed him to the cross. Then, having conquered violence by non-violence, he greeted his disciples repeatedly with the words, "Peace be to you."

It is sad that, when the reporter went on to ask Gandhi what he thought of Christians, the great man answered only that he had never met one.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

Conflict has a way of influencing the direction life takes, whether on the level of homelife or on the national and international planes.

You really can't rid life of all conflict, however. In itself, some conflict is normal. The real question is how to handle conflict.

Sometimes people approach conflict through nostalgia, wishing to return to a time in the past that they think was more peaceful. But rising to conflict's challenge means making way for the future.

Northern Ireland's Protestant and Catholic neighbors haven't been at peace for a long time. Armagh's Cardinal Cahal Daly recently spoke of the peace needed there.

The bitter lesson of 23 years, Cardinal Daly said, "is that we cannot go back" to a state of "non-caring and non-listening coexistence. We must enlarge our vision."

Cardinal Daly does not want his people to resolve their conflict by returning to their separate ways, but by becoming willing to give for the sake of others and having the humility to receive "gifts" from those others as well.

In the past, Cardinal Daly adds, "Our vision did not include them. They were not 'part of us.'" That, he suggested, is what needs to change.

David Gibson, Editor, Faith Alive!

Talking with children about war

By Richard Cain
Catholic News Service

ight-year-old Teresa Hansen shift- uneasily in her seat as the family ner-table discussion turned to the f War.

uddenly tears brimmed in Teresa's . She jumped up. "I don't want to r anything more about war!" she ted out and ran from the room cry-

Her mother later found her hidden ind a couch. "Why can't people get g?" she moaned as her mother took in her arms. Kids ask the darndest stions. Even their most basic ques- s can leave parents and teachers at ss.

It's real challenging," said Anne ie Hansen, a resident of Pittsburgh a leader in the Parenting for Peace Justice Network. She recalled how tried to comfort Teresa that evening. It's different with each child. I just a lot of holding." Later as she was ing Teresa to bed, Mrs. Hansen nt more time hugging her and tell- ner that God would take care of her.

hildren are both concerned and fas- ted with war, according to Kathy Ginnis, co-coordinator of the Paren- for Peace and Justice Network ed in St. Louis. "Kids today don't the same fear of nuclear war they had five or 10 years ago," she said. "Now their questions have more to do with why we have war."

Children are also attracted to the glamour of war. Mrs. McGinnis recalled a time during the Gulf War when her 9-year-old son arrived home from school all excited after seeing an Airbourne Ranger army film.

When her husband pointed out that the bombs shown in the film can hurt people, the son responded, "Dad, they only drop those bombs on tanks."

Her husband pointed out that there are people in those tanks. And the son responded, "Well, they only drop them on the enemy."

Most children have the idea that there are two types of people, "good" and "bad," Mrs. McGinnis said.

But other children will ask deep questions, she added, like "Who decides who is the enemy?"

Adults talking with children about war must strike a balance between comfort and challenge, she believes. Children are quick to pick up on the adults' anxieties. So it is important to be positive.

"The more concerned I got about the situation, the more upset they would get," said Mrs. Hansen of her seven children.

Children need to hear, especially from a parent in the military, that the parent always wants to be with them and will try to take care of them.

But children, especially as they get older, also need to be challenged to think about what causes conflict and how best to resolve it.

Mrs. McGinnis tries to show children how they can resolve their own differences without fighting. Then I point out that the same thing can apply to nations."

Mrs. Hansen also thinks it is important to try to strike some balance between patriotism and an understanding of the other side.

For example, a parent and child could go to the library to learn about the other country. "Find pictures of daily life, so it isn't just a void — that country — that we're at war with."

Talking should also lead to action.

"Children have to feel they can do something," said Mrs. McGinnis. She suggested having them write a letter to leaders of the nations involved, write a poem or put up a poster.

Most of all, children need to pray with adults for peace and safety for all involved in a war.

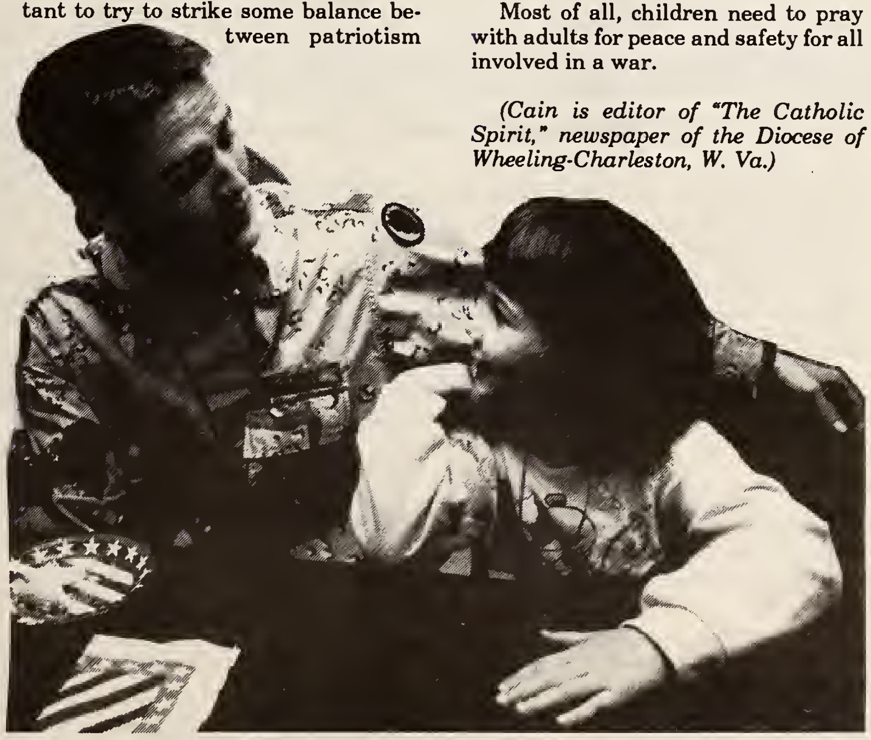
(Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W. Va.)

"Adults talking with children about war must strike a balance between comfort and challenge.... Children are quick to pick up on the adults' anxieties. So it is important to be positive."

FURTHER NOURISHMENT

Active Non-violence, A Way of Personal Peace, is written by peace activist Gerard A. Vanderhaar. He believes "the most common misunderstanding about non-violence in that it is a 'non-doing,' a passivity, a refusal.... But it is much more; it is vigorous, positive and assertive actively. A non-violent person 'does' things — speaks, walks, gesticulates, intervenes — and is constantly active in mind and emotions, trying to figure out what is happening and looking for effective ways of persuasion." (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1990. Paperback, $7.95.)

24



CNS photo by Karen Callaway

FAITH alive!

People In The News

Paulist Group In Boston Honors Archbishop Hunthausen

BOSTON (CNS) — The Paulist Center Community in Boston presented its annual Isaac Hecker Award for social justice to retired Archbishop Raymond G. Hunthausen of Seattle June 20. "By his bravery, farsightedness and compassion, he encourages all of us who work within the Church and want to see its commitment to justice and peace expand,'' said Joan Smith of the Hecker award committee. Archbishop Hunthausen is the 19th recipient of the award, first given in 1974 to Catholic Worker founder and activist Dorothy Day. Named for Paulist founder Isaac Hecker, the award recognizes an outstanding American Catholic who has been a leader in the Church's efforts to bring about a more just and peaceful world.

Croatia-Bound Chicago Women Aim To Help Rebuild War-Torn Nation

CHICAGO (CNS) — Two young Chicago women bound for Croatia plan to help the people of their parents' war-torn homeland rebuild their future. Lillian Zakharija and Diana Barun, both 19 and second-generation Croatians, are the first women in Chicago to heed a call by the Croatian International Youth Corps and its local branch. The two will join more than 200 other young volunteers from the free world who will spend six weeks, beginning July 12, assisting beleaguered Croatians.

Indiana Bishop Joins Volunteers To Help Build Habitat House

EVANSVILLE, Ind. (CNS) — Bishop Gerald A. Gettelfinger of Evansville was one of 2,000 volunteers who converged on the city's downtown to build 21 Habitat for Humanity homes. The construction of 21 homes in a week, June 15-20, is a new record for Habitat and includes the project's 15,000th home. Habitat builds and sells homes at no profit and with no interest charged to new homeowners. Sponsors for the Evansville construction included a number of Catholic parishes as well as employees of St. Mary's Medical Center, run by the Daughters of Charity of St. Vincent de Paul.

College Administrator, Church Historian Dies In New York

NEW ROCHELLE, N.Y. (CNS) — Ursuline Sister Margaret Carthy, a church historian and college administrator, died June 21 at the Marian Residence in New Rochelle. She was 80. Known as Mother Mary Peter during most of her career as a Catholic college administrator, Sister Margaret had Alzheimer's disease and died of pneumonia, according to a member of the Ursuline community. A 1933 graduate of the College of New Rochelle, Sister Margaret returned to the Ursuline-run school after joining the order in 1939. She started out as a teacher but was named assistant registrar in 1941, dean in 1950 and president of the college from 1957 to 1961.

Former University Administrator Dies Of Heart Attack At 80

WASHINGTON (CNS) — Christian Brother Gregory Nugent, former president of Manhattan College in New York, died of a heart attack June 20 at age 80. Brother Nugent also was assistant to three presidents of The Catholic University of America in Washington, where in 1991 the Executive Office Building was renamed Nugent Hall to honor his service to the university and to the field of higher education. Brother Nugent died at his residence on the Catholic University campus.

Father Close To Direct Communications, Development In Chicago

CHICAGO (CNS) — Father James J. Close, 56, has been named director of the newly formed Department of Communications and Development in the Archdiocese of Chicago. Although the appointment is full time, Father Close will retain an overseeing role as director of Chicago's Mercy Home for Boys and Girls. He has been superintendent there since 1973. In his new post, Father Close will direct all development and communications activities for the archdiocese.

Apartheid Critic Named To Head Durban Archdiocese

VATICAN CITY (CNS) — Bishop Wilfrid F. Napier, a longtime critic of social injustice and apartheid in South Africa, has been named by Pope John Paul II to head the Archdiocese of Durban. Bishop Napier, a 51-year-old Franciscan, has been bishop of Kokstad since 1980. As president of the Southern African Catholic Bishops' Conference, which includes South Africa and its neighbors, he has been a leading voice for the church on issues involving South Africa's white-minority government.

Gorbachev, In Israel, Calls Christ World's 'First Socialist'

HAIFA, Israel (CNS) — Former Soviet President Mikhail Gorbachev, visiting the land where Christ once taught, described Christ as the world's "first socialist'' and praised him as herald of human rights. Gorbachev v ited Capernaum, once a city in ancie Palestine along the Sea of Galilee a now ruins, during a four-day, priva trip to Israel. He said Jesus was the fi person in history "attempting to achie a better life for everyone.'' Gorbach added, "Only for him was it possible feed 5,000 with five loaves of bread referring to the site's identification St. John's Gospel with the miracle of t loaves and the fishes.

Deacon At Our Lady Of Grace Ordained To Marian Priesthood

NEW YORK — Joseph Roesch, a trransitional deacon at Our Lady of Grace in Greensboro and a member of the Congregation of Marians of the Immaculate Conception, was ordained to the priesthood at Our Lady Star of the Sea Parish on Staten Island Saturday, June 27.

Bishop Patrick Ahern, vicar for development for the Archdiocese of New York, officiated. Concelebrating were other priests from the archdiocese and the Marian community.

Father Roesch attended St. Joseph's University in Philadelphia and earned a B.A. in 1982 in English with a special concentration in drama and theatre and a minor in fine arts.

After graduating, he worked as an actor for three years. He did summerstock, dinner theatre and New York shows. He also toured the country for two seasons with the National Players, a Shakespearean troupe.

Father Roesch joined the Congregation of Marians in 1986, professing his first vows in the community Aug. 15, 1988.

He received a master's degree in theology from The Catholic University of America in Washington in May 1991, and professed his final vows in the community Sept. 7, 1991. He was ordained a deacon Jan. 11, 1992 at the Natio Shrine of the Immaculate Conception Washington.

Since Christmas 1991, he has be working at Our Lady of Grace, and expected to return to the parish on signment from his provincial in Ne York. He will celebrate an 11:30 a. Mass of Thanksgiving at the parish Ju 5. Refreshments will be served in t school gym following the liturgy.

FATHER JOSEPH ROESCH

LAY MINISTRY TRAINING

A Two Year Academic Program Which Helps Participants

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- be affirmed in their present ministries;
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- fulfill the pre-requisite for the Permanent Diaconate and the Diocesan Spiritual Director Program

SESSIONS WILL BEGIN IN SEPTEMBER, 1992 IN

ARDEN CHARLOTTE GREENSBORO

Interested persons complete the attached form

Name: ____________________ Phone: ________

Address: ____________________

Return to:
Lay Ministry Office
1621 Dilworth Road East
Charlotte, NC 28203

Registration Deadline
August 1

Scripture

Readings For The Week Of July 5 - July 11

Sunday: Isaiah 66:10-14; Galatians 6:14-18; Luke 10:1-12, 17-20

Monday: Hosea 2:16, 17-18, 21-22; Matthew 9:18-26.

Tuesday: Hosea 8:4-7, 11-13; Matthew 9:32-38.

Wednesday: Hosea 10:1-3, 7-8, 12; Matthew 10:1-7.

Thursday: Hosea 11:1, 3-4, 8-9; Matthew 10:7-15.

Friday: Hosea 14:2-10; Matthew 10:16-23.

Saturday: Isaiah 6:1-8; Matthew 10:24-33.

Readings For The Week Of July 12 - July 18

Sunday: Deuteronomy 30:10-14: Colossians 1:15-20; Luke 10:25-37.

Monday: Isaiah 1:10-17; Matthew 10:34-11:1.

Tuesday: Isaiah 7:1-9;; Matthew 11:20-24.

Wednesday: Isaiah 10:5-7, 13-16; Matthew 11:25-27.

Thursday: Isaiah 26:7-9, 12, 16-19; Matthew 11:28-30.

Friday: Isaiah 38:1-6, 21-22, 7-8: Matthew 12:1-8.

Satursay: Micah 2:1-5; Matthew 12:14-21.

'atican Warns UNICEF Against amily Planning Involvement

UNITED NATIONS (CNS) — The tican has warned UNICEF against posals from some nations that the ncy engage in activities aimed at nily planning "or other similar inter- tions."

A statement presented June 16 to annual meeting of the board of ICEF — the United Nations ldren's Fund — said the Vatican ews with concern" the call of some or countries for the agency to in- ve itself further in activities that "sur- s its specific mandate."

Existing policies have built trust in eloping countries, the Vatican said, UNICEF should not risk losing this fidence by imposing "intrusive dic- s" of the wealthier nations regarding "appropriate" size of poor families.

The statement was read to the board John Klink, a New York business- who assists the Vatican's U.N. sion on a volunteer basis. Perma- t observer status at the U.N. gives Vatican the right to sit with official gates to U.N. bodies and submit ements, though Vatican representa- s do not vote.

"Our delegation would not propose UNICEF cease its current balanced rmational approach concerning the cing of births for the responsible ning of family and responsible par- ood," Klink said.

"The position of the Holy See re- ling procreation is frequently misin- reted. The Catholic Church itself does not propose procreation at any cost. Rather, it emphasizes the rights of spouses to decide on the size of the family and spacing of births without pressures from governments or organizations."

Klink also called attention to a UNICEF publication, "The State of the World's Children 1992," that summarized specific goals set at the 1990 U.N. Children's Summit but omitted a reference in an introductory paragraph to respect for "cultural, religious and social traditions."

The omission was "obviously inadvertent," Klink told the UNICEF board, and the points made in the introduction should be included in any future references to the goals.

In another section, the Vatican statement called attention to the problem of children suffering from war. It noted that Pope John Paul II had spoken out in recent months particularly about children and other vulnerable groups in Iraq and Bosnia-Herzegovina.

As a symbolic gesture of support, the Vatican makes an annual contribution of $2,000 to UNICEF. But especially important to UNICEF is the cooperation that church hospitals, clinics and other institutions provide to the agency's programs throughout the Third World. By being one of the first signers of the U.N. Convention on the Rights of the Child, the Vatican also set an example that helped secure unusually quick ratification of the convention.

THE "CHOICE" LIE #4

"Every child a wanted child."

ounds loving, doesn't it?

Yet at the heart of this statement a self-centeredness that makes e value of children dependent on e affections of others.

"Every child a wanted child" re- ces children to objects who have right to exist only if someone vants" them more than other hings." This makes the aborted ild a victim--not of his or her n shortcomings, but rather of ose who would try to solve so- al, economic or personal prob- ms by sacrificing children.

"Every child a wanted child" fails distinguish between an un- anted pregnancy and an un- anted child. Even a planned pregnancy can be undesirable due to many hormonal and physical changes. On the other hand, repeated studies indicate that many children who are abused after birth began as very wanted children during pregnancy, but were "wanted" for the wrong reasons.

"Every child a wanted child" tells us nothing about the child in question. "Wantedness" measures *our* emotions and *our* feelings.

The measure of our humanity is *not* that there are no unwanted ones among us. The measure is what we do with those who *are* unwanted.

Be honest. Shall we care for them or kill them?

Call or write your representatives in Congress. Ask them to

TOP THE "FREEDOM OF CHOICE" ACT.

IT'S A KILLER OF A LIE.

R MORE INFORMATION OR FOR HELP WITH A CRISIS PREGNANCY, CONTACT:

Respect Life Office
1524 East Morehead St.
Charlotte, NC 28207
(704) 331-1720

Pro-Life Corner

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are LIFE, Liberty and the Pursuit of Happiness."

The Respect Life Office **Diocese of Charlotte** **704-331-1720**

Debate On Women's Pastoral Highlights Bishops' Meeting

NOTRE DAME, Ind. (CNS) — Vigorous public debate about a still-controversial pastoral letter on women was the highlight of the spring meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference June 18-20.

In a daylong session closed to the press, the bishops also discussed ways of dealing with the issue of priests who sexually abuse children.

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB-USCC president, said the discussion was the fifth the bishops have had in recent years on pastoral, legal and other aspects of dealing with sexual abuse by priests.

Meeting on the 150-year-old campus of the University of Notre Dame, the bishops also discussed at some length the need for a new Catholic engagement in evangelization and the problems the Church faces in trying to deal with aggressive proselytism by other groups directed especially at Catholic immigrant groups.

About 240 bishops attended the meeting, although some arrived late, others left early and those who were retired were not eligible to vote on conference business.

Participants voted — inconclusively — on a new Lectionary for Mass, approved new norms for national shrines and decided to change the way they assess dioceses to fund their national offices. The Lectionary vote is to be continued by mail balloting of bishops who were absent.

The bishops approved funding of $4.5 million, including $1 million to be collected from dioceses, for the August 1993 World Youth Day in Denver, an event that will feature a visit by Pope John Paul II. They also passed a resolution endorsing the day and urging young people throughout the country to begin preparing for it.

They heard an update report on the Vatican's soon-to-be published Catechism of the Catholic Church, a report from Cardinal Roger M. Mahony of Los Angeles on the implications of the Los Angeles riots, and a report recommending various ways that dioceses might use to consolidate some of their national collections.

It was the women's pastoral, however, that provoked the most interest both among the bishops and across the country.

On June 18, as the bishops debated the pros and cons of the draft pastoral, across campus a coalition of lay groups seeking change in the Church held a daylong series of press conferences and other events.

The groups released a national Gallup Poll of Catholics which indicated that Catholic support for women and married priests has grown significantly in recent years.

At the bishops' session, however, most of those who addressed the question of ordaining women urged a stronger explanation and defense of the Church's policy against women priests. Only one, retired Bishop Charles A. Buswell of Pueblo, Colo., spoke out directly against the church's stand.

Bishop Raymond A. Lucker of New Ulm, Minn., urged the bishops to drop the idea of issuing a pastoral letter on women's concerns. Instead, he said, they should issue a more modest statement citing areas on which they could agree and admitting to their divisions on issues such as women's ordination.

In a straw poll a solid majority of the bishops supported continuation of work on the pastoral, but they decided not to go into the question just yet of whether it should remain a pastoral letter or be downgraded to a document of lesser authority. Several bishops said they would have a hard time deciding that before seeing how the document is revised when it comes to them this fall.

Employment Opportunities

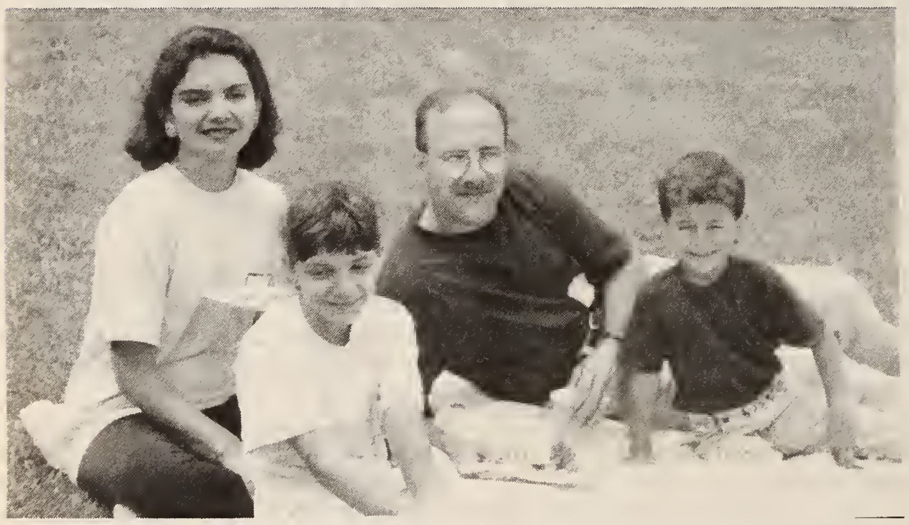
Help Wanted: Director of RCIA, Liturgy and Adult Ed. for 1600 family parish. Salary commensurate with experience and education. Resume by Aug. 1 to Maryann Tyner, Chairperson, Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville, NC 28304

Position Open: Parish Business Administrator for 1600 family parish. Salary commensurate with experience and education. Resume by Sept. 1 to Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteviille, NC 28304

Director of Religious Education: Full-time position to work with Youth Minister and other staff members. Well organized program, with enthusiastic and dedicated catechists. This 1000 family parish is excited about new building and the various optional programs. Salary commensurate with experience, education and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creeek Road, Greensboro, NC 27410

Comunidad Hispana
Comuniquémonos

Picnic hispano en el parque Frank Liske el 31 de mayo. Foto por HNA. PILAR


Peter y Noemi Miranda con sus hijos en el picnic del parque Frank Liske. Foto por HNA. PILAR

Misas en español de la Diócesis de Charlotte

Lugar	Día	Hora
N.Sra.de las Américas - Biscoe	Domingos	9 am y 2 pm
Catedral de S.Patricio - Charlotte	Domingos	7 pm
Dobson	Sábados	7 pm
Inm.Concepción - Hendersonville	Domingos	1.30 pm
St.Francisco de Asis - Jefferson	2o y 4o Domingos	1.30 pm
San José - Kannapolis	1o y 3o Domingos	6 pm
Santa Cruz - Kernersville	Domingos	12.30 pm
Santa Dorotea - Lincolnton	2o y 4o Domingos	1 pm
N.Sra.de Lourdes - Monroe	2o Domingos	1.30 pm
San José - Newton	1o y 3o Domingos	1.30 pm
Santo Niño - Reidsville	Domingos	12.30 pm
Santisima Trinidad - Taylorsville	2o y 4o Domingos	6 pm
N.Sra.de los Caminos - Thomasville	1o Domingos de Sep. a Mayo	11.45 am
N.Sra.de la Misericordia	2o Sábados	7 pm.
Cristo Rey - Yadkinville	Domingos	12 pm.
San José - Asheboro	Sábados y Domingos	7 pm y 1 pm.
San Felipe Apóstol - Statesville	1o Domingos	2 pm.

Noticias Locales

Asamblea general hispana

El sábado 5 de septiembre de 9 a 6 de la tarde en la Iglesia de la Sagrada Familia en Clemmons tendrá lugar la Asamblea general hispana, con la colaboración del Padre Mario Vizcaíno, para tratar el tema de la Nueva Evangelización. El Sr.Obispo John Donoghue, presidirá la Santa Misa. Estan todos los hispanos invitados. Para más información llamar al CCH al 335-1281.

Entrenamiento de Ministros láicos

La Diócesis de Charlotte ofrece nuevamente este programa de dos años de estudios, con el fin de preparar a personas cristianas al servicio en la Iglesia por medio de su comunidad. Las clases comenzarán en septiembre de 1992 en Arden, Charlotte y Greensboro y el idioma será en inglés. Para más información, llamar al CCH al 335-1281.

Busca trabajo

Maribel ofrece sus servicios para el cuidado de niños. Los interesados favor llamarla al número de teléfono 344-9807.

Carmen Rodriguez, Gladis Torres y Amori Loaiza. Foto por HNA. PILA

Nosotras las Mujeres

Por CECILIA MONTERO

Cuando pensamos en la vida del espíritu, qué es lo que nos viene a la mente? Algo subjetivo que uno no puede identificar, alguna obra buena que nos dejó buen sabor en la boca, el amor que uno le tiene a Dios o a su familia, tal vez la oración que repetimos, o cuando vamos a misa y prestamos atención a lo que el Sacerdote dice. Puede ser que la vida del espíritu sea muchas cosas diferentes para cada uno de nosotros.

Sea cual fuere nuestra interpretación de vida del espíritu, si cuando examinamos esta área de nuestra vida, llegamos al Camino y la Luz, sabemos que andamos en buen camino. El camino y la luz que es Cristo, es el verdadero camino del espíritu y hacemos bien en abandonar todo lo que no nos lleva por este sendero. Pero qué hacer cuando la vida diaria nos presenta problemas que nos causan rabia y miedo, abusos de otras personas, gente que nos traiciona, nos engaña y desanima?

Nuestra primera reacción es regresar el golpe, si no de obra por lo menos de pensamiento y guardarnos rencor, odio, envidia y malos deseos. Si procedem de este modo, nos llenamos de oscurid y la luz se va porque no podem controlar nuestros sentimientos.

En el caso de la mujer ocurre al particular y es que las mujeres som moldeadas en Latinoamerica, para s pasivas, para no tener ira y aguant todo castigo por amor a Dios. Algun hemos escuchado historias de horror muchas mujeres que aguantan un espo borracho, que les pega a ellas y a s hijos y que la abusan física, emocion y mentalmente hasta que ellas pierden voluntad y no pueden hacer nada p liberarse de ese infierno. En este ca ellas no reciben la luz de Cristo y camino no es el que lleva a la luz.

El sacrificio que se nos pide nosotros como humanos, es aquel q nos lleva a desprendernos de egoísm materialismo desmedido y pasiones sentimientos que nos alejan de la vi espiritual, no a sufrir en manos de o persona y aceptar la vejación. Na necesita de un castigo tal para entenc y aceptar el camino de Cristo.

Grupo de hispanos en una reunión de la Coalición Latinoamericana en la Internation House de Charlotte. Foto por RENÉ LEÓ

Ofrece sus servicios

El Sr.Masud, ofrece sus servicios de pintura, hojalatería, compra y venta de carros usados y otros más. Los interesados favor llamarlo al número 568-7454.

Se alquilan cuartos

En los apartamentos de Abbey Place en Park Rd, se alquilan cuartos a mujeres solas. Las interesadas llamar a Gladis al 527-7230.

Coalición Latinoamericana

Un grupo de hispanos de Charlo deseosos de servir a la comunidad varios aspectos, forman la Coalic Latinoamericana, organizmo sin moti de lucro, netamente social y cultu Cuentan con una oficina en la Inter tional House y su número de telefono 333-5447. Por favor llámelos, que es a su servicio para cualquier problen

ope Approves New Universal Catholic Catechism

VATICAN CITY (CNS) — Pope in Paul II, completing one of the most bitious projects of his pontificate, e final approval to a new universal echism. The pope said the "Catechism the Catholic Church" faithfully re- ts the teaching of the Second Vatican uncil and presents the Christian mes- e "in its integrity and completeness" modern people.

The pontiff made the remarks June at a short ceremony to thank mem- s of the catechism's preparatory com- ssion and its editorial staff. The ap- ved text is currently being translated various languages, and is not ex- ted to be published in any language ore the end of the year.

On June 26, the Vatican released an lanatory note about the catechism ng with a table of contents. It said the)-page work sought to proclaim the urch's basic truths, respecting the erent levels of certainty in Church ching but avoiding "theological opin- s."

At a press conference the same day, dinal Joseph Ratzinger, who over- the catechism's preparation, said he ed the text would prove to be "an hor of salvation" in a world in which ny human certainties about God, the nan being and the Church are being ipwrecked."

The catechism was first suggested he 1985 Synod of Bishops. It was isioned as a point of reference for onal bishops' conferences and dio- es as they write local catechisms.

Cardinal Ratzinger said it would be "opportune" for local churches to review existing catechisms in light of the new text, and make revisions as needed. Because most modern catechisms reflect Vatican II, he said, "there is no exceptional hurry" for this.

In their remarks, both the pope and Cardinal Ratzinger emphasized that the new catechism is not designed to replace national and diocesan catechisms, which remain "indispensable."

The pope also noted his own hands-on role in shepherding the project to a conclusion, and thanked the drafters for taking his various suggestions to heart. The text included final revisions made personally by the pontiff in recent weeks.

During six years of preparatory work, the catechism text underwent significant changes after a worldwide consultation with bishops and theological experts. More than 24,000 proposed amendments were studied in all. The pope said the final version was "the fruit of a truly exceptional church collaboration."

The extent of participation by the world's bishops increases the catechism's authority, Cardinal Ratzinger said. It will probably be published as an apostolic constitution under the pope's name, he said.

As outlined by the Vatican, the catechism maintains a simple, four-part scheme: the "profession of faith," using the words of the Nicene Creed; the "celebration of the Christian mystery," with an explanation of the sacraments; "Life in Christ," which explores the commandments and their application in modern times; and "Christian prayer," which uses the Our Father as a model.

Vatican sources said two of the most difficult chapters to assemble were that on "the dignity of the human person," which considers "the morality of human acts," the "morality of passions" and the moral conscience; and that on "the human community," which treats social justice issues.

Cardinal Ratzinger noted that the catechism contains no new doctrine, but aims at expressing existing Church teaching concisely and objectively. It is aimed above all at those who catechize, as opposed to those being instructed.

The catechism does not, however, address teaching methods and strategies, which need to be determined according to the cultural context and the age-group of those being instructed.

The catechism draws abundantly from Holy Scripture, church traditions, the liturgy, the magisterium, the Code of Canon Law and the lives and teachings of the saints, the Vatican said. It tries to present the "organic unity" of Christian truths, while respecting the difference between divinely revealed truths and others that are proposed by the Church, it said.

Each chapter in the catechism also includes an "In brief" section summarizing the main teachings in simple language. These sections were written for easy memorization, "even though this is left to the national catechisms in so far as each language is characterized by its own cadence, rhythm, rhyme (and) musicality," the Vatican said.

DESCUBRE

La Fe

. ¿Qué me pasará cuando muera?

Tu vida será juzgada y tu destino eterno determinado. El cielo es el destino que Dios iere para nosotros. Jesús en el juicio final les dirá a los buenos: "Bendecidos por mi dre, vengan a tomar posesión del Reino que está preparado para ustedes desde el incipio del mundo." (Mateo 25:34) El cielo us un estado de felicidad extática en rfecta unión con Dios. Lo veremos cara a cara. No habrá dolor, ni sufrimiento, ni stáculos, ni luchas. Al estar unidos a Dios completamente entenderemos todas las as. Nuestros deseos serán cumplidos. Estaremos unidos con todos los que aman al ñor, nuestros amigos and famliares, los santos y las grandes figuras de la historia.

El infierno es exactamente lo contrario al cielo. "Aquellos que han respondido as nor y la compasión de Dios irán a la vida eterna. Los que lo han rechazado al final í al fuego que nunca se acaba." (Papa Pablo VI, *El Credo del Pueblo de Dios*, 30 de nio de 1968)

. ¿Cómo puedo vivir una vida que sea grata a Dios, me de paz mental y e guíe a la felicidad eterna del cielo?

El plan de Dios para nuestra salvación está contenido en el Evangelio de Jesucristo n la revelación de las Sagradas Escrituras. Se nos comunica e interpreta confiablemente r la enseñanza oficial de la Iglesia. A través de Jesús somos capacitados, como iembros de la Iglesia, a vivir una vida que nos traerá la salvación eterna.

El plan de Dios, según enunciado por la Iglesia, nos revela como para obtener la licidad terrenal y eterna, necesitamos comportarnos con amor y relacionarnos con os, con otros y con nosotros mismos. También nos da la ayuda divina para nducirnos como debemos. La forma de comportarnos según el plan de Dios está elada especialmente en los Diez Mandamientos y an las Bienaventuranzas. Sus acias se hacen especialmente disponibles a través de los miembros de la Iglesia, los ramentos y los dones del Espíritu Santo y las virtudes.

La conciencia es la capacidad que tenemos de juzgar si una acción o actitud ividual está de acuerdo con la voluntad de Dios. La conciencia necesita estar bien mada. Ella puede ser distorsionada por muchos factores. La Iglesia nos ayuda a marnos una conciencia correcta. Como católicos seguimos confidadamente a la lesia que nos guía para la formación de una verdadera conciencia que nos conduzca la salvación. El papa y los obispos, como sucesores de los apóstoles, hablan por la lesia.

Task Force Studies Use Of Grant

MORGANTON — The Women's Task Force, a diocesan-wide group, met in Morganton June 6 to formulate a mission statement.

Its purpose: "To promote the development of leadership among women of all cultures empowering them to be agents of change in family, church and community."

The Women's Task Force was awarded a $10,000 grant earlier this year from the Sisters of St. Francis of Rochester, Minn., for a project involving minority women.

Sister Johanna Orlett of Salisbury applied to her order for the grant on behalf of the task force. Handmaids Sisters Cecelia Tong, Marie Drew and Pilar Dalmau contributed by providing information based on their work with ethnic groups in the diocese.

The project will focus on providing forums for minority women to discuss issues that impact their lives.

The first meeting centered on discussions about the importance of recognizing cultural differences as well as the relationship between a person's cultural and personal identities.

The next task force meeting is Aug. 29. The theme is "Our Commonalities, Our Gifts."

For more information, call Vivian Reichart, task force chairperson, at (704) 788-4034, evenings.

Refugees, (From Page 2)

Charlotte, however, goes the extra mile and handles even the most difficult cases, he said.

"Charlotte's program is unique in a positive way in that it is steady," Frankin said. "We haven't noticed any skipping of any beats here."

Frankin closed the meeting by explaining MRS's monthly placement meetings. "We look at the statistics of the different dioceses and then judge where the refugees should go," he said. "All indicators keep the refugees coming to Charlotte. In fact, we would like to see more refugees coming here than already do."

Danny Holmes, a junior majoring in journalism at UNC-Chapel Hill, is a summer intern for The Catholic New & Herald.

Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1992-93 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly, usually on Saturdays, at the Catholic Conference Center in Hickory.

Interested applicants should send by Aug. 1, 1992, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Donoghue to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

THE ORATORY

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Victoria, Australia
New Testament: Mary Ann Getty, Pittsburgh, Pa.

Room and board for a limited number will be available at the Oratory from Sunday evening (8/2) through Saturday morning (8/8). For more information write: Summer Bible Institute
The Oratory
PO Box 11586
Rock Hill, SC 29731

Diocesan News Briefs

Basketball Camp

WINSTON-SALEM — Bishop McGuinness Basketball Camp is open to boys and girls in grades 4-9. The camp is Aug. 3-7 from 8:30 a.m.- 3 p.m. Cost is $85. For more information, call Dan Spainhour at Bishop McGuinness High School at (919) 725-4247.

Spiritual Programs

ROCK HILL, S.C. — Two programs are planned for the week of July 13 at the Oratory.

"Spiritual Formation of the Laity: A Foundational Approach" will be offered July 13-16 from 7 p.m.-9 p.m. Susan Muto, executive director of the Epiphany Association, will direct the program.

"Horizons of the Spirit" is planned for daytime time hours July 13-17. This program explores the history of spirituality.

For more information, write the Oratory, P.O. Box 11586, Rock Hill, S.C. 29731-1586, or call (803) 327-2097.

Interested In Lay Ministry, The Diaconate?

The permanent diaconate program will begin this fall at a place and time to be announced by the bishop. Before acceptance into the program, candidates must complete the two-year Lay Ministry Program.

Information about the Lay Ministry Program may be obtained from the Office of Lay Ministry, 1621 Dilworth Rd. East., Charlotte, N.C. 28203. Information about the Diaconate Program may be obtained from the Office of the Permanent Diaconate, Diocese of Charlotte, 503 N. Main St., Belmont, N.C. 28012.

Bridges For Peace

RUSSIA — East-West Bridges for Peace has openings for its October exchange program to Russia and other countries of the commonwealth. In a reciprocal exchange, Russian visitors will come to the United States in the spring of 1993.

For more information, write to Anna Fisher, Bridges for Peace, P.O. Box 12463, Charlotte, N.C. 28220.

Upcoming Diocesan Events

July 6 - 9 "Color and the Spiritual Presence"
Living Waters Reflection Center
Sr. Jane Schmenk, OSF
(704) 926-3833

July 7 Mass at Sunset Rock, 7 pm
Our Lady of the Mountains, Highlands
Fr. John Hoover (704) 526-2418

July 9 Lutheran-Catholic Worship and Covered Dish, Grace Lutheran, Thomasville, 7:30 pm
Fr. John Murphy, OSFS (919) 475-2732

July 10 - 12 "Road Less Travelled"
Living Waters Reflection Center
Sr. Jane Schmenk, OSF (704) 926-3833

July 12 Soup and Sandwich Dinner
Church Hall, St. Margaret Mary
Following 11:00 am Mass
Pat Barry (704) 686-3853

July 12 - 19 Directed Retreat
Living Waters Reflection Center
Sr. Jane Schmenk, OSF (704) 926-3833

July 13 - 17 Vacation Bible School: "Around the World with Jesus"
Our Lady of the Highways, 7:00 - 9:00 pm
Kathy Laskis (919) 475-2732

July 13 - 20 Enneagram Guided Retreat
Living Waters Reflection Center
Sr. Jane Schmenk, OSF (704) 926-3833

20 Something?

GREENSBORO — Young adults from St. Paul the Apostle, in cooperation with the University Catholic Center, are forming a social group for adults ages 18-29 geared toward college-age students and recent graduates. Meetings are scheduled every other Tuesday at the Catholic Center, 1331 W. Friendly Ave., Greensboro. The next meeting is July 7.

For more information, call Lisa Depoe at (919) 665-1784 or Dawn Schmidt at (919) 854-5915.

An Evening Of Healing

CHARLOTTE — Bruce Simpson,a full-time Catholic evangelist, is the guest speaker for "An Evening of Healing" at St. Thomas Aquinas Church Monday, July 6 at 7 p.m. His focus is physical, emotional and spiritual healing. Simpson has ministered in North, Central and South America, the Cayman Islands, Jamaica, the Philippines and China.

Is This Your Year?

CHARLOTTE — All couples married 25 and 50 years will be honored at an Anniversary Mass and reception at St. Patrick Cathedral Sunday, Sept. 27 at 2:30 p.m. For more information or to register, call your Parish Family Life Chairperson or church office.

Master's Degree Opportunity

ROCK HILL, S.C. — The Oratory is a sponsor for the Loyola Institute for Ministry Extension of Loyola University in New Orleans. The 30-credit graduate course is for a masters in pastoral studies or religious education. For more information, write to LIMEX, P.O. Box 11586, Rock Hill, S.C. 29731.

Charismatic Mass

WINSTON-SALEM — A monthly Charismatic Mass is scheduled the third Sunday of each month at 3 p.m. at Our Lady of Mercy Church starting July 19. There is a pot luck supper after Mass.

Spiritual Directors Certification

CHARLOTTE — Spiritual Directors will receive certificates at St. Patrick Cathedral Sunday, July 5 at a ceremony beginning at 3 p.m. Mass will be celebrated by Bishop John F. Donoghue.

Thirty-two people have completed the diocesan training program in the art and practice of spiritual direction.

Married Couples Retreat

HICKORY — The Catholic Conference Center is hosting a married couples retreat July 24, 25. The retreat begins Friday at 7:30 p.m. and ends Saturday at 3 p.m.

The retreat is designed to help couples come to a better understanding of each other, and open the channels of communication between husband and wife and also with God. Spiritual director is Bobbie May.

Cost is $101 a couple. To register, send a $20 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601, or call May at (704) 327-8692.

Volunteers Needed

ASHEVILLE — Birthright, a prolife emergency pregnancy service, needs volunteers. Office hours are Mondays, Wednesdays and Fridays from 10 a.m. - 1 p.m. For more information, call Karen Brown at (704) 628-1932.

Singles Alert

MOORESVILLE — St. Therese is forming a singles group, ages 21 to 35. Activities will include camping, skiing, beach parties, group dinners, community service projects and faith sharing meetings. For more information, call Paul Cunningham at (704) 664-6138.

High School Host Families Needed

The American Intercultural Student Exchange is looking for families who would like to have a student live with them for the school year. For more information, call 1-800-SIBLING.

New Beginnings

CHARLOTTE — A support group for widows and widowers meets the second Sunday of each month at 2 p.m. in the Catholic Center. For more information, call Trinitarian Sister Agnes Vincent Garrett at (704) 331-1720.

Abortion Protest

CHARLOTTE — The Colwick Tower abortion center in Charlotte will be picketed every Wednesday morning beginning at 8:30 a.m. Signs will be provided. For more information, call Diane Hoefling, (704) 541-3760.

Summer Day Camp

CHARLOTTE — Camp Gabe is accepting registrations for summer day camp at St. Vincent de Paul Church for the weeks of July 13 - 17, July 20 - 24 and July 27 -31.

The camp is from 10 a.m.- 3 p.m. for ages 5-9. For toddlers, ages 2-4, it is from 9:30 a.m. to noon.

Cost for the older children is $60 a week or $150 for three weeks. Cost for the toddlers is $30 a week. For more information, call (704) 846-6558.

LIMEX (From Page 2)

try," said Douglas Blansit of Colum
Some people have trouble equating
work in government regulation of w
sites with a ministry, he said. "
being in a career like mine, being
active steward of the earth, is a m
Kingdom of God ministry of our tin

"I wanted to think of myself m
consciously as a minister as I teach f
day to day," said Franciscan Si
Johanna Orlett of Salisbury, a coll
professor. "I also wanted to be read
say 'yes' to whatever I may be invite
as time goes on."

Other members of the gradua
group were Kathy Verfurth, coordin
of religious education at St. Matth
and Nettie McGlaughlin of Colum

Beckman and Sister Johanna
were certified as LIMEX facilita
and will be available to work with ne
forming groups.

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World and National Briefs

upreme Court Bans Prayer At ublic School Graduations

WASHINGTON (CNS) — Even n-sectarian prayers are inappropriate public school graduation ceremonies, e Supreme Court ruled in a 5-4 decion June 24. A sharply divided court ld that a rabbi's invocation and benection at a middle school graduation remony in Providence, R.I., were cocive and could be construed as govnment endorsement of religion. erely by advising the rabbi to keep his ayers general, the principal directed d controlled religious content that idents could not reasonably be excted to avoid, the court said in its ajority opinion, written by Justice nthony M. Kennedy. The U.S. Catho- Conference, in a friend-of-the-court ief, had urged the court to permit such ayers.

hicist Sees Legalized Euthanasia essuring Elderly To End Lives

LOS ANGELES (CNS) — Legald euthanasia would put tremendous essure on the elderly to "get out of the y'' by choosing physician-assisted cide, according to a Jesuit ethicist. suit Father Richard McCormick, prosor of Christian ethics at the Univery of Notre Dame, and Dr. Nancy oyman of St. Louis presented a workp on euthanasia June 16 at the Catho- Health Association's annual meeting Anaheim, Calif. In an earlier phone erview with *The Tidings,* Los Angeles archdiocesan newspaper, Father McCormick said elderly persons "who feel they are causing emotional distress for their families or who are costing too much medically would face enormous coercion'' to end their lives through physician-assisted suicide.

NCCB Head Says Catholics Can Differ On How To Fight Abortion

VATICAN CITY (CNS) — Catholics cannot disagree about the immorality of abortion but can differ about the best way to fight legalized abortion, said Archbishop Daniel Pilarczyk, president of the National Conference of Catholic Bishops. U.S. Catholics support Church teachings on abortion, Archbishop Pilarczyk said in a telephone interview with Vatican Radio June 19. "Most Catholics are quite aware that abortion is the killing of an unborn child. I believe that most Catholics would say that that's not an acceptable procedure,'' he added.

N.J. Health Panel Told To Guarantee Rights Of Incompetent Patients

TRENTON, N.J. (CNS) — Public policy should presume that people unable to decide for themselves would want life-sustaining hospital treatments, a Catholic official told a New Jersey health panel. "Policy in this area must be based on a positive attitude toward the disabled and terminally ill patients, who have a right to live with dignity and with reasonable care until the moment of natural death,'' William F. Bolan Jr., executive director of the New Jersey Catholic Conference, told members of the Commission on Legal and Ethical Problems in the Delivery of Health Care.

Brooklyn Leads All U.S. Dioceses In 1991 Mission Donations

BROOKLYN, N.Y. (CNS) — Catholics in the Diocese of Brooklyn gave more to support the Church's missionary work in 1991 than did Catholics in any other diocese. Those in the New York boroughs of Brooklyn and Queens contributed $2,480,384 to the Society for the Propagation of the Faith, which assists 976 mission dioceses around the world. In all, the 174 U.S. dioceses contributed $48,881,050 in 1991.

U.S. Church Works With Asians To Prepare Emigrants

WASHINGTON (CNS) — The U.S. Church is working with Asian churches to try to prepare Catholics who emigrate to the United States, said Father Peter Zendzian, director of the U.S. bishops' office for pastoral care of migrants and refugees. The churches are working on preparation materials so that emigrants know what to expect when they get to the United States — that "the streets are not paved with gold,'' Father Zendzian said. Churches in the various countries also are working on an "orderly exchange of clergy'' to help minister to Asians in the United States.

Vatican Forms New U.S. Council Of Women Religious Superiors

WASHINGTON (CNS) — The Vatican has formed a new canonical organization, the Council of Major Religious Superiors of Women in the United States, parallel to but not replacing the 36-year-old Leadership Conference of Women Religious. The action, taken June 13 and made public June 22, is the culmination of years of efforts by a minority of U.S. women religious who have opposed the directions of LCWR, including some who have refused to join that organization. Cardinal James A. Hickey of Washington, Vatican liaison since 1989 to women religious not affiliated with LCWR, announced the formation of the new group to the U.S. bishops June 19 at a closed session of their spring meeting at the University of Notre Dame. He issued a public announcement three days later from his office in Washington.

Despite Increased Contributions, Vatican Struggles To Pay Bills

VATICAN CITY (CNS) — Despite a reduction in spending and an increase in worldwide contributions, the Vatican is still struggling to make ends meet. A Vatican statement June 24 said the Holy See posted a record $87.5 million budget deficit in 1991. It managed to cover the gap by using funds from the annual papal collection, called Peter's Pence, and other sources. The deficit for 1991 was a few million dollars less than predicted, in part because of Vatican belt-tightening.

Pilgrims Travel To Medjugorje For Anniversary Of Apparition

MEDJUGORJE, Bosnia-Herzegovina (CNS) — U.S. and Irish pilgrims traveled to the Bosnian town of Medjugorje, defying war in the hope of a spiritual revelation. "God gave me a beautiful message — you will go in good health and come back in good health,'' said Lucille Insalaco, an American who trekked to the village in the breakaway republic of Bosnia-Herzegovina. The pilgrims were in Medjugorje June 24 for the 11th anniversary of the day Mary is said to have appeared to six local youths.

South African Bishops Express Frustration With Continued Violence

PRETORIA, South Africa (CNS) — South Africa's bishops, expressing their horror at the Boipatong massacre, voiced their frustration at repeated calls for action that bring no results. The bishops said they "lament the futility of condemning violence to no avail and the frustration of calling for action which never occurs.'' Forty-seven people died in the June 17 massacre in Boipatong settlement outside Johannesburg, South Africa. Another 41 were injured.

Cardinal Urges More Aid To Alleviate Pressures To Migrate

LONDON (CNS) — Western nations should be more generous to Third World countries to reduce pressures that lead to migration, said Cardinal George Basil Hume of Westminster, England. "There is an urgent need to give hope to people in the places (where) they now live,'' he said. "And this requires the developed world to adopt more generous economic policies.'' He addressed a conference organized by the Catholic Institute for International Relations.

DISCOVER *the faith*

32. What will happen to me after I die?

Your life will be judged and your eternal destiny will be determined. Heaven is he destiny God intends for us. Jesus at the final judgment will say to the good persons, 'Come you have my Father's blessings! Inherit the Kingdom prepared for you from he creation of the world." (Matthew 25:14) Heaven is the state of ecstatic happiness n perfect union with God. We will see Him face to face. There will be no pain, no sorrow, no hardship and no struggle. Being fully united with God, we will understand ll things. Our every desire will be fulfilled. We will also be united with all those who ove the Lord, our friends and relatives, the saints and tyhe great figures of history.

Hell is the exact opposite of heaven. "Those who have responded to the love and compassion of God will go into eternal life. Those who have refused them to the end will be consigned to the fire that is never extinguished." (Pope Paul VI, *The Credo of he People of God,* June 30, 1968)

Purgatory reminds us we are accountable for our sins. It is a painful state of urification for the elect before they see God, a purification altogether different from he punishment of the damned. In this state after death, the poor souls rely on the prayers nd sacrifices of those on earth.

Heaven, hell and purgatory begin in this life. By our conduct we are either meriting he eternal reward of heaven or exposing ourselves to the consequences of sin in urgatory or hell.

3. How can I live a good life that will please God, give me peace of mind nd lead me to the eternal happiness of heaven?

God's plan for our salvation is contained in the Gospel of Jesus Christ and in the evelation of Sacred Scriptures. It is communicated and reliably interpreted for us by he official teaching of the Church. It is through Jesus that we are enabled, as members f the Church, to live the life that will bring us eternal salvation.

God's plan, as eunciated by the Church, reveals how for earthly and eternal appiness we need to behave in loving and relating to God, others and ourselves. It also rovides for the divine help to behave as we should. God's plan of behavior is specially revealed in the Ten Commandments and the Beatitudes. His graces are specially available through membership in the Church, the sacraments and the gifts f the Holy Spirit and the virtues.

Conscience is the ability we have to judge whether or not an individual action or ttitude conforms to God's will. The conscience needs to be well formed. It can be istorted by many factors. The Church helps us form a correct conscience. As Catholics, we confidently follow the Church as a guide for formation of a true onscience which will lead us to salvation. The pope and the bishops, as successors of he apostles, speak for the Church.

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Banner Elk Native Ordained As Benedictine Priest

FATHER MILLARD COOK

LATROBE, PA. — Father Millard S. Cook, a Benedictine monk originally from North Carolina, was ordained to the Order of Presbyterate by the Most Rev. Anthony G. Bosco, bishop of Greensburg, in St. Vincent Archabbey Basilica in Latrobe.

Father Cook, 29, was born in Banner Elk, N.C., and grew up in Beech Mountain. He is the son of Millard S. Cook II of Mountain City, Tenn., and Janice Davis of Elk Park; and the brother of Jackie Cook of Boone, N.C., and Debbie Shell of Thomasville, N.C.

He graduated in 1981 from Avery County High School in Newland, and received a bachelor of arts degree in 1985 from Appalachian State University. In 1991, he received a master of arts degree and a master of divinity degree from St. Vincent Seminary, Latrobe.

He entered the St. Vincent Benedictine Community in Latrobe in July 1987, and made first profession of monastic vows a year later. While attending St. Vincent Seminary, he served the monastic community as assistant to the prior, assistant to the monastery public relations director and assistant to the vocations director.

At St. Vincent College, he was a counselor in the admission and financial aid office and international studies advisor. This past year, he served a deacon internship in Savannah, Ga.

Crosswinds (From Page 6)

very generous person who had never married and had come through some difficult times.

But she was also the same aunt who had given the couple the wedding she never had. The husband said he felt like a guest at someone else’s wedding. He was uncomfortable with all the extravagance that came with the aunt’s generosity in offering her home for the reception.

Since then, the couple had grown up enough to bond together and do a fairly good job of “managing” the aunt, although not always successfully and not always without hurt feeling. At least, they could deal with the aunt without hurting each other.

Now, however, the blessed event was pushing the same buttons that had been activated at the wedding six years previously. Already, packages are arriving containing gifts the aunt has bought for the expected baby. The aunt is convinced she has the right taste for outfitting the nursery as well, and is already in gear on that project.

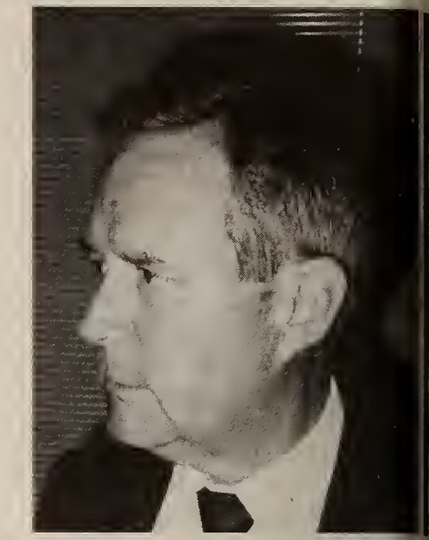
The result is layering. First, we have the presenting problem that brought the couple to CSS. Then, there is the layering of the good news that means a lot to the couple. Now, the new aunt dynamic is resurrected.

The couple knows their task is to establish boundaries both before and after the baby’s birth. They appreciate the fact that some folks have little or no help at such moments. But they recognize that too much outside and unrequested help can also be a problem, and a big one at that.

Yes, they know their task. We will keep in touch and I’ll be interested to know how their newfound belief in their relationship helps them deal with the situation. The couple understands that if they do the best they can for themselves and keep their relationship in order, they will be given the right insights to deal with life’s ongoing complications.

I wish them well as they negotiate their way over the next months.

Diocese Of Raleigh Appoints First Lay Chancellor, Cuts Budge



JOHN RIEDY

RALEIGH — For the first time in its 68-year history, the Diocese of Raleigh has a lay chancellor.

The diocese also has a revised budget for the 1992-93 fiscal year which will mean elimination of 13 existing jobs at the Catholic Center.

Bishop F. Joseph Gossman announced that John Riedy would become chancellor of the diocese effective July 1. Riedy, 55, has been business manager of the diocese since 1985 and recently had been serving as assistant to the outgoing chancellor, Father Joseph Vetter.

Father Vetter, 45, had been chancellor from July 1, 1989, until his resignation effective July 1 to return to parish work. He was named pastor of Sacred Heart Church in Southport.

Because there are some duties of the chancellor which a layman cannot perform, Bishop Gossman appointed Father Gerald Lewis as moderator of the curia with the title of vicar general in curia. Father Lewis will continue is his other new assignment as pastor of Good Shepherd Church in Hope Mills. Father Lewis, 59, is a former chancellor of the diocese and once served as pastor of St. John Baptist de la Salle in North Wilkesboro before the Diocese of Charlotte was established.

As chancellor, Riedy will have responsibility for the temporal affairs of the diocese and will serve as its chief administrator. A native of Indianapolis, Riedy received a degree in mechanical engineering from General Motors Institute and an MBA from Harvard Business School. He held several positions in industry before joining the diocesan staff.

Bishop Gossman also announ the appointment of Father Step Worsley as director of the recently- tablished Pastoral Services Division. succeeds Father John Wall who aske be relieved and who becomes cam minister at N.C. State University. ther Worsley, 38, was a physician fore entering the priesthood. He been serving as pastor at St. Ann Edenton.

Bishop Gossman said that, des the tight $5 million budget, a substan amount of money is available. “It tainly doesn’t mean we can do eve thing or anything we would like to d does mean that we can do many im tant and significant things,” he said

Bishop Gossman also announ the appointment of Guy Munger as tor of the *NC Catholic*. Munger, 68, been acting editor since November 1

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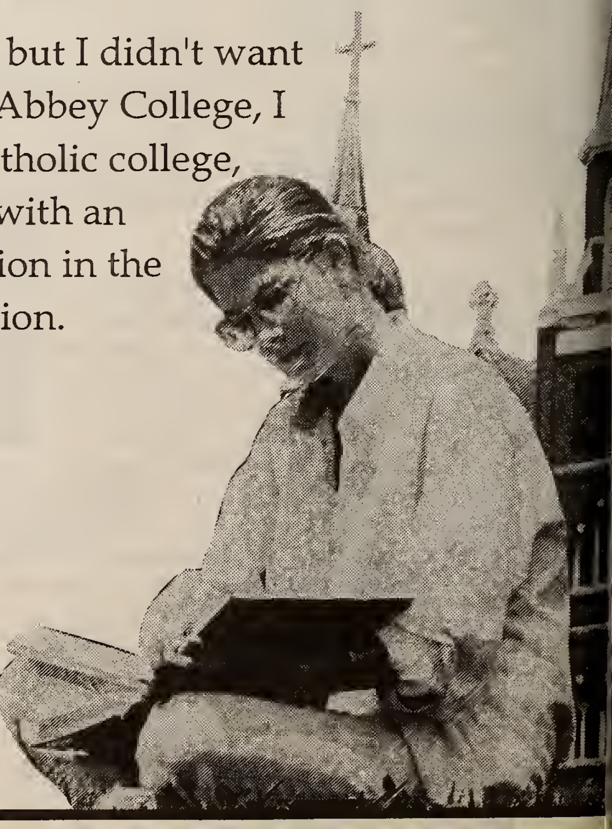
MACS School Board Openings

The Mecklenburg Area Catholic School Board of Education is seeking applications for 3 Board positions for the 1992-93 school year. The terms will begin in September, 1992 and vary from one to three years.

One vacancy is St. Patrick School; one vacancy is All Saints School; and one vacancy is an at-large member.

Interested individuals who have a child in MACS, intend to send a child to one of the schools, or previously had a child in the schools should send, by July 24, a letter and resume detailing parish and/or school involvement and state why you would like to serve on the Regional Board of Education.

Send information to:
MACS Nominating Committee
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207



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THE CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 41 • July 17, 1992

Msgr. William Wellein (c), pastor of St. Mary Church in Shelby, celebrates the closing Mass of the fifth diocesan pilgrimage in the Queen of Missions Chapel in the National Shrine of Immaculate Conception in Washington, D.C. Concelebrating are Father Bernard Manley (l) of St. Francis of Assisi in Mocksville and Msgr. Thomas Burke (r) of Our Lady of the Assumption in Charlotte.
Photo by CAROL HAZARD

44 Participate in Fifth Diocesan Pilgrimage To National Shrine

By CAROL HAZARD
Associate Editor

WASHINGTON D.C.—For five days, pilgrims from across the Diocese of Charlotte prayed, talked and shared their faith.

One made the faith journey to give thanks to the Blessed Mother for her deceased husband who took care of her mostly in sickness during their 46 years of marriage.

Another came to pray for her daughter, who has fallen away from the Catholic Church.

Still others wanted to visit the largest Catholic church in the western hemisphere, not simply as sightseers but also as believers.

All 44 were on a spiritual journey, accompanying Bishop John F. Donoghue on the fifth holy pilgrimage to the Basilica of the National Shrine of the Immaculate Conception in Washington. The shrine was built as a tribute to Mary and contains 57 chapels that reflect the Blessed Mother as she is viewed by lands and cultures around the world.

The group traveled by bus, leaving June 28 on a crisscross trip across the Diocese of Charlotte to pick up fellow pilgrims.

"A pilgrimage is a physical expression of a spiritual journey," Msgr. William Wellein told the fully assembled group as the bus headed north on the stretch to Washington. Msgr. Wellein, pastor of St. Mary in Shelby, coordinated the pilgrimage.

Weary but no less expectant, the travelers arrived in Washington after midnight. They spent the next entire day at the shrine.

"Those of us on a pilgrimage have come in faith, hope and love," Bishop Donoghue, celebrant of the day's main liturgy, said at the noon Mass.

"We come today as do hundreds of thousands from throughout the United States who come each year to visit the shrine and pay tribute to the Blessed Mother," he said.

Mary is queen of heaven and earth, and it is in that knowledge that her power and glory lie, said Bishop Donoghue. "We look to her as our Mother. We look to her to reconcile those in sin, heal those in pain, uplift those who have lost hope and joy."

No one sees Mary as God sees her, said Bishop Donoghue. "God sees her in a role that outstrips knowledge of mere creatures like ourselves. But we must try to see her as God sees her for only then will we be able to fathom the immense depth of her power and glory."

In closing, Bishop Donoghue said, "As we break away from our schedules on this pilgrimage, we ask God through her to make this a period of grace and conversion to change our hearts and minds and grow closer to the Lord."

A pilgrimage is faith fulfilling, new and refreshing, said Lana Aumer, a Secular Franciscan from Charlotte on her third diocesan pilgrimage to Washington.

"When people say they have already made a pilgrimage (and aren't interested in doing it again), they are missing the point. A pilgrimage should deepen your faith every time you come, especially if you have a devotion to the Blessed Mother."

Aumer's first pilgrimage was more of a sightseeing trip, taking in the breathtaking splendor and grandeur of the shrine, she

See **Pilgrimage,** Page 2

Next Issue

The July 31 issue of *The Catholic News & Herald* will include an update on the illness of Pope John Paul II and a report by Carl Foster of the African-American Affairs Ministry on diocesan participation in the National Black Catholic Congress in New Orleans.

Pope John Paul Hospitalized With Intestinal Ailment, May Need Surgery

VATICAN CITY (CNS)—Pope John Paul II, suffering from an intestinal problem that could require surgery, entered a Rome hospital July 12 for a series of medical tests.

The 72-year-old pontiff, in a contrast with centuries of Vatican reserve on papal health matters, made the surprise announcement himself during a Sunday Angelus blessing.

"I wish now to say something personal. This evening I will go to the Gemelli Polyclinic for some diagnostic tests. I ask you to pray for me, so that the Lord will be close to me with his help and support," the pope told the crowd gathered beneath his apartment window. He expressed his "complete trust" in the protection of Mary.

Vatican press spokesman Joaquin Navarro-Valls said the pope had been suffering from an "intestinal dysfunction" and a small amount of pain for a few days. Some tests, including X-rays, had already been performed at the Vatican, he said.

Asked why the pope was being treated in the surgery ward of the clinic, the spokesman said: "At this point the doctors do not exclude the possibility of a (surgical) intervention if the diagnostic hypothesis is confirmed."

An informed Vatican source said some form of surgery was likely.

The medical tests, including a CAT scan (computerized axial tomography), blood tests, endoscopy and an electrocardiogram, were expected to take 48 hours, with treatment to follow.

Navarro-Valls said the problem seemed unrelated to the pope's June visit to Angola. He said doctors were convinced the pope was not suffering from a viral or bacterial infection, but some other disorder.

He also said it was unlikely that the problem was related to the intestinal wounds the pope suffered in an assassination attempt in 1981. The surgeon currently overseeing the pope's care at Gemelli, Dr. Francesco Crucitti, is the same doctor who treated his bullet wounds 11 years ago.

Dr. Corrado Mani, the pope's anesthesiologist after the 1981 shooting, told Italian state radio that a connection between the pope's present problem and the 1981 shooting was extremely improbable.

The pope's dramatic announcement caught most Vatican observers by surprise. It came after a typically busy work day July 11, in which the pope met with Swiss bishops, approved several sainthood causes, greeted the Lithuanian ambassador and announced a trip to the Baltic states for 1993.

At his Angelus blessing July 12, the pope appeared relaxed, wishing his audience a happy vacation and suggesting they should "get out of Rome" for a holiday.

Before leaving that afternoon for the clinic, he greeted curial officials in a Vatican courtyard and bantered with his household staff of nuns. He joked that if they really wanted to know what was wrong with him, they would have to ask his press spokesman.

The pope's arrival at the Gemelli clinic seemed in many ways like one of his typical Sunday parish outings. The smiling pontiff, dressed in traditional white robe and skull cap, stepped out of his limousine and greeted scores of applauding well-wishers who had gathered outside the hospital entrance and patients who looked down from their windows. He walked into the building slowly but unaided, accompanied by Secretary of State Cardinal Angelo Sodano.

POPE JOHN PAUL II

The pope was staying in the same 10th-floor rooms that he used in 1981, a small apartment that included working space for himself and a personal secretary, Polish Msgr. Stanislaw Dziwisz. The pope spent a total of 76 days there in two separate recoveries from the gunshot wounds and a subsequent viral infection.

The pope had been expected to leave the Vatican July 15 for his annual two-week holiday in the Italian Alps. Navarro-Valls said the pope's vacation would have to be postponed, but that he hoped the pontiff could make the trip "as soon as possible."

A Secretariat of State official brought some unfinished business to the clinic the morning of July 13, but the pope was apparently not receiving visitors.

Get-well wishes began pouring into the Vatican immediately after the pope's announcement. Among the first were messages from Italian President Oscar Scalfaro and Prime Minister Giuliano Amato.

U.S. Ambassador to the Holy See Thomas Melady said July 13 that he had forwarded a report on the pope's hospitalization to Washington and was awaiting a response.

"In the meantime we're all praying for him," Melady said.

In the pope's native Poland, prayers were offered at evening Masses.

"All Poles are ready to pray. But we're reacting with calm and trust in the Lord, because we don't want to be overdramatic," said Archbishop Bronislaw Dabrowski, secretary general of the Polish bishops' conference.

"We're praying harder for the Holy Father. But the opinion here is that, at a certain age, a person should be seen by a doctor," he said.

The Polish community in Rome scheduled a Mass for St. Peter's Basilica on July 15.

Cardinal Carmello Ruini, papal vicar of Rome, asked Rome's parishes, convents and monasteries to offer special prayers for the pontiff.

See **Pope,** Page 2

Mass At Black Catholic Congress Draws On Ritual Of Slave Days

NEW ORLEANS (CNS) — During the opening Mass of the seventh National Black Catholic Congress July 9, the New Orleans Convention Center became a place of worship through a ritual drawn from days of slavery.

"We have come to build our church," said Jesuit Father Joseph Brown, who planned the liturgy. "And so we are going to go back into our history and build it from the ground up. We are going to clean it out, clean it up and settle the dust."

As rhythmic drumbeats welcomed them, about 90 of the U.S. bishops processed into the convention center. Above the center of the worship area was suspended a crucifix with a black Christ figure, draped in kente cloth.

Nine of the 11 active U.S. black bishops were present — all clad in vestments made of African kente cloth.

Auxiliary Wilton D. Gregory of Chicago was the principal celebrant. Auxiliary Bishop Joseph A. Francis of Newark, N.J., was homilist.

The other black bishops at the Mass were: Bishop Joseph L. Howze of Biloxi, Miss; Auxiliary Bishops Moses B. Anderson of Detroit, Leonard J. Olivier of Washington, J. Terry Steib of St. Louis, Curtis J. Guillory of Galveston-Houston, Carl A. Fisher of Los Angeles and John H. Ricard of Baltimore.

Cardinals James A. Hickey of Washington, Roger M. Mahony of Los Angeles and Anthony J. Bevilacqua of Philadelphia also attended.

After the bishops took their places, young dancers wearing pastel garb wrapped at the waist with beaded African belts moved in from four corners of the convention center. To the strains of "Kumbaya," they carried in bowls of incense to symbolize purification.

They were followed by women brushing palm fronds back and forth across the floor as if to sweep the area clean. Behind them were other women holding buckets to symbolize the water that would be sprinkled across the floor to settle the dust.

At the center of the floor was a large cast-iron pot turned upside down.

Father Brown, who heads the Institute for Black Catholic Studies at Xavier University in New Orleans, explained to the congregation that the ritual came from days of slavery.

Slaves were not allowed to pray, so they would gather in secret, clear a place for worship, and at the center turn over a cast-iron pot. The priest said they believed the pot would absorb the sounds of their prayers so they could not be found out.

Throughout the liturgy the New Orleans archdiocesan choir led Massgoers in stirring African-American rhythms and gospel music.

At the close of the Mass, Bishop Ricard, president of the board of directors for the congress, said, "We're off to a good start. This convention center won't be the same, and maybe we won't be the same."

Nation's Only Black Catholic University Hosts Youth Meeting

NEW ORLEANS (CNS) — Norman C. Francis, the first lay president of the nation's only black Catholic university, finds himself "standing on the shoulders of some very strong women."

Those women are Mother Katharine Drexel and her Sisters of the Blessed Sacrament. In 1915 they founded what is today Xavier University in New Orleans, the site for a youth gathering during the seventh National Black Catholic Congress, held July 9-12.

By 1925 the nuns had developed a four-year liberal arts program. The College of Pharmacy and the graduate school followed in 1927.

"Those good nuns worked hard," said Francis, president for almost 25 years. But, he added, the sisters never drew attention to their work.

As a result, Xavier up until a few years ago has remained one of the best-kept education secrets in the United States, according to Francis.

Its selection as a site for the July 10 congress youth event spotlights some of its successes.

The school is a leader in science education, said Francis. More than 50 percent of the school's 2,300 students are science majors.

Xavier is second only to Howard University in Washington in producing black dental and medical school students — 95 percent of those admitted to medical school become doctors.

It ranks first in producing black pharmacists — the College of Pharmacy has the highest black enrollment among the 75 colleges of pharmacy in [illegible] United States. Of the 4,800 black [illegible]cists currently practicing in the [illegible]tes, nearly 25 percent are Xavier graduates.

Francis said Xavier builds students' self-confidence along with their knowledge. Faculty work closely with students, and for those who need it, remedial work is built in to some courses.

In their first two years, students get a strong foundation with counselors, support groups, study groups, orientation programs, required non-credit courses on how to study and what to know about careers, and access to a placement office that follows each student from freshman year on.

But the stress on science doesn't just start with the college's freshmen.

Since 1977, Francis said, Xavier has offered help to high school students — intensive summer programs in math and the sciences to give them the foundation they need to go on to college.

Another strength of the university, Francis said, is the campus' racial makeup. The student body is predominantly black, but 12 percent of the enrollment is white. The makeup of the faculty and staff is about 50 percent black, 50 percent white.

You can "walk on campus and see America," he said. Xavier "is probably more reflective of the diversity that is America than any other college," Francis said.

The campus is not without some tensions, Francis said, but there is a strong sense of community.

A goal of the university is for students to leave there with respect for other cultures and to be catalysts "to help bridge gaps between the races," he said.

The message to students, he said, is: "You are a child of God. We honor that and want you to honor that. We want you to respect others and be mindful you've been given talents by God to use to better society."

"You walk on campus and say there's something different," he continued. "We believe in our Catholicity and our strong sense of values must be part and parcel of how we teach and administer the institution."

Parishioners from the Diocese of Charlotte who made the fifth pilgrimage to Washington take time out for a group photo on the steps of the National Shrine of the Immaculate Conception. Joining the group are Father Roger Roensch (rear row, l), pilgrimage director for the shrine, and Father JaVan Saxon (front row, r) of the Diocese of Raleigh.

Photo by RENI NEWSPHOTOS, INC

Pilgrimage (From Page 1)

said. The second became more meaningful, and "the third is even better than the second," she said.

Aumer came on this trip to give thanks to the Blessed Mother for interceding on her behalf for requests made two years ago on the last pilgrimage. She had asked the Blessed Mother to care and guide her 16-year-old son who wanted to attend the N.C. School of Science and Math in Durham. Her prayers were answered, she said.

"You can't always ask for things," said Aumer. "You have to go back and give thanks."

Pilgrim Virginia Cook of Hendersonville said she has "complete confidence in the Blessed Mother. It's just like going home to grandma and to someone you love."

Cook doesn't think Mary saved her s in Vietnam, she knows it, she said. But th was long ago. This trip was made as memorial to her husband, who introduc her to the Blessed Mother two years befo their marriage and who died last year shor before their 59th wedding anniversary.

The journey included a visit to Franciscan Monastery near the shrine an side trip to the Shrine of St. Elizabeth A Seaton in Emmitsburg, Md.

At a closing Mass at the shrine, Ms. Wellein asked for a blessing as the pilgrim returned to their families, church, comm nities and diocese. "Hopefully, we go ba to our ordinary lives renewed and strengt ened," he said.

Franciscan Sister Of Allegany Re-Elect Leaders For 4 Years

ST. BONAVENTURE, N.Y. — At a General Chapter July 2, the Franciscan Sisters of Allegany re-elected Sister Mary Arghittu as general minister and Sister Marie Dolores Gionta as association minister.

Elected as members of the General Council were Sisters Kathleen Maire, Helen Lodge and Maureen Clare Hall. All of the officers will serve four-year terms.

Sister Mary and Sister Marie Dolores have been serving in their present positions for the past four years. Sister Kathleen has been a pastoral associate and community organizer in Brooklyn, N.Y.; Sister Helen has been regional minister for the congregation's Mid-Atlantic Region; and Sister Maure Clare has been a high school principal Kingston, Jamaica.

The General Chapter also esta lished priorities and set a congreg tional direction which includes co mitments to promote ecological co cerns, enhance multi-cultural diversi address issues of economic poverty a support the equality of women.

The Franciscan Sisters of Allega are represented in the Diocese of Ch lotte by Sister Patrice McCabe, pasto associate at Our Lady of Mercy in Wi ston-Salem.

Pope (From Page 1)

The pope had at times appeared tired in recent months, but kept up his full schedule of official meetings, working lunches and liturgical ceremonies. During his recent trip to Africa, he moved slowly through a relatively easy schedule; though he sometimes looked drawn, his aides said he remained in general good health.

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Lawyer Cites Dangers Of Church Political Activity

WASHINGTON (CNS) — Tax-exempt Catholic organizations need to know the Internal Revenue Service's list of political do's and don'ts, U.S. Catholic Conference general counsel Mark E. Chopko said in a 19-page memo to the nation's bishops.

He warned that financial penalties for engaging in prohibited political activity can be drastic. And if the offending Catholic organization is one of about 30,000 which receive their tax-exempt status under a single group ruling, a violation could lead the IRS to require a review of that whole group ruling.

The first financial loss, he said, is loss of tax-exempt status, which means that the organization could no longer receive tax-exempt contributions. In addition, the IRS can impose escalating excise taxes on the organization and its officers for any political expenditures it makes.

According to Chopko's memo, the first rule for Church agencies is, when in doubt consult your diocesan or state Catholic conference attorneys. In his words: "Determining what constitutes political campaign activity often can be a close question requiring consultation with legal counsel."

His other general rule: Church organizations can discuss issues — within certain limitations — but absolutely cannot support or oppose candidates.

The Internal Revenue Code "prohibits (tax-exempt religious and charitable organizations) from participating or intervening on behalf of or in opposition to any candidate for political office," he said.

The IRS, he added, refers to this regulation as "an absolute prohibition."

"Nonetheless," he said, "issue-oriented speech is protected by the First Amendment to the United States Constitution, and is entirely proper even within the Section 501(c)(3) regulatory framework."

Section 501(c)(3) is the part of the IRS code that classifies tax-exempt charitable and religious organizations and regulates them.

Can a religious organization address moral issues that come up in an election campaign? "Such discussions must remain focused on issues and not personalities," Chopko said.

Prohibited activities, he said, include:

— Endorsements, direct or indirect, of any candidate, including virtually anything that smacks of rating candidates on various issues.

— Financial support for any candidate, party or political action committee.

— Formation of a political action committee.

— Distribution or authorization of any campaign literature or other material that could be interpreted as supporting or opposing a particular candidate or party.

Within that framework Chopko spelled out a wide range of possible political activities and the sometimes blunt, sometimes highly nuanced IRS positions on what is allowed.

He said one of the most common sources of confusion is the distinction between lobbying and political campaign activity.

Lobbying is working for or against legislation, he said. A 501(c)(3) organization can do this as long as "it does not constitute a substantial part" of its total activity, he said.

Among permissible activity during an election campaign, Chopko cited:

— "Candidate education," because informing candidates on Church positions or urging them to adopt such positions is lobbying, not political campaigning.

— "Voter education" provided a number of precautions are taken to avoid bias or partisanship.

— Distribution of voting records of legislators or candidate questionnaires, with the same proviso against bias.

— Non-partisan voter registration drives.

— Non-partisan public forums, debates or lectures.

In discussing bias prevention, Chopko emphasized that not only the content of materials, but even the format and method of distribution play a role in determining whether something put out by a Church agency meets IRS tests of non-partisanship.

"All polls, questionnaires, voter guides and voting records, etc., should be reviewed by the organization's legal counsel prior to publication or distribution," he wrote.

All educational materials should carry an explicit disclaimer that they are not intended to endorse or oppose any candidate, he said. But, he added, "the mere inclusion of a disclaimer will not 'bless' materials that are in fact biased" for or against a particular party or candidate.

He said that if a Church agency wants to sponsor a political forum, "the sponsoring organization may not indicate its views on the issues being discussed, comment on candidates' responses, or in any other way indicate bias for or against a particular candidate, party or position."

It also needs to have "reasonable criteria" for selecting candidates to participate, and "all bona fide candidates for a particular office" who meet those criteria must be invited, he said.

In addition, the forum would have to focus on a variety of current issues, he said.

"Ideally, the moderator or panel should not be connected with the sponsoring organization" but should be chosen from other resources such as local media, civic or educational leaders, he added.

He said the Catholic press "may report election and other political news" but cannot endorse or oppose candidates. If a tax-exempt Catholic paper accepts political advertising, "it must be accepted from all candidates," and the paper's policies on such advertising should be clearly spelled out in writing, he said.

"IRS has offered no guidance" on such newspapers' use of columnists who enter the political fray, he said, but since the papers select and pay for the columns they carry "IRS could attribute the political opinions in such columns to the exempt periodical."

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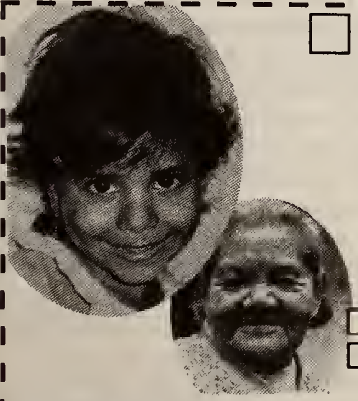

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Editorial

The Pope's Illness

As this issue of *The Catholic News & Herald* goes to press, Pope John Paul II is still undergoing diagnostic tests in a Rome hospital. Nothing is known as yet regarding the extent of his illness. Until the tests are completed, all that is known is that the Holy Father has been suffering from what Vatican spokesman Joaquin Navarro-Valls described as an "intestinal dysfunction" accompanied by some pain.

Apparently, however, the ailment is serious enough that surgery is being considered. One Vatican source has said that some form of surgery is likely.

Television news accounts in this country after the pope entered the hospital strongly implied that the illness may be a result of the wounds the Holy Father suffered in a 1981 asassination attempt. But, both Navarro-Valls and the pope's physicians say that any link to the 1981 shooting is extremely improbable.

Whatever the nature of the illness, the Holy Father is in need of the prayers of all of us.

Ethnic Violence

Cardinal Angelo Sodano, the Vatican secretary of state, has called for united international action to halt the spread of ethnic-centered nationalism in Europe. Such united action is long overdue.

Speaking at a meeting of world leaders in Helsinki, Finland, Cardinal Sodano said such nationalism has caused "an infernal circle of hate and destruction." He referred specifically to the ethnic fighting in various areas of the former Soviet Union and Yugoslavia.

He urged the Council on Security and Cooperation in Europe and its institutions on human rights and peaceful resolution of conflicts to serve as "instruments of making peace." And, he also told the council, that the churches must have a role in the peace-making process.

The United Nations has taken a step in the right direction by sending peace-keeping forces to some of the troubled areas. But that is not a lasting solution. Only negotiations to resolve differences can bring a permanent peace.

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The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience July 8.

Dear brothers and sisters,

The Second Vatican Council reminds us that the Apostles had other co-workers in the ministry entrusted to them by the Lord (cf. *Lumen Gentium*, 20). In the Acts of the Apostles and in the letters of St. Paul, we find many individuals named as "co-workers" and "companions" of the Apostles.

As the Gospel spread, we can easily see the need for such co-workers and the need for successors of the Apostles, for new leaders in the Church. In this way the mission entrusted to the Apostles could continue after their death, and the work begun by them could be completed and consolidated under the guidance of the Holy Spirit. In fact it was precisely this apostolic succession which became the guarantee of the handing on of authentic apostolic witness from generation to generation.

Now it is true that the first Apostles had a unique and exceptional experience in their personal encounter with the Lord, but they also received the mission to be teachers and pastoral guides for the continued development of the Church. It is precisely this ministry of teaching and guiding which is handed on to the Apostles' successors, the bishops of today. And the bishops of today, like the Apostles of yesterday, complete this mission with the help of various co-workers, co-workers who include not only priests and deacons but also other members of the faithful who cooperate with them in this task.

The council can thus affirm that the bishops succeed the Apostles as pastors of the Church (*Lumen Gentium*, 20) and the words of Jesus spoken to his chosen disciples: "Whoever listens to you, listens to me; whoever rejects you, rejects me and the One who sent me" (Lk 10:16) are fulfilled even today in the work of the Apostles' successors, the bishops.

I extend a cordial welcome to the English-speaking pilgrims and visitors. In particular I greet the Missionary Servants of the Holy Spirit, the Vincentian priests and brothers, and the Franciscan Conventual Friars. I ask God to strengthen you all in faith and love.

A special welcome also goes to the pastors from the United States taking part in the "American Summer Institute" at the Waldensian Faculty.

Upon the visitors from Great Britain, the Philippines, Indonesia, Canada and the United States, I invoke abundant divine blessings.

VATICAN CITY (CNS) — Pope John Paul II expressed hopes for a lasting peace in Liberia fostering national reconciliation and the return of hundreds of thousands of refugees.

The Church also needs to rebuild as "this terrible war has in many cases brought to nothing years of effort and work," he said.

"We must hope and pray that conditions will improve so that the normal life of the Church can be reactivated, and especially so that missionary priests, brothers and sisters can as soon as possible return to their apostolate," he said July 9.

The pope spoke to bishops from Liberia, Gambia and Sierra Leone at the Vatican for their "ad limina" visits required every five years to report on the status of their dioceses.

The pope said he wanted to visit Liberia last February during a trip to Africa but that it was impossible because of the civil war.

The "tragic war" left hundreds of thousands of people homeless and "divisions and hatreds that will take generations to overcome," he said.

Needed now is "a return to the rule of law," he added.

"The Church's role in such situations is not to take sides but to serve the spiritual needs of all, without discrimination," he said.

The civil war began in late 1989 and resulted in the overthrow of President Samuel Doe, who was killed. Sporadic fighting between rival political factions continues, however.

The pope noted that Catholics are a minority in the three countries, forming about 2 percent of the population in a heavily Muslim region.

He encouraged inculturation, the adapting of local customs to make Catholicism better understood, as an aid to religious dialogue.

A "deep inculturation" is the basis of a "fruitful interreligious dialogue with Muslim majorities," he said.

"It enables Christians and Muslims to understand better one another's point of view, to identify issues of common interest and areas of possible cooperation in the solution of local and national problems," he said.

The pope also encouraged the bishops to provide support for Christian married couples.

"Prevailing moral attitudes and the legalized and widespread practice of divorce and polygamy challenge Christian couples to a high degree of holiness and fidelity," he said.

Letters To The Editor

Thanks for contributions

Bishop John F. Donoghue has received the following letters regarding this year's collections in the Diocese of Charlotte for the Church in Latin America and for the care of the Holy Places in the Holy Land.

Dear Bishop Donoghue:

Heartfelt thanks for your check of $36,579.89 representing the contribution of the Diocese of Charlotte to the 1992 Collection for the Church in Latin America. Our Committee of the Church in Latin America is most grateful for this assistance.

As you know, our purpose is to provide aid to those projects whose thrust will permit the Latin Americans to help themselves. May God bless our concerned U.S. Catholics who — under the able guidance of their bishops — are bearing true witness of solidarity with our sisters and brothers in the Latin American countries.

Begging a place in your Masses and prayers for our work on behalf of the Church in Latin America, I remain

Fraternally yours in Christ,
Bishop Arthur N. Tafoya
Committee for the Church in Latin America
National Conference of Catholic Bishops
Washington, D.C.

Your Excellency:

Peace and blessings in the prayerful hope that all goes well with your and your people.

I have received the Good Friday Collection offerings of the good people of the Church of Charlotte for the year 1992 in the amount of $18,128.01.

The Holy Land Franciscans are most grateful to you and to your good people for your generous contribution for the care of the Holy Places and the support of our missionary activities. Please assure your faithful people that they will be remembered in our Masses and prayers both here at our Washington monastery and at the sacred shrines of the Holy Land.

It is the continuous aid of the People of God that enables the friars of the Custody to help preserve the "Christian Presence" in the Holy Land, maintain the

See **Letters,** Page 2

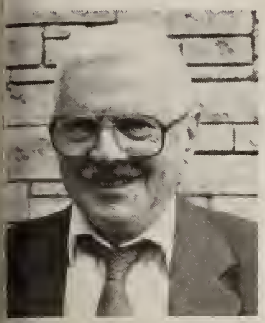
Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

The supporters of euthanasia appear to be at it again.

Last fall, they tried to get the voters of the state of Washington to approve a eferendum to legalize assisted suicide. After a long and often bitter battle, the voters ejected the idea.



Now, the euthanasia people are trying again — this time in California.

They have managed to place on the ballot a "Death with Dignity" proposition. I have a feeling the supporters of the idea hope the voters will confuse the proposition with the "Death with Dignity" laws which have been enacted in some states. Those laws essentially provide that a terminally ill person — or a family member in some cases — may call for removal of life support systems or discontinuation of so-called "heroic measures" to prolong life.

I haven't seen the text of the California proposition, so m note sure whether it includes such a provision. But a television network newscast st week did mention one provision that the proposition does include. It would allow terminally ill person to ask his or her physician for help in committing suicide. If at isn't euthanasia, I don't know what else you can call it — except, of course, what really is. Murder.

I am sure that the Church and members of the pro-life movement will be leading e fight against this idea as they were in Washington. But I would hope that the state edical society and its members will be just as active in the effort. I seem to recall at somewhere in the Hippocratic Oath there are words to the effect, "I shall do no rm." From where I sit, assisting in a suicide would sure appear to fall into the tegory of doing harm.

Any of our raders who have friends or relatives in California might want to alert em to the presence of this little gem on their November ballots. It wouldn't surprise e if the supporters of the proposition try to disguise its real purpose.

Speaking of California, there's a story in this issue about Tod Tamberg, former sistant editor of the *NC Catholic* in Raleigh being named editor of *The Tidings*, e newspaper of the Archdiocese of Los Angeles.

Tod left Raleigh late last year to return to his native California as associate editor *The Tidings*. He moved up to fill the vacancy created when the former editor signed in May. I'm sure his many friends in North Carolina join me in wishing him ell in his new position. If he does as well in Los Angeles as he did in Raleigh, he'll fine.

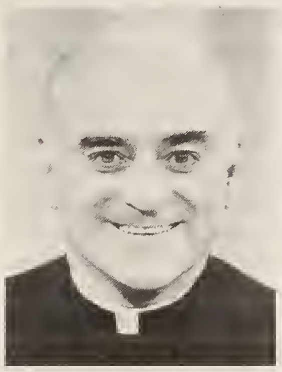
I am wondering why he never mentioned the possibility when I saw him in May the Catholic Press Association convention in Milwaukee. Too modest, I guess.

Tod did manage to collect one prize while he was in Milwaukee. The CPA nored him for a color photo he took at a Spanish fiesta. He had been working for *e Tidings* all of one week when he took the picture.

Light One Candle

By FATHER JOHN CATOIR

Not too long ago we were an immigrant Church, a minority people working to build a strong Catholic sub-culture. We had to preserve the faith and at the same time prove we were a people to be reckoned with. We built a separate school system and erected separate hospitals among other things to assert our Catholic identity. In those days we were the outsiders in a community that was white, Anglo-Saxon and Protestant.



Decades later, Catholics moved out of the ghettoes to the more affluent suburbs, and gradually the emphasis shifted from self-assertion to accommodation. Instead of trying to build a Catholic sub-culture, we began to fit in and gradually became insiders.

Today we have a Church with a wide diversity of people, rich and poor. Archbishop Rembert Weakland alluded to this phenomenon of pluralism in the Church in a talk he gave at the Catholic Press Association convention in Milwaukee this past May. He admitted there are no easy answers for creating harmony out of the dissonance.

We know that Catholic unity is important. We know Our Lord wants His Church to be a sign on earth of the Kingdom of Heaven, a holy people, a royal priesthood. (1 Peter 2:9) We are a leaven within the greater secular society, striving always to affirm the highest values of the human spirit.

We are more than a conglomeration of individuals. We are a spiritual family, the Mysical Body of Christ. But His Mystical Union does not require uniformity in all things. We have to learn to respect our cultural and ethnic differences. If we are to keep the faith and pass it along to the next generation, we will have to affirm the dignity of every person in God's creation. Such openness has not always prevailed in the Church.

Mateo Ricci was all but excommunicated for trying to adapt Catholicism to the Chinese culture. Belgian missionaries made their Congolese converts burn all the "relics" of their ancestors, and insisted that they pray in Latin.

Great changes have been made in this century, and most Catholics agree that we're better off, all things considered. We believe that growth is inevitable in any living organization.

We also believe that growth is inevitable in any living organization.

We also believe that Divine Providence is guiding us as we devote ourselves to the task of building up the Church, rather than tearing it down. The Holy Spirit helps us to preserve our doctrinal coherence, our untrembling center.

Our goal as a people is to let our light shine so that we can become a sign of God's love in the world. Jesus told us how to be that sign when He said, "By this they will know that you are My disciples, that you love one another."

For a free copy of the Christopher News Note, "Spirituality, Happiness and Health," send a stamped, self-addressed envolope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of The Christophers.

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n Open Letter Responding To The ecent Los Angeles Civil Disturbance

The Catholic News & Herald *received the following letter from Conventual ranciscan Brother John-Joseph Dolan, former director of the Diocesan Ministry r Justice and Peace and a member of the Conventual Franciscan Justice, Peace d Ecology Commission of North America.*

ear Brothers and Sisters:

The recent tragic events in Los Angeles have made us all reflect about the ntinued reality of racism in our sociey and the years of criminal neglect in our ies. The acquittal of the Los Angeles policemen on the charges of excessive force ocked us all. The fire that exploded in South Central Los Angeles as a result of this rdict was overwhelming. After the curfew of the second night, when the fires were ally extinguished, the extent of the tragedy was clear: 48 deaths, entire blocks ong Normandie, Vermont, Florence gone — and something more: a rage, a speration of so many black and Latin families who were shut out of society. For egion of Los Angeles that had barely recovered from the Watts riots of 1965, that d witnessed the closing of schools and clinics and an unemployment rate of 40 rcent, the American dream had become a nightmare. They took to the streets to stroy what was nearest to them: their own stores, their own homes, their own lives. was a violence that was in the end non-purgative. On the Sunday after the riots, churches in Los Angeles prayed and sang for the rebuilding of their city. roughout our nation, we asked ourselves as Franciscans, "How can we respond these events?" We offer a few suggestions.

1) The importance of public prayer — The continued public prayers in our urches for the victims of the disturbances and for the rebuilding of the cities is tical. The churches serve as the places where our anger, grief, and hope are raised the Liturgy.

2) Dialogue in our religious communities and ministries about racism and urban glect — We need to look for ways to challenge ourselves to the evil of racism by veloping measurable action plans that can be monitored. In our ministries we may d ways to invite people of different ethnic backgrounds to talk about the reality racism in our society. How do people experience it? What have been the nsequences of urban neglect in our communities where we are neighbors?

3) Participate in community organizations that offer an alternative to hopelessness — Many church-based community organizations in the country offer leadership velopment for black, white, Latino, and Asian families, identify common issues mportance, and work together to address problems that affect neighborhoods and cities. Many Franciscans already participate in these organizations — UNO in Los Angeles, COPS in San Antonio, SBC in South Bronx. This is a time to strengthen our support for these organizations, and to participate in new ones that are developing in our cities.

4) Participate in organizations that address systemic economic problems — These include the Interfaith Center for Corporate Responsibility and efforts to maintain manufacturing facilities.

5) Write to Congress — The time is critical for writing to our congressional representatives calling for a New Urban Agenda for the '90s that would do the following:

*An economic reinvestment in our cities.

*A "Marshall Plan" for housing in poor, urban neighborhoods.

*A National Health Care System that guarantees access to health care for all.

*A commitment to urban schools that guarantees quality education for every child.

*A commitment to confronting environmental racism by developing economic policies which refuse to place the burden of toxic waste disposal in our poor and minority communities.

None of these changes will guarantee racial justice. That will depend ultimately on our ability to see each other as brothers and sisters of the same Creator. After the fires in Los Angeles, we saw the first signs: people of different races working together in the clean-up of their city. But, unless we work to change the structures that have made places like South Central Los Angeles neglected Third World neighborhoods, the rage that boiled over in Los Angeles will be repeated. As Franciscans our challenge is a great one — to listen with ears of compassion and to build with a vision of a Kingdom of God that promises the fruits of justice now, in our cities, where the cries of the poor can no longer be ignored.

ISSUED BY:

-Orders of Friars Minor — Council on Justice, peace and the Integrity of Creation

-Conventual Franciscan Justice, Peace and Ecology Commission of North America

-North American Capuchin Justice, Peace and Ecology Committee

-Friars of the Atonement

Issued at a joint meeting of the above groups:
Prior Lake, Minn.
May 7-20, 1992

How Does Canon Law Affect Us?

The Sanctifying Office Of The Church

By SISTER JEANNE MARGARET MCNALLY

The canons of the fourth book of the Code of Canon Law govern the liturgical life and celebrations of the Latin Church. Actually these canons contain the juridic norms that govern the celebration of the sacraments and other services. The six introductory canons of Book IV are explanatory and doctrinal. They include the definition of the liturgy which is taken from the *Constitution on the Liturgy* of Vatican II: "The liturgy is an outstanding means by which the faithful can express in their lives and manifest to others the mystery of Christ and the real nature of the Church"(n. 2) "...the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the foundation from which all her power flows" (n. 10).

The whole Church celebrates its liturgy but some persons have special responsibilities. Bishops are to be the leaders by promoting and moderating the liturgical life of their diocese. Priests are consecrated for the celebration of divine worship. Deacons have a part to play in divine worship. The faithful share in the office of sanctification by their active participation in liturgical celebrations (c. 835). The supervision of the Church's liturgy is that of the Holy See, which publishes liturgical books. Conferences of bishops prepare and publish translations of the liturgical books for their regions (c. 838). Prayer and works of penance are part of the Church's sanctifying function (c. 839).

Liturgical services are not private actions but celebrations of the Church (c. 837). The decree of Vatican II reads: "...whenever rites, according to their specific nature, make provisions for communal celebration involving the presence and active participation of the faithful, it is to be stressed that this way of celebrating them is to be preferred, as far as possible, to a celebration that is individual and, so to speak, private. This applies with special force to the celebration of Mass and administration of the sacraments, even though every Mass has of itself a public and social character."

The large number of canons which follow the introduction concern the sacraments, their order and regulation in the Church. Each sacrament will be reviewed in this series together with the approved devotions of the Church.

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge in the Tribunal of the Diocese of Charlotte.

The Blessing Given In Place Of Communion

By FATHER JOHN DIETZEN

Q. I have been a Catholic all my life and just recently learned I could receive a blessing at Communion time if I went up and crossed my arms. Both of my non-Catholic daughters-in-law are happy they can do it too. I am 84 and because of cancer surgery have not been able to receive Communion for years. Finding out about the blessing was wonderful. So many good people from divorces, etc., don't go. This should be a great help for them. A friend from England tells me this is a practice there, too. When and where did this blessing begin? Could it be done everywhere? (Mississippi)

A. First, if you haven't talked with a priest about receiving Communion only under the form of wine, please do so. It may be possible for you. My mail regularly contains letters similar to yours. I don't know where the practice you describe began, but it is observed in many places.

A Catholic who is not receiving Communion, young children or people of other faiths who wish to do so, approach the Communion station with the rest of the congregation. They cross their arms over their breast as a sign they do not receive Communion but wish to receive blessings.

The priest or other eucharistic minister places his or her hand over the individual and says a brief blessing; for example: May Jesus our Savior keep you always in his love. Amen.

Priests and people who take advantage of this opportunity see several good points about it. For one, it gives Christians of other faiths, who cannot normally receive Communion at a Catholic Eucharist, a way of sharing in the Communion part of the Mass in some manner.

Numerous non-Catholics are present in our churches each Sunday. Most of these participate fully in the Mass in every other way. While we cannot invite them to the Eucharist, we can do more than ignore them after the Eucharistic Prayer by allowing them to share some expression of our common Christian identity during this part of the eucharistic celebration.

Others point out that it can be a reverent and humble way to acknowledge our religious divisions, and our prayer that the Holy Spirit will heal the family of Christ on earth. It also allows children who have not yet made their First Communion to share this time more closely with their families. I have found it tends to increase their interest and desire for full sharing in the Eucharist when that time arrives.

To my knowledge, two main objections have been offered against this practice.

It has been suggested that having people come forward for a Eucharistic blessing confuses the liturgical sign of the reception of the Eucharist, thus reducing the significance of receiving Holy Communion itself. The objection would seem to be logical, but it seems that's not what happens. If anything, it increases awareness of the great privilege and reality of receiving the Eucharist, whether the individuals are

See **Dietzen,** Page 20

Gifts May Be Hiding In Retirement Plans

By JIM KELLEY

The plans you have made for financial security during retirement years may we be the key to making the "gift of a lifetime" to your Church.

How can this be? What if you need your resources to support yourself and yo loved ones? How can you possibly make a special gift to your parish, a favori Catholic school or agency, or the Diocese of Charlotte, as much as you might wis to do so?

It may be possible because "hidden" in the mo popular retirement planning options are ways to mak charitable gifts — without in any way detracting from th security you have built for yourself and your loved one

Let's look at three hypothetical cases:

1. Mr. Hobson, 69, planned wisely for his retiremen and now enjoys a comfortable retirement income, thank in part to his employer's pension plan and two Individu Retirement Accounts.

He has given regularly to his parish and plans continue to do so. He realizes, however, that the time ma come when he may have to cut back in order to meet futu demands.

Mr. Hobson was delighted to learn that he can nam his parish as a beneficiary of his retirement plans. By doing so, he directs that h funds will make many good works possible if he should die before using them al

Because Mr. Hobson is a widower and his children are financially secure, h names his parish as first beneficiary of his pension plan and one of his IRAs. Upc his death, any unused benefits will become a charitable gift.

2. Miss Smith, 72, is a firm believer in the security provided by life insuranc

She owns several annuities, on which she depends for regular retirement incom She and her sister also hold policies on both their lives, each naming the other primary beneficiary.

Miss Smith has named a deserving Catholic agency as final beneficiary und her life insurance policies. The agency will receive the policy proceeds as a gift her sister is not living to receive them.

In addition, she is giving her annual policy dividends to the agency. She ma deduct the dividends as charitable gifts and enjoys knowing she is giving witho depleting current income.

3. Mr. and Mrs. Murphy, 59 and 57, recently reviewed their financial plans ar holdings.

Among them was a forgotten life insurance policy purchased when their 3 year-old son was a toddler. The policy was intended to help finance his colle education, but the Murphys had been able to send him through school witho cashing it in. The Murphys learned from an article like this one that life insuran could be given. So, they decided to name the Diocese of Charlotte as owner ar beneficiary of the policy. At Mr. Murphy's death, the diocese will receive tl proceeds as a gift. Since the diocese is named irrevocable owner and beneficiary, tl Murphys are checking with their tax advisor to confirm that they are allowed charitable income tax deduction when they arrange the gift.

As you can see, there are many ways to give from "what's left" in a retireme plan. It's simply part of a Catholic's wise stewardship of treasure,

Keep in mind also that Mr. Hobson and Miss Smith are free to change tl beneficiary at any time. In the Murphys' case, the transfer of the policy to charity permanent.

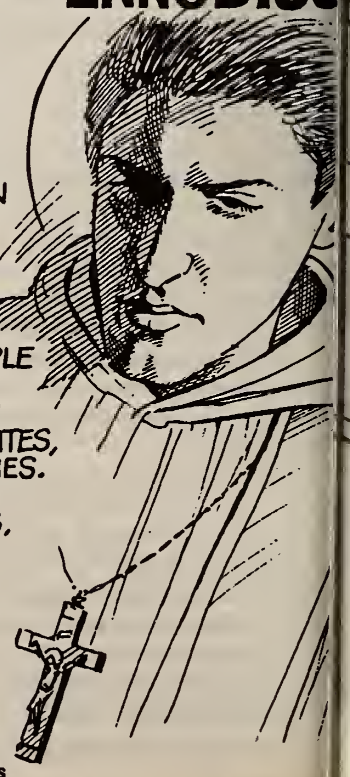
For more information about giving through retirement plans and life insuran (at no obligation, of course), call the Diocesan Development Office at (704) 33 1709 or 377-6871, or write to 1524 East Morehead Street, Charlott, NC 28207.

Jim Kelley is director of the Diocesan Office of Development.

the Saints

by Luke

ST. ENNODIUS



MAGNUS FELIX ENNODIUS WAS BORN OF A WELL KNOWN GALLO-ROMAN FAMILY IN ARLES, FRANCE. HE WAS EDUCATED IN MILAN, AND WAS MARRIED.

AFTER SEVERAL YEARS TOGETHER HE AND HIS WIFE PARTED - SHE TO BECOME A NUN AND HE TO BE ORDAINED DEACON BY ST. EPIPHANIUS OF PAVIA.

IN 514 ENNODIUS WAS APPOINTED BISHOP OF PAVIA. HE WENT ON TWO DIPLOMATIC MISSIONS TO EMPEROR ANASTASIUS II IN CONSTANTINOPLE FOR POPE ST. HORMISDAS, TO ADMONISH THE EMPEROR OVER HIS LENIENCY TO THE MONOPHYSITES, BUT WAS UNSUCCESSFUL BOTH TIMES.

HE WAS KNOWN FOR HIS HELP TO THE POOR, HIS CONVERSIONS, THE CHURCHES HE BUILT, AND HIS WRITINGS, AMONG THEM BIOGRAPHIES OF ST. ANTONIUS OF LÉRINS, AN AUTOBIOGRAPHY A HANDBOOK OF RHETORIC AND POETRY AND LETTERS.

ENNODIUS DIED IN 521. HIS FEAST IS JULY 17.

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Pennsylvania Ruling: What It Does And Does Not Do

WASHINGTON (CNS) — The Supreme Court at the end of its year told states they can make rules about abortions, but it also told women that legally they could still have abortions.

From a moral point of view, Catholic Church leaders said that they were happy that the justices said something ould be done to make people realize hat abortion really meant, but they ere sorry that unborn babies would till be killed.

One pro-life lawyer in Chicago, eanne McCoy, said she and her coorkers were "feeling pretty down" bout the decision. They hoped that the ourt would have done more to stop bortions.

The Supreme Court was divided in ts opinion about the case, which was alled Planned Parenthood vs. Casey. asey is Gov. Robert Casey of Pennsylania, a pro-life Democrat.

The justices said:

—Women who want abortions must ind out about the dangers of having ne, what other choices they have — ncluding giving the baby up for adopon — and facts about their unborn child's life.

— They must wait 24 hours after getting that information before they can have an abortion.

— Doctors' offices must write reports on each abortion but keep the information private.

—Teen-age girls must get approval from a parent or judge before having an abortion.

The justices said that the father of the unborn child did not have to be told that the mother wanted an abortion.

Many people expected the court to say abortions could be illegal again. A different group of Supreme Court justices 20 years ago told states they could not ban abortions.

In Congress, elected officials talked about passing a law which would make sure that women could have abortions, but President Bush likely would not let it go into effect.

For pro-life leaders like Wanda Franz, president of the National Right to Life Committee, more work was ahead to save unborn lives. She said she and others will "work 20 more years, if that's what it takes."

Nun Named Communications Director For World Youth Day

WASHINGTON—Mercy Sister Mary Ann Walsh has been named director of communications for World Youth Day '93, an international celebration which will include participation of Pope John Paul II.

Sister Mary Ann's appointment was announced June 16 in Washington by Archbishop William H. Keeler, Chairman of the event.

World Youth Day, a program inaugurated by Pope John Paul II, takes place in Denver Aug. 11-15, 1993 and is the fifth such meeting of the pope with young adults and youths. The celebration is directed towards persons 13-30 years of age.

The event is sponsored by the Vatican's Council for the Laity, which regularly brings world youth together for prayer and discussion on issues of concern to young people and the Church.

To accept the position, Sister Mary Ann took a leave of absence from *Catholic News Service*, where she has been Media Editor, specializing in TV, motion picture and education coverage.

Sister Mary Ann is an award-winning journalist and has worked for the news service since 1983, first as a member of its Rome bureau. As part of her work in the Vatican press corps, she covered the meeting of young people which led up to World Youth Day observances when she reported on a 1984 meeting in Rome which culminated in a spirited encounter between the pope and young people.

SISTER MARY ANN WALSH

She left the Rome Bureau in 1986 to join the news staff at the CNS headquarters in Washington, specializing in media. In addition to reporting on the fourth estate and the entertainment industry, she has been editor of the CNS "TV and Movie Guide," a weekly publication on movies, television and video, and the "Movie Guide Monthly."

Prior to joining CNS, Sister Mary Ann worked for *The Evangelist,* the weekly newspaper of the Diocese of Albany, N.Y.

She has won several journalism awards including those from the Catholic Press Association, New York State Bar Association and New York Press Association. Most recently, in May 1992, she was awarded the CPA's first place award for coverage of the arts in honor of her writing on television. She also was awarded an honorable mention for investigative reporting.

In announcing her appointment, Archbishop Keeler, of Baltimore, said he welcomed a veteran journalist to the media position.

Sister Mary Ann's solid experience in covering major events, including papal visits in the United States in 1979 and 1987, as well as papal visits to Latin

See **Walsh,** Page 18

Video Reviews

NEW YORK (CNS) — The followig are home videocassette reviews from e U.S. Catholic Conference Office for ilm and Broadcasting. Theatrical movs on video have a U.S. Catholic Conrence classification and Motion Picire Association of America rating.

"Bataan" (1943) World War II ielodrama about the battle for the ataan Peninsula where a small group U.S. soldiers (including Robert Tayr, George Murphy, Thomas Mitchell id Lloyd Nolan) die one by one holdg a position against overwhelming iemy forces. Directed by Tay Garnett, e movie about the doomed squad is a mposite of melting-pot America, hose patriotic fervor turns defeat into moral victory badly needed on the mefront then, and of some historical interest today. Much wartime violence and anti-Japanese stereotyping. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Back to Bataan" (1945) World War II melodrama of a U.S. officer (John Wayne) organizing an underground movement against the Japanese occupation of the Philippines, it pays tribute to the contribution of these guerrillas in the liberation of their homeland. Directed by Edward Dmytryk, the patriotic derring-do of the Filipino resistance fighters begins and ends with the freeing of Allied prisoner-of-war camps. Wartime violence and national stereotypes. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Black Robe" (1991) After arriving in 17th-century New France, a Jesuit missionary (Lothaire Bluteau), guided by Algonquins, endures both a dangerous journey through the Canadian wilderness and an Iroquois attack to reach a distant Huron mission. Only towards the end does director Bruce Beresford manage to put the cultural clash between the humorless priest and the unbelieving Native Americans in a moving spiritual context. Some brief but graphic violence and several shadowy sexual encounters with momentary nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Drums Along the Mohawk" (1939) Sparkling outdoor adventure saga of a colonial couple (Claudette Colbert and Henry Fonda) who settle in New York's Mohawk Valley where they are beset by Indian attacks led by English officers during the Revolutionary War. Directed by John Ford, the picture alternates lovely sequences of bucolic farming life with stirring action scenes and plenty of rough frontier humor. Some stylized violence but in a meaningful context holding appeal for all members of the family except pre-schoolers. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Flying Leathernecks" (1951) World War II Marine pilots fight the war in the Pacific while their commander (John Wayne) quarrels with his executive officer (Robert Ryan) about the best way to do it. Directed by Nicholas Ray, the movie's extensive use of actual combat footage makes the script's heroics seem all the more hollow and phony. Documentary war footage and assorted stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"The Last Boy Scout" (1991) A former Secret Service agent (Bruce Willis) and a drug-addicted ex-football player (Damon Wayans) constantly court death while attempting to stop the assassination of a corrupt senator. Director Tony Scott's sleazy bloodbath is an affront to human sensibilities disguised as slick action entertainment. Excessive violence, incessant rough language and brief nudity. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Little Man Tate" (1991) Poignant drama concerns a lonely, genius-level 7-year-old (Adam Hann-Byrd) torn between his love for his unmarried, barmaid mom (Jodie Foster) and the intellectual stimulation offered by a bookbound psychologist (Dianne Wiest) who takes him away from home. Also directed by Foster, it's an affecting story about the emotional versus intellectual needs of one gifted child but cops out with a typical Hollywood happy ending. Brief bedroom scene. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"The Super" (1991) Shrill comedy concerns a convicted slum landlord (Joe Pesci) forced to live in the same rat-infested building with his tenants. Director Rod Daniel ruins an amusing concept with clanky, heavy-handed humor and trite stick figures throughout. Much rough language and some base sexual references. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

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FAITH alive!

Locating God in a changing world order

By Father Eugene LaVerdiere, SSS
Catholic News Service

"Is the hand of God in the midst of all this?"

Questions like that are as old as belief in God. The answer to them?

If you were rich in the roaring '20s the answer was, "Definitely." After that came a smile that concealed hesitation. The same was true in the affluent '80s.

If you were not rich, but in the middle somewhere, the question probably did not come up often. There was too much work to do. But if it was raised, the answer was likely, "I sure hope so."

If you were poor, the answer was: "I do not think so. God could not be responsible for our poverty, our shabby homes, miserable health and the hunger of our children. No, we cannot see the hand of God in our history."

But if besides being rich or in the middle or poor you also were a strong believer, the answer came thoughtfully: "God's hand is always present in history, even when we do not see it. When we think we see it, we are probably mistaken. God's ways are not our ways. And we thank God for that!"

God's hand is what transforms ordinary human history into salvation history, a history human and divine. God works in, through and around our foibles, sins, ambitions, claims and counterclaims.

■ ■ ■

Human beings are the agents of history and its crosscurrents as they struggle to appropriate to themselves the limited territory and resources of this little planet Earth.

But human beings are not history's ultimate agents. That role belongs to God.

A lot of human trouble comes when we in the human family forget that and try to be God. Then, when everything collapses around us, we complain of God's absence.

I am sure it is not easy for the people of Bosnia-Herzogovina to see the hand of God these days as shells explode around them, and they send their children away to foreign nations for safety.

And what about people living in South Central Los Angeles? It must be difficult to see the hand of God at work when your home and business are destroyed in a rampage.

And the Christians of Baghdad during last year's war in the Persian Gulf? Surely they did not see God's hand in the "smart" bombs that fell on their city. Rather, they prayed for God's hand to intervene.

Yet the hand of God is always there. It just takes faith to see it, along with a little memory.

■ ■ ■

The roots of Christian faith lie in the ancient stories of Abraham and Sarah, Moses and the exodus, as well as in the New Testament stories of Jesus. This faith cannot be separated from our history. That is why the Bible spends so much time looking back.

In the Old Testament, the people are constantly reminded of their past and how God repeatedly came to their rescue, saving them over and over again when everything seemed hopeless and God seemed absent.

Only later, looking back, did they see how God was present all along. At first they were too close to the events to recognize the larger pattern of God's historical design.

It was that way, for example, when the Babylonians invaded Judah and Jerusalem in the sixth century B.C. For many, the collapse of Jerusalem's walls and the destruction of the temple meant the collapse of hope.

The people needed to remember a time in history when the temple had not yet been built and they could find God everywhere.

In the destruction of Jerusalem and the deportation to Babylon, God's hand was hard at work, liberating the people for a much bigger role in history. For their world, including their religious world, had become too small.

The same was true in the New Testament. For this, recall the disciples telling Jesus on their way to Emmaus how they once had great hope, but with their master's death all had collapsed for them.

They needed to remember what the prophets spoke, and how suffering and death were part of God's plan in the history of salvation.

Once the disciples made that connection and accepted it, their eyes were opened in faith. Then they recognized the presence of Jesus with them.

The reason for recalling the past is not to recapture it but to help understand the present and make a commitment to the future.

We may not always see the hand of God at work in the world around us, but looking back we realize that over and over again in the past things were like this and only later did we recognize that the hand of God indeed was a work. It is on that basis that we believ today, when so much seems unclear.

God's hand guides history for every body, not just for a particular nation class or individual. At bottom, that ma be why it is so difficult to see it at work

It is all very simple. The rain tha ruins my day at the beach —Where i God's hand when it is needed? — is th rain for which the farmer prayed!

(Father LaVerdiere is a Scriptur scholar and senior editor of Emmanue magazine.)

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"And what about the people living in South Central Los Angeles? It must b difficult to see the hand of God at work when your home and business are destroyed in a rampage... Yet the hand of God is always there. It just takes faith to see it, along with a little memory."

CNS/ Reuter photo

FAITH IN THE MARKETPLACE

As you survey the international order at this moment – Africa, Latin America, Asia, Eastern and Western Europe – what is your greatest prayer?

"So many of these countries, especially in Eastern Europe, are turning back to God. My prayer would be that they would continue to put God first.... Then everything else has meaning, no matter how difficult." – James Garnet, Rapid City, S.D.

"That they would have enough food to eat, and more important, the knowledge to be able to feed themselves on their own." – Martha Moser, Greenwood, Ind.

"My greatest prayer is for social justice for all. God created diversity in his people and we must respect his wisdom." – Monica Santangelo, Indianapolis, Ind.

"For humans to recognize and respect a partnership with their environment. I see developed countries ignore and violate this sacred partnership. In the Third World, I see a basic poverty of education." – Maryanne Clemons, Evanston, Ill.

"That they would have the sense that they are cared for, that they would feel the hand of God working in their lives, whether it be in the political structure or just in their family lives." – Bill Pena, Seeley Lake, Mont.

An upcoming Faith Alive! edition asks: Think of an occasion when you felt the Sunday Eucharist was a true time of celebration for you. Why did you feel this way? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How God's action continues in history

By Father John J. Castelot
Catholic News Service

Luke's sense of history is remarkble. But all the biblical historians beeved God was actively involved with his world's history.

The central event in God's involveent was his intervention to rescue his eople from bondage in Egypt: the exous.

But this was not an isolated happeng. Rather, it was "typical": It set the ne or pattern for an ongoing series of imilar acts.

God is seen as initiating one exodus fter another.

Luke's Gospel saw the Lord's life, eath and resurrection as a spectacular xodus.

In fact, in his Transfiguration scene uke portrays Moses and Elijah talking Jesus about the "exodus that he was ing to accomplish in Jerusalem" (Luke :31). But in God's plan, this still was ot the drama's final act.

Thus Luke wrote a second volume, e Acts of the Apostles. In it Jesus' inistry continues in the Christian comunity. Luke brings out a whole series parallels between the mission of Jesus nd that of Christians.

■■■

Just as Jesus was empowered for his ission by the Spirit at his baptism, so e risen Lord tells his disciples: "In a w days you will be baptized with the ly Spirit" (Acts 1:5).

In the Ascension scenario, the disples are told: "But you will receive wer when the Holy Spirit comes upon u and you will be my witnesses in rusalem, throughout Judea and maria, and to the ends of the earth" cts 1:8).

God intervened in human history rough Jesus and continues to act in istory through the Spirit-empowered mmunity.

Luke demonstrates this by drawing arallels between the activity of Jesus the Gospel and that of the Christian mmunity in Acts.

The disciples cure the sick and raise e dead, just as Jesus did. Also like im, they are arrested and tried before e Sanhedrin.

Just as false witnesses testified ainst Jesus about his supposed threats the temple, so in Stephen's trial "they resented false witnesses who testified, 'This man never stops saying things against (this) holy place and the law'" (Acts 6:13).

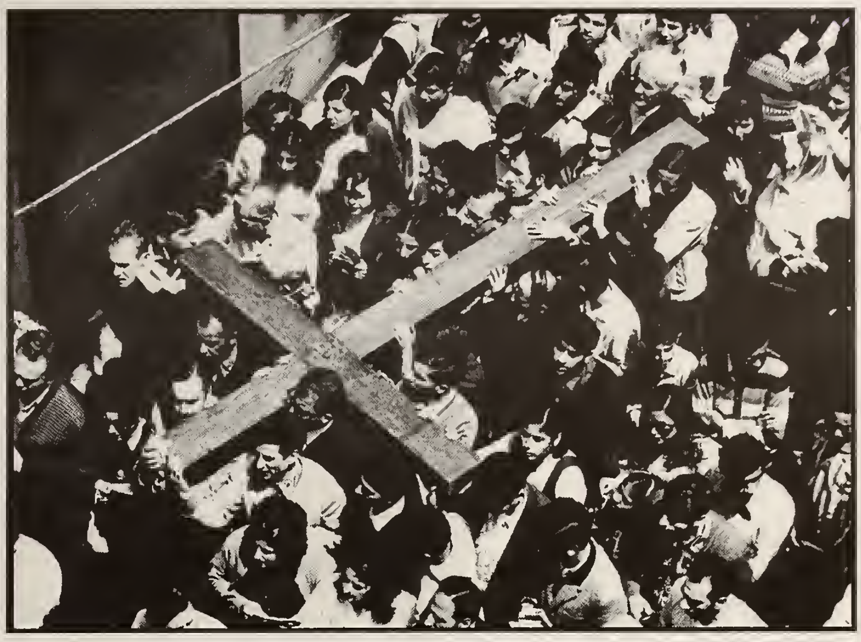
Like Jesus, Stephen is martyred. And Stephen dies with the same words that fell from the lips of the dying Jesus: "Lord Jesus, receive my spirit" (Acts 7:59; see Luke 23:46); "Lord, do not hold this sin against them" (7:60; see Luke 23:34).

God continues to act in human history, present not only in the community's successes but also in its apparent failures.

Apparent setbacks to the community's mission are not signs that God has abandoned the people but rather that he is with them.

If they were always treated gently — or just ignored — that would be a sign that they had capitulated to the forces of evil and that progress toward the reign of God was stalled.

(Father Castelot is a Scripture scholar, author and lecturer.)



"God intervened in human history through Jesus and continues to act in history through the Spirit-empowered community."

Whose side is God on?

By Father Robert L. Kinast
Catholic News Service

I arrived at the family reunion of some close friends just as a game of Trivial Pursuit was beginning, with the family and the in-laws choosing sides.

Both were eager for me to be on their team. I was flattered until I realized they equated my education with knowledge of trivia.

The family claimed me because they knew me longest; the in-laws claimed me because my attachment to the family, like theirs, was not by reason of birth. The debate was settled when 10-year-old Alice proclaimed, "But you promised!

"You said you'd play a game with me the next time you visited." I was caught.

To soften the friendly antagonism, I suggested that instead of two teams competing we set a goal and see if our combined scores could reach it.

The reaction was swift.

"No way! That's no fun. Keep the rules as they are."

We finally agreed to keep score to see which team contributed most to our common victory.

This experience taught me how God must sometimes feel. Wanting to join the celebration of life in the human family, God is confronted by different groups claiming the divine is on their side.

For example, with the collapse of the Soviet economy free-market capitalists claimed victory for their system. With the demise of major dictatorships, democracy's advocates claim victory for their form of government.

It is only a short step from including God in these victories to feeling righteous about one's own cause or way of life.

The real challenge is not to claim God is on your side but to ensure that you are on God's side.

■■■

One common way to demonstrate that God is on your side (and not on your opponent's) is to invoke God's promises.

For example, God promised to reward the good and punish the evil. So it is easy to see God's hand punishing "the evil empire" and rewarding the goodness of a nation whose very money proclaims, "In God We Trust."

God promised that good people would be taken care of like the birds of the air and the flowers of the field. So it is easy to see God's hand in any expansion of worldwide markets for American products.

It is a great temptation to apply God's promise exclusively to one's own country, race, class or church.

Sometimes the belief that God's promises are not really for everybody is manifested subtly. We fool ourselves, acting in such a way that others don't lose — they just don't win as much as we do.

— Industrial nations of the West may lead the way in environmental protection but at the same time act as though they are justified in consuming a disproportionate amount of nature's resources.

— Russia and other countries in Eastern Europe are admitted to the World Bank and the International Monetary Fund, but in the process become indebted to wealthy nations who were their former enemies.

The family reunion's game of Trivial Pursuit was interrupted by the call to dinner. The outcome was undecided.

On a world scale, events the last five years have interrupted patterns of life around the globe, offering a chance to rethink the way things can be as we resume life together.

The pursuit will be more successful if we strive to be on God's side rather than presume God is on ours, if we seek win-win situations rather than win-lose situations for the people of the coming millennium.

There is nothing trivial about this pursuit.

(Father Kinast is a Florida-based pastoral theologian.)

FURTHER NOURISHMENT

"Is there divine love at the heart of the universe?" That question is explored in *"A Purpose for Everything: Religion in a Postmodern World,"* by Charles Birch, a biologist living in Australia (Twenty-Third Publications, Box 180, Mystic, CT 06355. 1990. Paperback, $14.95). This scientist speaks of a God who is not a magician, who is never coercive but is indeed persuasive. Jesus, the author says, is a "revelation of the nature of God's activity in the world. Jesus rejected the notion of God as coercive power. Did that mean that God was powerless? The paradox is that there is a power in persuasive love."

FAITH alive!

FOOD FOR THOUGHT

Consider these options:

On the one hand, God is a great puppeteer, who eventually will pull strings in such a way that circumstances in this world will be resolved according to divine plan.

On the other hand, God is absent, leaving this world entirely to us.

The first option means that nothing human beings do for their world makes a real difference. For example, if the outcome of world events is entirely up to God, it can't matter much whom you vote for or what course international diplomacy takes. Prayer might be helpful, since everything is up to God.

The second option makes prayer fairly useless, since everything is up to us.

Undoubtedly, there are times when the first option seems desirable: the times when things are in a mess and we'd like God to fix them.

But God is neither an absentee landlord who doesn't care or act on our behalf, nor is God a stage director who simply dictates all the action in our lives and world.

Much of the time it is difficult for us to keep the "parts" of this mystery together: that we're involved in this world's history together — God and the human family.

David Gibson, Editor, Faith Alive!

Reflection Center Offers Spiritual Renewal

Maggie Valley Center Evokes Communion With God and Nature

living waters
to reflect the Son

Although retreat work is done at Living Waters, the word "reflection" is used in the name because the word "retreat" implies a place where people go to plan next year's business strategy.

By CAROL HAZARD
Associate Editor

MAGGIE VALLEY -- There's a Walden Pond in the heart of the Smoky Mountains. It's called Living Waters Catholic Reflection Center.

Henry David Thoreau retreated to Walden Pond because he was afraid life would be over before he had a chance to really live it.

People go to Living Waters Catholic Reflection Center so they can focus on God and figure out what their lives are about.

Jenny Malatesta, who has made the 180-mile trip to Maggie Valley from Charlotte several times, says the peaceful refuge in the mountains gives her spiritual strength and replenishment. More than once, the Secular Franciscan has turned to Living Waters to find solace for her soul.

She recalls a traumatic incident that sent her fleeing there eight months ago. Her brother-in-law nearly murdered her sister. "Lord, you're going to have to help me deal with this," she implored upon her arrival on a Friday evening. By Sunday, Malatesta says she knew everything would be OK.

She may not be ready to forgive her brother-in-law. But she can deal with her anguish, she says.

"You can really get in tune with the Holy Spirit there," says Malatesta. "I go to get away from everything. It's one of the best places in the world outside of heaven."

"There is, in the picturesque beauty of Western North Carolina, a wonderful spiritual treasure, a pearl of a great price. Nestled in the gentle grandeur of the Smoky Mountains, there sits Living Waters Reflection Center. The Smoky Mountains resound to the tread of people in prayer, people of the diocese served."
- Robert Prier, volunteer at Living Waters.

Virginia Schumacher of Winston-Salem says her experiences there have taught her the value of taking time for prayer. "If all the time you're busy and making noise, it's hard to listen to God," she says.

She and her husband, Joe, have turned a small room in their house into a prayer room that they use most every night. "It's relaxing, but mostly it's refreshing," she says.

Kitty Rodgers of Greensboro, who uses a cane and leg brace for post-polio syndrome, recalls how frightened she felt the first time her husband left her at the reflection center. But she looked at the mountains, and her fear evaporated. "I was not alone," she says.

In good as well as troubling times, people are drawn to Living Waters. They go alone or on one of the many weekend or week-long retreats offered year round.

"We can listen to God better when we are quiet and we let God in," says Sister Jane Schmenk.

In 1991, a total of 2,488 people -- clergy, religious and lay people -- from 28 states came to Living Waters Reflection Center to commune with God and nature. Retreat directors are typically priests from the diocese and other parts of the country as well as Rome, Italy.

Some people make directed retreats, or receive one-on-one guidance from spiritual directors. Or they come for "preach" retreats, a series of presentations based on themes such as "Transfiguration of Self" or "Wholeness and Holiness."

Some prefer unstructured nature retreats to contemplate God's creation in the magnificent Smoky Mountain setting. Still others take "Lazy Bear" sabbaticals, a plan-your-own renewal program.

"All retreats are open to men and women; priests, sisters, Catholics and non-Catholics," says Franciscan Sister Jane Schmenk, administrator and program director. "But they must come with intentions of praying."

Sister Jane recalled how a couple and their three young children begged her to let them stay there. They had traveled all night on a busy holiday weekend and could not find a room in any inn.

Sister Jane Schmenk, administrator of th reflection center says the convent's porc swing is her favorite place for persona reflection and quiet time. The convent i perched on the mountainside, high abov the reflection center. Sister Jane talk about the wildlife that abounds, and th simple enjoyment of watching a red fo scamper across the front lawn of the convent

Sister Jane said she was sorry bu Living Waters Reflection Center is non-profit prayer house, not a motel The woman pleaded. "But I've bee praying all night for a place to stay," sh said.

"Just to show you prayers are an swered, we will give you the only roo we have left," Sister Jane told the grate ful young mother.

Reflections On A Creek

Babbling, bubbling,
Swishing, swirling,
Rushing, rippling,
Ripples racing,
Frisky, foaming,
Freely flowing,
Fresh and clear,
Cooking, cleansing,
Refreshing, renewing,
Living Waters
From deep within,
The heart of the Mountain,
Impelled by a Force,
Strong and sure -
Reflecting the Son
Springing from the Father
Impelled by their Spirit,
Of live strong and sure -
Stream of life:
Flow through my creek!
-- Sisters of Charity Sister Nora Ng

Photos By
Joann Keane

Living Waters Reflection Center, ich was once a motel, is tucked into mountainside. Above it is St. Marg- t Church. Both were the inspiration the late Father Michael William urphy.

Father Murphy, who was ordained age 80 in 1972, came to North Caro- a when he almost 60. He sold his mland in Michigan and bought an tire hillside in Maggie Valley with the ention of building a church on the operty.

First, however, he built "Falling aters" motel and ran it as a business. nce no Catholics lived in town, the shop was reluctant to give him per- ssion to build a church. But Father urphy persisted and was granted the -ahead to proceed with his own money.

After three years cutting and clear- trees and another three years build- , St. Margaret Church and a rectory - arge enough for nuns and others to me and spend days in prayer -- were ened in 1968.

Father Murphy was assigned after ordination to the church he had built. had given the motel to the diocese to pport a house of prayer for people o could no longer stay in the rectory ice he was living there.

The prayer house opened June 1, 76. Sister Jane, who entered the con- nt at age 14 and will celebrate her 60th niversary as a religious in 1994, was ought in as program director.

Unfortunately, the 18-room struc- e burned to the ground eight months er it opened. For the next four years, motel doubled as a business and ayer house. During retreats, the "no cancy" sign was posted. In 1980, the otel was remodeled and reopened as a reat house in time for the annual rgy retreat in the fall.

Although a lot of retreat work is ne at Living Waters, the word "reflec- n" is used in the name because the word "retreat" implies a place where people to go to plan next year's business strategy, says Sister Jane.

None of the guest rooms have televisions or telephones. The main distraction is a swiftly flowing creek. Somewhere nearby is a tinkling windchime. A breeze rustles through the trees on a cool summer day. Could a faint flutter be the wind under a butterfly's wings?

"We can listen to God better when we are quiet and we let God in," says Sister Jane. Silence is stressed and observed at breakfast and lunch during week-long retreats.

"The hardest thing for people to do is quiet down," says Sister Jane. "Quiet comes from within. After people have quieted their physical activity, they can still have a thousand monkeys flitting from limb to limb in their thoughts."

It takes at least two days to become quiet, says Sister Jane. "On the third day, things begin to happen. The individual is transformed. People are at peace with themselves and their lives. The agitation is gone both mentally and physically."

They notice little things, "like a bug and they begin to resonate with that," says Sister Jane.

Although some come with problems, they will not necessarily find answers, says Sister Jane. "Suffering is shared, but we don't deal with problems," she says. "We deal with what God is allowing in their lives. We take notice of spiritual movement."

On a handmade sign in front of a convent built on a slope behind the center are the words "El-Shiddai," meaning God's holy mountain. The sign expresses Sister Francine Sartor's feelings for Living Waters.

Sister Francine came July 1 from the St. Francis motherhouse in Tiffin, Ohio, joining a staff that includes Bob and Betty Prier. The Priers, who serve as spiritual directors and book keepers, are full-time volunteers. Mattie Killian, the housekeeper, has been at the reflection center since it opened.

"Why am I so magnetized by the mountains?" Sister Francine recalls asking Sister Jane. "Why do I feel closer to the Lord here?"

"Like a child nourishing from a mother's breast, the mountains are the breast of God," replied Sister Jane.

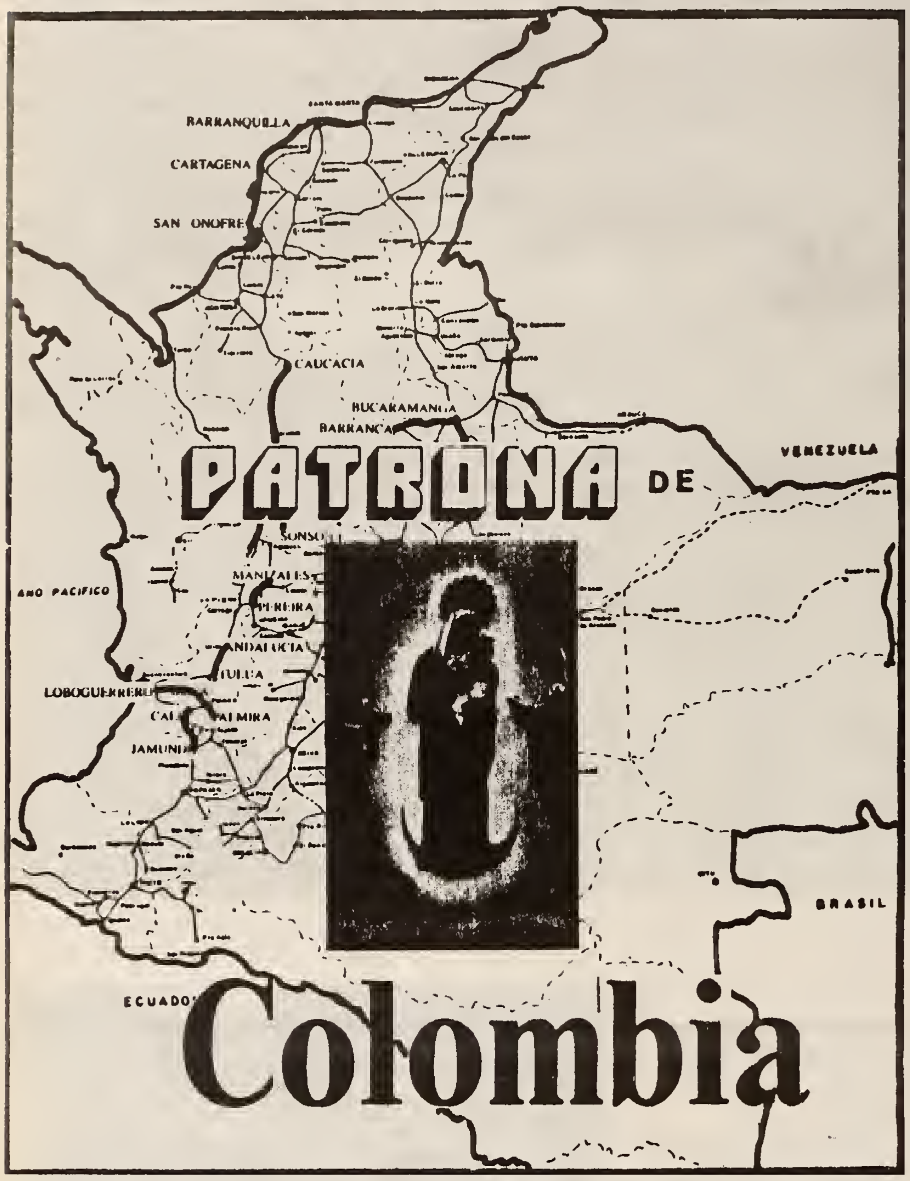
Perhaps too much quiet and nourishment would grow old after awhile? Not so, says Sister Jane.

"I never get tired of it," she says. "Everything is fresh and new. I am not the same person I was yesterday."

Above: The former Falling Waters motel was transformed into Living Waters Reflection Center.

Below: The 18-room reflection center in Maggie Valley is nestled among the mountain greenery.

Comunidad Hispana Comuniquémonos



La Virgen de Chiquinquirá en Colombia

Por PADRE SILL RUEDA

Desde los días incipientes de la colonia, la más venerada de las imagenes ha sido ésta de N.S. del Rosario de Chiquinquirá, con su largo y sonoro nombre indígena, como nuestra raza, lograda en lienzo burdo de algodón americano, con cienas y aceites de nuestra tierra, a pinceladas elementales como las de los pintores primitivistas.

San Andrés Apóstol a un lado y San Antonio de Padua al otro, sin que armonicen en el conjunto las tres pinturas. En el centro nuestra Madre y Reina, para entregarnos a su hijo amado.

La Virgen de Chiquinquirá es la más colombiana de las imagenes, pero no es solamente Colombia, porque ya aparece e muchos otros paises y ciudades, en santuarios Marianos de mucha devoción y renombre. La misma Virgen María bajo diferentes advocaciones, es la que aparece en nuestra mente al evocar a nuestra Madre de Chiquinquirá en este mes de julio, cuando celebramos una vez más sus fiestas patronales.

Reina de Colombia la llamamos todos los colombianos y como tal fue coronada. Reina de la paz, porque en medio de muchas otras coronas, la proclaman las letanías Lauretanas. Y la paz ha sido y es la gran necesidad de Colombia. El objeto de nuestras plegarias por siglos. La necesidad más urgente de nuestros días.

Por eso hoy en esta celebración, bajo el sentimiento y el recuerdo de nuestro país, que nos embarga, venimos de nuevo a pedirle a la Madre de todas las misericordias, por nuestra raza hispana por nuestros paises americanos y en especial por Colombia, en esta encrucijada en que vivimos, ahora conmemorando los 500 años de nuestra evangelización.

María ha sido el escudo de fe de los colombianos a lo largo de una historia de más de cuatro siglos de vicisitudes incontables para que conservemos la mayor fortuna que un pueblo puede poseer en la tierra, el patrimonio de su cristianismo en medio de tantas defecciones. María es pues el faro de salvación para todos los que se acogen a ella. Es la nave que nos conduce al puerto seguro. Es el puente, es el salvavidas, es el peldaño para subir la escalera que conduce a Jesús. No es pues ningún cuento ni historia, es una realidad tangible, concreta, que María es nuestra Madre y como tal nos ama entrañablemente. Esta es María la de ayer, la de hoy y la de siempre. La que está bajo cualquier nombre y advocación. La que festejamos con el apelativo de Chiquinquirá. La que necesitamos cada uno en nuestras vidas para vivir mejor, para no dejarnos corroer por el egoismo, por el odio, por la esclavitud, por el dinero, por el pecado en general.

Ahora en un coro interior de alabanzas le digámos desde lo profundo de nuestra raza latina, que se quede a morar en nuestras casas, en nuestros tiempos, en nuestras vidas, en cada uno de los rincones de nuestra patria, que mire con piedad a los que sufren, a los que no tienen voz ni aliento y a los que van desesperados por la vida. A los que estamos en este país lejano y a todos los hispanos que queremos ver de nuevo resplandecer su rostro aquí en la tierra. Madre de la paz, Señora de Colombia, Virgen de Chiquinquirá, bendícenos a todos y derrama tu amor sobre nosotros.

La Señora Cecilia Montero, en la conferencia del V Centenario, en la International Hous
Foto por RENÉ LÉON

Nosotras Las Mujeres

Por CECILIA MONTERO

La frase "A Dios rogando y con el mazo dando" pasó a la historia en el repertorio de los que asistimos al retiro carismático de Maggie Valley. Esta frase a unos les gustó mucho, a otros regular y a otros no tanto. Una interpretación, es que, mientras sabemos que es esencial amar a Dios con todo nuestro ser, también es muy importante abrir nuestro corazón y entendimiento hacia nosotras mismas para conocernos mejor en la luz de nuestras virtudes y defectos. Es decir resquebrajar con el mazo la cáscara que nos envuelve y que encierra nuestra personalidad.

A todos se nos hace difícil reconocer nuestras faltas y buscamos toda clase de explicaciones hasta para las faltas más obvias y graves. Una buena calidad es la de escuchar lo que nos dice la gente a la cual no le gustamos, porque dentro de las ofensas hay verdad y en efecto, podemos hacer caso omiso de la ofensa, pero podemos tomar la acusación para explorarnos y mejorar. "Con el mazo dando" significa que nunca debemos estar muy cómodos con el lugar espiritual en que nos hallamos y que debemos hacer el sacrificio por amor a Dios, de deshacernos y quebrar los malos hábitos, los malos deseos y los malos pensamientos que hieren a los demás y a nosotros.

Como mujer, cuando aplico el mazo en mi propia cáscara, encuentro la resistencia a tomar consciencia de mi misión y de mi lugar como ser que se valora en su totalidad y que se le acepta y se le quiere en forma incondicional. Encuentro resistencia a aceptarme a mi misma en toda la dimensión gigantesca del amor que Dios tiene por mí a través de su Hijo Jesucristo. La resistencia s debe a que hallo difícil aceptar la bendiciones, abundancia, sabiduría felicidad y armonía total que Dios m envía y que por ser receptora de es amor inmensísimo también deb aceptar.

El Retiro Carismático me ayudó acercarme un poquito más a ese éxtasi de felicidad que es el experimentar amor de Cristo. Sea cual fuere nuestr interpretación, honrémosla validémosla porque ella es el reflejo d lo que es realidad para nosotras en est momento. Ella es parte de nosotra mismas y es caudal de agua y de lu bendita que nos puede llevar experimentar más profundamente amor Divino.

Escríbanos con sus comentarios preguntas a: Cecilia Montero P.O.Bo 33036 Charlotte N.C. 28233.

Retiro Carismático

Con gran alegría y entusiasmo s reunió nuevamente en las montañas Maggie Valley, el grupo de oració carismático del CCH, todos ellos llen del Espíritu Santo, como en Pentecosté Fue un fin de semana de mucha reflexió y cambio espiritual para todos. Dirigic por el Padre John Jairo Rueda que hab venido de la Diócesis de Tellahassi.

El Movimiento de la Renovació Carismática es mundial y es u Movimiento del Espíritu, que se derram en dones y regalos sobre la Iglesia. Ca vez que meditamos o reflexionam personalmente o en grupo, sobre l dones del Espiritu Santo que se dan abundancia sobre cada uno a través los Sacramentos, nos sentimos que estamos solos, que Dios nos ama y es con nosotros en cada momento de nuest vida.

En el Retiro se tocaron varios tem de mucho interés espiritual para tod los allí participantes, en un ambiente camaradería y amistad. Este fue ot fruto del Espíritu Santo.

altimore Archdiocese To Host nternational Marian Conference

BALTIMORE — The first confer ce devoted to the Blessed Virgin Mary be held in Catholicism's mother dio se in the U.S. will take place Septem r 11-15, 1992 in Baltimore.

The Marian International Confer ce of Baltimore celebrates 500 years faith in North America.

To be held at the Baltimore Arena ith special pilgrimages to nearby reli ious sites in Baltimore and mmitsburg, Md., the Marian Confer ce will focus exclusively on Mary and r role in the world and in the Catholic hurch today.

Baltimore Archbishop William H. eeler, one of the conference organiz s, notes, "Many see in the dissolution the Soviet Union and the downfall of mmunism the beginning of the fulfill ent of Mary's promise at Fatima. This nference comes at a critically impor nt time as the peoples of Eastern and entral Europe face new testings, learn g to live with new political and eco mic structures, and an emerging plu lism which will test their faith in new ays. For them, the intercession of Mary, irror of Justice and Queen of Peace, is sperately needed.

"Likewise, the causes of the con rsion of hearts and the achievement of stice and peace remain urgent in the iddle East, in Northern Ireland, in dan, in the cities of our own country, d in troubled places around the world," rchbishop Keeler continues.

"The Marian Conference offers the portunity for many of us to go together to the Blessed Mother of our Lord to seek her intercession with her Son that the water of so many human hopes and prayers may be turned into the wine of God's gifts of grace, justice, and peace."

In addition to daily mass and a special Saturday Youth Rally, the Marian Conference will feature presentations and discussions on the sacraments, Scriptures, family life, and youth in our society, led by a host of international religious leaders and lay witnesses to the power of Jesus and Mary in the modern world.

Among the many prominent speakers for the conference will be:

Cardinal Jaime Sin, the inspiration for the Philippine Democratic Movement, who will discuss "Mary, the Mother of the Church."

Archbishop Dominic Tang, S.J., the exiled archbishop of Canton, People's Republic of China, who will speak on "Our Lady's Rosary Saved Me From a Godless Prison."

Father Benedict J. Groeschel, C.F.R., promoter of the canonization of Cardinal Terence Cooke, who will examine "The Most Authentic Marian Message — Humility."

Noted lecturer, author, and television/radio personality Father Kenneth J. Roberts, who will speak about "Mary, the Perfect Prayer Partner;" and Scott and Kimberly Hahn, who have given more than 100 talks nationwide on family issues, discussing "Imitating the Holy Families in Our Families."

More than 5,000 persons are expected to participate in the five-day Marian Conference, which is being sponsored by the Archdiocese of Baltimore.

Tickets for the Marian Conference are $45 for adults, $5 for children ages 5-11, $15 for youths, and $75 for families. There is no charge for clergy. To register call the Marian International Conference of Baltimore at (410) 296-2992.

Parish Hopes To Form Prayer Network For Renewal Program

By DANNY HOLMES
Staff Writer

KERNERSVILLE — After a year of investigating several parish renewal programs, Holy Cross Parish of Kernersville has chosen the "Renew" program, beginning in the fall of 1992.

The parish is implementing the national program in response to Bishop John F. Donoghue's request for all parishes to implement a renewal program of their choice.

The decision to use Renew was based on the program's proven track record, according to Dan Rossi, publicity committee member of the Renew program at Holy Cross. It was also based on recommendations of George and Sue Wilhelm, who participated in the program in Mansfield, Ohio.

"It was the most profound vehicle for spiritual growth we had ever experienced," said George Wilhelm. "After 10 years, we are still in regular contact with members of our former parish, simply because we developed such strong Christian bonds."

A core group of Holy Cross parishioners is recruiting participants, studying and organizing the program for the fall. The group spends half of its meeting time in prayer, Rossi said. The remaining time is spent reviewing the process and setting goals for the 10 committees that will be associated with the program.

The program encourages involvement among several parishes. Holy Cross hopes to begin a prayer network with other parishes in the diocese.

"Parishes from the entire diocese can regularly and actively pray for each others' success in their renewal process and their spiritual growth," said Rossi.

Parishes interested in more information about joining Holy Cross in forming a prayer network can write to Renew, Holy Cross Catholic Church, 616 S. Cherry St., Kernersville, NC 27284

Danny Holmes, a junior majoring in journalism at UNC-Chapel Hill, is a summer intern with The Catholic News & Herald.

Mass Corrections

There were two errors in the summer Mass schedule printed in the June 5 issue of *The Catholic News & Herald.*

The 5 p.m. Saturday Mass at Our Lady of Guadalupe in Cherokee is from Memorial Day until ther end of October, not until Labor Day.

The Sunday Mass at St. Bernadette in Linville is at 10:30 a.m. instead of 7 a.m.

DESCUBRE La Fe

34. ¿Cómo nos ayuda Dios a vivir una vida buena que nos guíe al cielo y nos asegure que evitaremos el castigo del inferno?

En Su amor, Dios nos ha dado, en gran parte a través de los miembros de la Iglesia, ayuda maravillosa para una buena vida cristiana. El Espírito Santo habita en la Iglesia, da diferentes dones para diferentes actividades y el trabajo de sus miembros (padres, maestros, sacerdotes, etc.).

Mediante los sacramentos y la oració, los cristianos se nutren y se fortalecen. Con la ayuda de la gracia divinia, los cristianos dearrollan hábitos de bondad llamados virtudes. La Misa nutre e inspira la vida buena mediante el encuentro con Jesús al predicar el Evangelio y en la celebración de la Eucaristía. La formación, el testimonio, el apoyo y la facilitación de las comunidades cristianas -- la parroquia, la familia y los movimientos y organizacions católicas -- son ayudas poderosas a la vida virtuosa. Así como también lo es el ejemplo inspirador, la intercesión de María y los santos católicos de otras épocas, así como los de nuestra propia época, con los que estamos unidos por la comunión de los santos.

35. ¿Que es la vida de gracia?

Dios desea compartir Su vida divina con nosotros. A esto le llamamos estado de gracia sanctificante (habitual). Gracia significa don. Sanctificante significa ser hecho santo o como Dios. La gracia sanctificante es Dios mismo transformándonos, dándonos Su amistad, Su amor, Su vida. Nos hace herederos de la vida eterna. Nuestra vida de grracia sanctificante comienza en el bautismo, facultándonos para convertir todo los que hacemos en felicidad eterna para nosotos y para los demás.

Igual que cualquier otra relación, nuestra vida de gracia sanctificante está viva. Como el amor crece o muere, así la gracia-presencia de Dios en nosotros crece o muere. Perdemos la gracia sanctificante cuando cometemos un pecado grave. La gracia se restaua al recibir al sacramento de la reconciliación o penitencia.

Dios también nos da gracia actuales. Estas son ayudas especiales que Dios nos da, de manera que podamos realizar ciertos actos de virtud que están más allá de nuestros poderes naturales. Cada buena acción o pensamiento lo empezó Dios. Él nos da gratuitamente Sus gracias actuales especialmente si se las pedimos. Mientras más decididos estemos a usar las gracias actuales de Dios, más eficaces ellas son en nuestras vidas.

Viernes 24 de Julio

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Diocesan News Briefs

100th Birthday

BELMONT—The Sisters of Mercy of North Carolina are celebrating the 100th year of their arrival in Belmont and Gaston County. They would like to update the status of all alumni of the grade school, academy, junior college and college, and request alumni to mail updated information to Sister Michel Boulus, c/o Sacred Heart Convent, Belmont, N.C. 28012.

Natural Family Planning

LEXINGTON — Natural family planning will be taught at Our Lady of the Rosary in the parish center in four monthly sessions beginning Sunday, July 26. The classes start at 2 p.m.

The method is a system of fertility awareness in which symptoms of female fertility are cross-checked to prevent or achieve pregnancy. The natural method is 99 percent effective if practiced faithfully, and poses no risks or danger to health, advocates say.

The method is not the calendar method and it is an improvement over the body temperature method and the Billings ovulation method. It operates on the premise that every woman has irregular menstrual cycles.

The classes at Our Lady of the Rosary are open to people of all faiths and will be taught by Wally and Geri Drag, a certified teaching couple.

For more information and pre-registration, call Geri Drag at (704) 798-3901.

An Irish Welcome

SWANNANOA — St. Margaret Mary Church and the Black Mountain Presbyterian Church welcomed five Protestant and five Catholic children from Northern Ireland for a six-week stay in North Carolina. The children attended an ecumenical service at the Presbyterian church upon their arrival and they will attend another at St. Margaret Mary before their departure in August.

Upcoming Diocesan Events

July 16 Our Lady of the Mountains
Patronal Feast
9 am, Mass and Eucharistic Adoration
6:30 pm, Benediction and Festive Dinner
Our Lady of the Mountains
Fr. John Hoover (704) 526-2418

July 19 - 26 Directed Retreat
Living Waters Reflection Center
Sr. Jane Schmenk, OSF
(704) 926-3833

July 24 Peach Festival
St. John's Knights of Columbus
Tryon, 5:30 pm
Jim Miesel (704) 859-6825

July 25 20th Anniversary of Dedication of St. Jude Church,
Sapphire Valley, 5:00 pm
Fr. John Hoover (704) 526-2418

July 27 - Aug. 2 "Eucharist - Our Daily Bread"
Fr. William Fickel, SSS
Living Waters Reflection Center
Sr. Jane Schmenk, OSF (704) 926-3833

July 30-Aug. 1 Marketplace 29 A.D.
Joint Vacation Bible School
First United Methodist Church, Mocksville
Gail Pawlik (704) 492-5925

Harvest For The Hungry

CHARLOTTE — North Carolina Harvest has restaurants willing to donate edible, unserved food to feed the hungry and people in crises. But the food is going to waste. Volunteers are needed to pick up and deliver the food.

To help, call Gail Card at (704) 342-FOOD.

Eating Problems?

CHARLOTTE — Overeaters Anonymous is meeting at St. John Neumann Church in the parish council room every Friday evening at 7:30 p.m. Participants deal with eating disorders such as anorexia, bulimia and compulsive overeating.

For more information, call (704) 535-1584.

Food Bank

WINSTON-SALEM — The Food Bank of Northwest North Carolina needs volunteers to help with general office work. Also, freezers and refrigerators are needed at charitable agencies. The Food Bank will pick up appliances from those wishing to donate.

For more information, call (919) 784-5770.

Golf Tournament

RIVER HILLS, S.C. — Belmont Abbey College's 10th Annual Golf Tournament at River Hills Country Club is Monday, Aug. 17. Proceeds will go to the Belmont Abbey Athletic Department.

Cost is $125 and includes green fees, sandwich buffet, light dinner, awards and prizes.

For more information, call (704) 825-6809. Deadline for reservations is Aug. 10.

Voices On The Border

CHARLOTTE — Jesuit Father Gene McCreesh, pastor of St. Peter Church in Charlotte, is leading a group to El Salvador to get to know the people of Segundo Montes Nov. 15-24.

For more information, call Father McCreesh at (704) 332-2901.

Guardian Ad Litem

CHARLOTTE—The Guardian Ad Litem program needs volunteers to work with abused and neglected children involved with the court system. The numbers of children being removed from their homes and placed with relatives or in emergency home settings is rising.

African-American children make up the majority of these children. The program has 23 African-American volunteers speaking for the rights of hundreds of African-American children.

For more information, call (704) 347-7843.

Fatima Pilgrimage

CHARLOTTE — Father Richard Contiliano of St. Thomas Aquinas Church is leading a pilgrimage to Fatima Oct. 12-19. Inclusive cost is $1,299. For more information, call the church office at (704) 549-1607.

25th and 50th Anniversary Celebration

CHARLOTTE — If you were married in 1967 or 1942, you and your family are invited to the 13th annual Anniversary Mass and reception with Bishop John F. Donoghue at St. Patrick Cathedral Sunday, Sept. 27 at 2:30 p.m.

For more information, call your parish Family Life chairperson. Invitations will be mailed at a later date.

Israel Trip

HIGHLANDS — Father John Hoover is leading a group to Israel Nov. 16-25. Cost is $1,400 and includes airfare, two meals a day, a two-person room and tour guide. For more information, write to Father John Hoover, Box 543, Highlands, N.C. 28741, or call (704) 526-2418.

Charismatic Mass

WINSTON-SALEM — A monthly Charismatic Mass at Our Lady of Mercy Church on the third Sunday of each month at 3 p.m. starts July 19. A pot luck supper will be served after Mass.

Married Couples Retreat

HICKORY — A married couples retreat is July 24-25 at the Catholic Conference Center. The retreat begin Friday at 7:30 p.m. and ends Saturday 3 p.m.

The retreat is designed to hel couples come to a better understandin of each other. Spiritual director is Bobbi May.

For information, call Bobbie Ma at (704) 327-8692.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferabl black and white, also are welcom Please submit news releases and phot at least 10 days before date of public tion.*

Clergy Appreciation Day...

HERE'S TO A GOOD JO

Oblate Father Joseph Schaeffer, pastor of St. FRancis of Assisi in Lenoir, joins Gran Knight Don Reinhold of Father Thomas McAvoy Council, Knights of Columbus, an Regent Rosemarie Carney of Court St. Clare, Catholic Daughters of the Americas, a Clergy Appreciation Day at the parish. An outdoor Mass was followed by a potluck lunch

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World and National Briefs

alifornia Bishop Describes Budget mpasse, Offers 'Commandments'

SACRAMENTO, Calif. (CNS) — The bishop of Sacramento has urged California budget negotiators not to take a "shotgun approach'' to solving the tate's financial difficulties and he offered them "new commandments'' as a guide. Amid California's struggle without a budget, Bishop Francis A. Quinn of Sacramento urged lawmakers not to disregard the "hungry, homeless, hurting and disadvantaged.'' California's budget impasse came as Republican Gov. Pete Wilson and leaders of the Democratic-controlled legislature wrangled over an $11 billion deficit in he governor's $56 billion spending plan. The governor wants broad cuts to eliminate the deficit and the Democrats want more modest cuts.

armelites Leave Pittsburgh After 17-Year History Of Service

PITTSBURGH (CNS) — The end of June brought an end to 117 years of ervice by the Carmelite Fathers to the Diocese of Pittsburgh. The order cited a eclining and aging membership among Carmelite priests and changing needs of he Church for pulling out of St. Leo Parish, which they had operated on Pittsburgh's north side for 34 years. The Diocese of Pittsburgh will assume administration of the parish. The Carmelite riests first came to Pittsburgh in 1875 o serve at a parish in the city's Hill District.

ro-Life Leaders Critcize Challenge o RU-486 Import Ban

WASHINGTON (CNS) — Pro-life eaders reacted angrily to the July 1 ttempt by a pregnant American woman to bring a dozen RU-486 pills into the United States from England, in violation of a federal ban on such importation. "This publicity stunt only underscores the fanaticism and incoherence of the pro-abortion agenda,'' said Helen Alvare, director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities. Richard Glasow, education director of the National Right to Life Committee, said the effort to fight the U.S. Food and Drug Administration's import ban on the so-called abortion pill "illustrates again the extremism of abortion advocates who will sacrifice women to promote their narrow ideological agenda.''

Unicef Seen Setting Stage For Battle On Family Planning

NEW YORK (CNS) — UNICEF is set for a family planning battle next year that could jeopardize its relationship with the Catholic Church. At a mid-June meeting at U.N. headquarters in New York, the UNICEF executive board asked agency director James P. Grant to submit a policy paper on family planning. Action on it would come during the 1993 annual meeting "with a view to approving it prior'' to a 1994 international meeting on population and development. John Klink, a New York businessman who serves as principal representative of the Vatican's U.N. mission at UNICEF meetings, said in a July 1 interview that some governments have stated they intend to try to get UNICEF to start distributing contraceptives.

Brazil's Blacks Concerned Their Role Excluded From Celebrations

WASHINGTON (CNS) — Brazil's black Catholics are concerned that their role is being excluded from histories and celebrations of the 500 years of evangelizing the Americas. Franciscan Father David Raimundo Santos, a member of the coordinating team of the Association of Black Priests and Bishops of Brazil, said they are especially concerned about representation in the Fourth General Conference of the Latin American Episcopate, to be held Oct. 12-28 in Santo Domingo, Dominican Republic. Father Santos spoke to *Catholic News Service* in Washington, on his way to the National Black Catholic Congress in New Orleans in mid-July.

Center For Catholic-Jewish Issues Opened At Catholic University

FAIRFIELD, Conn. (CNS) — Led by the former interreligious affairs chairman of the Synagogue Council of America, a group of Catholic and Jewish leaders have established a Center for Christian-Jewish Understanding at Sacred Heart University in Fairfield. Rabbi Jack Bemporad of Temple Israel in Lawrence, N.Y., said June 30 said it was time for Jews to engage in theological dialogue with Christians. The new center will help Christians see Judaism as a living faith, not a fossilized relic, he said, and help Jews gain a new perspective on Christianity. Rabbi Bemporad said the idea for the center came in 1990 after he learned of Sacred Heart's interest in such a project.

Young Hispanics Want Bishops' Help In Beating Stereotypes

PRESCOTT, Ariz. (CNS) — Hispanic young people from four Southwestern states returned to their dioceses after a recent meeting determined to ask their bishops to help them overcome negative stereotypes of minority youths. "I've been stereotyped — people thinking I'm not educated, a gang member ... but the things I do for my parish and my church dismiss those stereotypes,'' said 17-year-old Javier Higuera, a member of St. Catherine of Sienna Parish in south Phoenix. Higuera was among about 150 teen-agers and young adults from Utah, Arizona, New Mexico and Colorado who met June 19-21 at Camp Tepeyac in Prescott for an "encuentro'' — a retreat process in which participants discern problems and draw up action plans to address the needs of the group.

Pope Urges Universal Rights As Base For Croatian State

VATICAN CITY (CNS) — Pope John Paul II, welcoming Croatia's new ambassador to the Vatican, said an independent Croatia must be constructed on a foundation of human rights for all. The pope said he planned to travel to the battle-scarred former Yugoslavian republic "when circumstances allow it.'' He said July 3, "I hope to be able to make this pilgrimage in order to confirm my Croatian brothers and sisters in the faith and meet all its people in every part of that beloved land.''

Jesuit Magazine Scolds Malawi Party Rule, Action Against Bishops

ROME (CNS) — An influential Jesuit magazine criticized Malawi's one-party regime and its attempts to stifle a recent pastoral letter by the country's bishops. The government's action against the Church, including the expulsion of an Irish missionary, was a sign that Malawi is still resisting necessary democratic reforms, the magazine *La Civilta Cattolica (Catholic Civilization)* said in its July 4 issue. The magazine's editorial content is reviewed prior to publication at the Vatican Secretariat of State, and is thought to reflect Vatican opinion.

Mexican Groups Allege Plot To Murder Bishop

MEXICO CITY (CNS) — There is a plot afoot to assassinate an outspoken bishop and members of his diocese in southern Mexico, according to a host of worker, student and human rights groups. In a full-page announcement in the national press June 28, the 250 groups denounced an alleged plan to murder Bishop Samuel Ruiz Garcia of San Cristobal de las Casas and Father Joel Padron, whose arrest and imprisonment in a land rights case last year drew international criticism. And although the groups did not name the purported plotters, a senior diocesan official told *Catholic News Service* that local cattle ranchers had been overheard discussing the possibility of murdering Bishop Ruiz.

Pope Makes New Appeal For Aiding Balkan Refugees

VATICAN CITY (CNS) — Pope John Paul II made yet another plea on behalf of refugees from former Yugoslavian republics, saying humanitarian aid is a "human and Christian duty.'' He made the remarks July 1 to pilgrims from Croatia and Bosnia-Herzegovina during a general audience at the Vatican.

DISCOVER the faith

34. How does God help us to live the good life that will lead us to heaven, and assure that we avoid the punishment of hell?

In His love, God has given us, largely through membership in the Church, marvelous helps to good Christian living. The Holy Spirit, dwelling in the Church, gives different gifts to support the different activities and works of the members (e.g. parents, teachers, priests).

Through the sacraments and prayer, Christians are nourished and strengthened. By the help of divine grace, Christians develop habits of goodness called virtues. The Mass nourishes and inspires the good life through the encounter with Jesus in the preaching of the Gospel and in the celebration of the Eucharist. The formation, witness, support and facilitation of the Christian communities -- the parish, the family and Catholic movements and organizations -- are powerful aids to virtuous living. So, too, is the inspiring example, the intercession of Mary and the holy Catholics of other ages, as well as our own, with whom we are united in the communion of saints.

35. What is the life of grace?

God desires to share His divine life with us. We call this the state of sanctifying (habitual) grace. Grace means a gift. Sanctifying means to be made holy or like God. Sanctifying grace then is God Himself transforming us, giving us His friendship, His love, His very life. It makes us heirs of eternal life. Our life of sanctifying grace begins at baptism. It empowers us to turn everything we do into eternal happiness for ourselves and others.

Like any relationship, our life of sanctifying grace is alive. As love either grows or dies, so the grace-presence of God within us either grows or will die. We lose sanctifying grace when we commit serious sin. It is restored by receiving the sacrament of reconciliation (penance).

God also gives us actual graces. These are the special helps God gives so we can perform certain virtuous acts that are beyond our natural powers. Every good thought or action is begun by God. He freely gives His actual graces especially if we ask for them. The more determined we are to use God's actual graces, the more effective they are in our lives.

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News Of The Vietnamese Catholic Community

VƯỢT TRÙNG DƯƠNG

Trời hồng hồng sáng trong trong,ngàn phượng trong nắng ngoài song.

Cành mềm mềm gió ru êm v.v.

Các bạn mến, bài hát trên đưa chúng ta về một viễn ảnh đẹp quen thuộc của mùa hè. Nhưng Hè đang trôi nhanh. Bờ cát Myrtle Beach,Miami beach chắc hẳn không gì xa lạ với các bạn? Cũng có lần tôi được ngắm biển Đại Tây dương bát ngát trùng trùng, điệp điệp.

Những cánh buồm mầu,nhấp nhô trên làn sóng. Ôi đẹp biết bao nhiêu! Chốc chốc có những cơn sóng bạc đầu lao nhanh ra biển cả,đảo lộn chiếc thuyền mỏng manh. Nhưng lạ thay, sau chốc lát, con thuyền với người lái lại chênh vênh trên biển cả, ngạo nghễ với trùng dương. Con người hình như có gì bất khuất, không chịu buông tay. Họ chỉ nhượng bộ khi nào mình cảm thấy thấm mệt và khi ánh tà dương lặn dần xuống biển cả.

Cám ơn thượng-Đế, Ngài đã ban cho con người một chí khí mạnh mẽ,dai dẳng. Ngài đã phong vương tước cho họ và đặt họ làm chủ trên tạo vật vì thế họ đã có một lý tưởng vạch sẵn để theo. Thực vậy cuộc đời của con người như trùng dương bát ngát-như sóng lớn hùng vĩ bao la-không cho phép chúng ta mơ ước tầm thường, nhỏ nhen, hay lui mình trước hiểm nguy ẩn mình đây đó.Với thiên chức làm người, làm CON THIÊN CHÚA và làm chủ biển khơi. Thiên chức này không cho phép chúng ta e ngại, chùn chân quay gót về với những ý nghĩ đê hèn,uỷ mị. Lời mời gọi: "hãy căng buồm ra khơi, hãy dấn thân vào biển đời: "lướt trên làn sóng bạc với nhiều cam go lôi cuốn.

-Để luôn được thắng trên hiểm nguy, chúng ta phải có một mục đích,một lý tưởng: "lý tưởng cao xa như vì sao,chúng ta không thể với tới,nhưng ánh sáng của nó có thể hướng dẫn ta đi." trong văn chương, Lý tưởng đã được ví như vì sao, như mặt trời lôi cuốn và ban sinh lực cho tạo vật. Vậy lý tưởng của bạn là gì?

Có phải là tiền của,xe hơi, nhà lầu? có phải là dự trữ châu báu cho mai sau? Có phải là đi du lịch vòng quanh thế giới? Có phải là để hưởng lạc tối đa? Có lẽ nghị lực của chúng ta đã tiêu tán sau cuộc vật lộn với biển khơi ? và bây giờ là lúc ngồi để an hưởng?

Lý tưởng đích thực của con người, chính là để trở nên CON NGƯỜI HÌNH ẢNH CỦA THIÊN CHÚA, như vậy con người phải luôn hướng về CHÂN THIỆN MỸ,để xứng đáng làm chủ vũ trụ.

-Để không lạc hướng mặc dầu chúng ta đang lênh đênh trong biển đời, chúng ta hãy đặt lý tưởng vào Đấng tối cao. Để con thuyền bớt va vào làn sóng ngầm đá cạnh, chúng ta hãy có la bàn: đó là mặt trời, là thiên Chúa của Tạo Hoá. Một nhà hiền triết đã nói: "Cả đời ông hướng về hai cái nhìn :Đó là nhìn trời và nhìn đất. Khi ông thấy tâm hồn uể oải, mất bình tâm, khi trí khôn ty tiện,nhỏ nhen ông nhìn trời, nơi xa xăm quê hương bất diệt của ông để lấy lại sinh khí và rồi ông nhìn đất, lại tiếp tục đi.

Các bạn mến, hãy dấn thân vào đời với một lý tưởng tuyệt đối trong trái tim và khối óc: "HÃY NHỚ BẠN LÀ CON THIÊN CHÚA, LÀ HOÀNG TỬ, CÔNG NƯƠNG CỦA VUA TRỜI VẬY!"

Beyond The Horizon

By SISTER CECILIA TONG

"Beyond the multi-colored horizon, wavering fire trees aflame with deep red, shadowing the windowsills with the enticing soft breeze It is summertime."

Dear friends, the Vietnamese popular song reminds us of the beauty of summertime. Yes, summer is flying by. We probably are familiar with Myrtle Beach, Miami Beach etc. There were times I, too, got a chance to contemplate the immense Atlantic Ocean.

I saw colorful canvas on the surface of the water. What a scene of breathtaking beauty! Now and again huge waves thundered onto shore and then flew away again into that immensity of ocean. They pushed those sailboats upside down onto the water.

Yet what a strange happening. I saw the people in the sailboats get up on the water and continue their ordeal — floating on the sea, unsubdued by high wind. It seemed that people did not want to be conquered by the elements. They did not want to give up. Perhaps they will be subdued only when the sun goes down, when there is no chance of success.

Dear God, I thank you for giving us the power and strength that is very persistent. It is because You have enthroned us with dignity and honor to be above the creatures created by you. Because of the power to be your children, we have the vision already given to beckon us to follow.

How great it is that our life, vast as the immense ocean, powerful as the mountainous waves, will not permit us to dream petty dreams or be subdued by small fears that lurk behind our shadows. We have the dignity to be human beings, to be God's children, to be masters and mistresses of the creatures of the almighty. This dignity would not allow us to be small minded. The invitation is to go forward, to reach the unreacheable star, to surrender to the almighty hand with fearlessness, to sail beyond the sea with evil attraction, so that we can test our mettle to overcome the evil empire.

In order to overcome this danger, we must aim high, we must fix our gaze on the vision. "Our vision is as high above as the star we cannot reach, but its light can reach us and lead us into the night. In literature, our aim is like the star. The sun which can attract us can give energy to grow.

Therefore what is our aim in life? Is it money,a car or a building? Is it diamonds and gold with great value for our future? Is our attitude one of pleasure-seeking and travelling around the world just for pure pleasure? Or, after we have combatted the sea, is it time just to relax and to enjoy life?

The aim of a man or a woman is to follow the truth, the good and the beauty, to become God's children, to be the master and mistress of the universe. In order not to get lost on the sea, we need the guide that is God Himself. In order not to allow our sailboat to wreck on the hidden rock beneath the sea, we need our right orientation to follow the direction of the sun, of the God who created us.

A wise man has confessed that hi whole life is being oriented by the tw gazes; to heaven and to earth.When h found himself in a tired and disappointe mood, when he found himself in a bas and small mind, he looked up into th sky, where he would be one day in hi true home. Thus, he got energy to go o and then he looked at the earth an continued to plod on.

Dear friends, let us continue to journey with one aim in mind and in heart Remember that you are precious in God' eyes because you are His child.

Handmaids Sister Cecilia Tong i director of the Vietnamese Apostolat of the Diocese of Charlotte.

Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1992-93 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly, usually on Saturdays, at the Catholic Conference Center in Hickory.

Interested applicants should send by Aug. 1, 1992, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Donoghue to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

Knights Of Columbus Set New Records For Donations Last Year

NEW HAVEN, Conn. (CNS) — The Knights of Columbus set new records with donations in 1991 of nearly 42 million hours of volunteer service and more than $95 million to church, community and youth programs.

The figures come from an annual survey conducted by the Knights, whose headquarters are in New Haven, and compiled from state and local units.

The Knights estimate that since 1982, members have contributed more than $740 million to charitable causes and 247 million hours of volunteer service.

In addition to the 41.9 million vol unteer hours given last year to charitie Knights gave another 5.8 million hour to fraternal service such as meeting functions and internal activities of th Knights.

Of the $95 million donated in 1991 nearly $80 million was donated to pro grams and institutions within local an state units' jurisdictions. The remainin $15 million was contributed to nation and international causes.

The survey said giving to churc activities last year topped $28 millio with $189 million given in the pa decade.

Community activities, includin pro-life activities, received $38 millio last year and $359 over the past 1 years, while youth activities receive $13 million in 1991 and $100 million i the past 10 years.

The average contribution per men ber last year was $62.83. The highe per-member contribution was $188.7 made by Knights in British Columbi

Ontario topped all jurisdictions i giving with $7.5 million, followed b Quebec, $5.3 million; Illinois, $4.7 mi lion; New York, $3.9 million; and Cal fornia, $3.7 million.

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Pope: No Church Approval Of Divorced Catholics Remarrying

VATICAN CITY (CNS) — Pastoal care to divorced and remarried Cathocs must avoid ceremonies which could e interpreted as Church approval of the econd union, Pope John Paul II told elgium's bishops.

"A second union is in contradiction ith the nature of the sacrament of arriage," the pope said.

"It is advisable to avoid celebraons that harbor damaging confusion r the couples, their friends and the hristian community," he said.

The pope spoke July 3 to Belgian ishops at the Vatican for their "ad mina" visits required every five years report on the status of their dioceses.

Cardinal Godfried Danneels of Brusls, Belgium, told *Catholic News Serce* that "on rare occasions" priests ay with couples in which at least one the partners is a divorced and remared Catholic, but that these are not in olation of Church teachings on the dissolubility of marriage.

"We do not do quasi-weddings," he id.

"The prayers are not said in church. his is not done on the wedding day and rings are exchanged," the cardinal id.

Belgium is not the only place where is is done, he added.

The papal admonition "is no problem for us," said Cardinal Danneels.

The pope was telling bishops "to avoid anything that is ambiguous," he said.

The pope said that "priests have in their hearts the wish to welcome people who are divorced and remarried and to give them the means to live their baptismal life."

This welcoming should be respectful of the couple while taking into account the indissolubility of a Christian marriage, added the pope.

The Church does not accept divorce and teaches that a sacramentally married Catholic who obtains a divorce is not free to marry again while the spouse is living.

The pope told the bishops to provide more aid for couples contemplating divorce.

"The number of divorces does not cease to grow, causing grave suffering and traumas for the couples themselves and their children," he said.

"The conjugal relationship cannot rest on the simple search for pleasure," he added. "All couples live their moments of joy and times of trials," he said.

Times of trials "are necessary for the purification and maturing of love," said the pope.

Shelter For Women And Children Gets $15,000 Challenge Grant

BELMONT — The HeraStar Blue illow Shelter, a shelter for homeless omen and children, has received a 15,000 challenge grant from the athleen Price and Joseph M. Bryan amily Foundation of Greensboro.

In order to receive the grant, HeraStar ust raise an additional $15,000 in new edges by May 1, 1993.

The grant will be used to start the ulti-service transitional program at lue Willow Shelter located on the old acred Heart College campus.

Hester Tribble, president for eraStar, said, "This grant is evidence the good that people in North Carona seek to provide. People who have ith in other people and believe that ange is not only possible, but achievle and are willing to help bring about e needed change.

HeraStar provides shelter, food, othing, transportation and a safe envinment primarily in Gaston County for omeless women and women with chilen.

The Kathleen Price and Joseph M. Bryan Family Foundation supports nonprofit initiatives in North Carolinas in the arts, education, health, human services and public interest areas. Preference is given to programs that benefit rural areas of North Carolina, Guilford County and the statewide community.

For more information or to help HeraStar meet the challenge grant, call HeraStar at (704) 825-9599.

Pro-Life Corner

Respect Life

"The most gentle way to terminate a pregnancy is childbirth."
Juli Loesch

The Respect Life Office **Diocese of Charlotte** **704-331-1720**

Priest Vows He Will Continue His 'Mission To The Unborn'

ST. JOSEPH, Mo. (CNS) — Father Norman U. Weslin, a grandfather, retired Army colonel and priest, is on what he calls "a mission to the unborn."

Founder of the abortion "rescue" group Lambs of Christ, Father Weslin was traveling the Midwest in July to recruit Catholics for another planned rescue in Wichita, Kan., similar to the rescues that attracted national attention last year. The "Pentecost in Wichita" rallies were planned this week, he said.

"We're losing a few battles, but we're winning the war," said Father Weslin in an interview with the *Catholic Key*, newspaper of the Diocese of Kansas City-St. Joseph, Mo.

"It won't be long before the Supreme Court says that the unborn child has the same rights that a born child has," he added. "When that happens, we'll be able to march into those killing centers, arrest those doctors and put them on trial for murder."

Father Weslin, who became a priest of the Diocese of Ponce, Puerto Rico, after his wife died in a 1980 automobile accident, founded the Lambs of Christ in 1988. He modeled it after Operation Rescue, led by pro-life activist Randall Terry.

He said about 300 people belong to the Lambs of Christ, which has participated in rescues, or human blockades of abortion clinics, across the nation, including Wichita and in Buffalo, N.Y., this spring.

The 62-year-old priest said he has spent more than a year in jail — often a few days at a time — since 1988.

The war against abortion must be won in the courts, in the streets and in the churches, Father Weslin said. Electing pro-life politicians won't win it alone, he added.

"Politicians compromise. We don't compromise with Satan," he said. "A politician will lead you to the death center. They'll say it's OK if you kill babies as long as you pave the boulevard in my town."

He said the Lambs of Christ rescues will continue as long as abortions are legal.

"We're not going to stop short of stopping the killing of our babies," Father Weslin said.

College Names Vice President For Institutional Advancement

BELMONT — Belmont Abbey College President Joseph Brosnan has appointed John F. Marshall vice president for institutional advancement effective immediately. Marshall comes to the college from the University of Hartford (Conn.) where he served as vice president for institutional advancement.

Institutional advancement is one of five administrative divisions within the college. The division includes Belmont Abbey's fundraising, public relations and alumni activities.

Marshall, who has more than 25 years of experience in higher education, has previously served as acting president of the State University of New York (SUNY) at Potsdam; vice president for institutional advacement and vice president for administration and student services at SUNY Potsdam; vice president for student development at the University of San Francisco; and dean of students at Slippery Rock State College. He holds at B.A. degree from Colgate University, an M.A. from Columbia University and an Ed.D. from Penn State University.

Certified by the National Society of Fund Raising Executives, Marshall has been involved in a number of civic, business and educational organizations.

Employment Opportunities

elp Wanted: Director of RCIA, Liturgy and Adult Ed. for 1600 family parish. Salary ommensurate with experience and education. Resume by Aug. 1 to Maryann Tyner, hairperson, Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville, C 28304

osition Open: Parish Business Administrator for 1600 family parish. Salary commenurate with experience and education. Resume by Sept. 1 to Search Committee, St. atrick Church, 2840 Village Drive, Fayetteviille, NC 28304

irector of Religious Education: Full-time position to work with Youth Minister and ther staff members. Well organized program, with enthusiastic and dedicated catechists. his 1000 family parish is excited about new building and the various optional programs. alary commensurate with experience, education and diocesan policy. Send resume to: ev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creeek Road, reensboro, NC 27410

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Bishop John F. Donoghue

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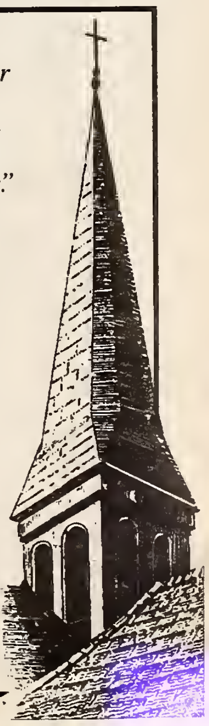
"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



People In The News

Czechoslovakian Cardinal In Critical Condition

PRAGUE (CNS) — Cardinal Frantisek Tomasek, the 93-year-old former archbishop of Prague, is in critical condition following a general deterioration of his health, a church official said July 7. "He is on intravenous drips and cannot eat any longer,'' said a spokesman for the archdiocese. Cardinal Tomasek, who celebrated his birthday the previous week, was admitted to the hospital in early June when his health began failing. He was discharged June 27 and was being treated at home.

Ex-Hostage Calls His Return To Catholicism 'A Very Lucky Thing'

BATAVIA, N.Y. (CNS) — Former Lebanon hostage Terry Anderson said he might not have survived his nearly seven-year ordeal without his renewed Catholic faith. "I had left the Church when I was young, and only came back six months before I was captured,'' said the 44-year-old Anderson at a June 26 press conference during a weekend visit to his hometown of Batavia. "It was a very lucky thing,'' he said. "I learned a great deal about my faith, and met some very Christian'' fellow hostages.

Retired Bishop Franz Dies; Was Leader In Implementing Vatican II

PEORIA, Ill. (CNS) — Retired Bishop John B. Franz of Peoria, who was a leader in implementing the changes of the Second Vatican Council, died July 3 at the age of 95. He died of natural causes at St. Joseph's Home in Peoria, where he had lived since his retirement in 1971. Chicago Cardinal Joseph L. Bernardin celebrated a funeral Mass at St. Mary's Cathedral in Peoria July 9 with Bishop John J. Myers of Peoria as homilist and retired Bishop Edward W. O'Rourke, who succeeded Bishop Franz and retired in 1990, as concelebrant.

Interfaith Pioneer Rabbi Marc Tanenbaum Dead At 66

NEW YORK (CNS) — Rabbi Marc H. Tanenbaum, a prominent figure in Catholic-Jewish relations, died of heart failure July 3 at a New York hospital. He was 66. After a period as executive vice president of the Synagogue Council of America, Rabbi Tanenbaum became interreligious affairs director of the American Jewish Committee in 1960. From 1983 until his retirement in 1990, he was the committee's international affairs director, but remained actively involved in interfaith relations.

Pope Praises Retired Vatican Secretary Of State

VATICAN CITY (CNS) — Pope John Paul II praised Cardinal Agostino Casaroli, former Vatican secretary of state, for his "realism'' in dealing with difficult international issues. The pope's comments came during a brief ceremony at the Vatican July 2 to commemorate the 25th anniversary of Cardinal Casaroli's ordination as a bishop. The cardinal was secretary of state in 1979-90, and for nearly a quarter-century was the Vatican's chief negotiator with East European communist countries. His willingness to open talks with communist officials sometimes drew criticism, but it remained Vatican policy.

New Editor Named In Los Angeles Has North Carolina Ties

LOS ANGELES (CNS) — Tod Tamberg has been named editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles, succeeding Alfred Doblin, who resigned in May.

Tamberg, a 29-year-old native of Hollywood, had been associate editor of *The Tidings* since November, returning to Los Angeles from a similar position with the *North Carolina Catholic*, newspaper of the diocese of Raleigh.

A 1981 graduate of Notre Dame High School in Sherman Oaks, Calif., Tamberg received his bachelor of arts degree in theology from University of Notre Dame in 1985.

He has served as a teacher at St. Bernard High School in Playa del Rey, teaching religion and serving as coach of freshman basketball and boys' and girls' varsity track teams.

The Tidings, a weekly paid 40,000-circulation publication, is one of two newspapers published by the Los Angeles Archdiocese. The other, *Vida Nueva (New Life)*, is a Spanish-language publication mailed free twice a month to 100,000 Hispanic homes.

Honored At Catholic University

John Clerici (r) of Charlotte, is inducted into Phi Beta Kappa at The Catholic University America by Glen Johnson, associate dean of the university's School of Arts and Scienc Clerici, son of A. Jean and John L. Clerici of Charlotte graduated suma cum laude from CU this year with a degree in politics. He plans a career in law. He also is a member of Phi Sig Alpha, the national political science honor society.

Photo by Matthew Barrick, The Catholic University of Ameri

Walsh (From Page 7)

American and European nations "bodes well," he said.

"Media efforts will play a significant part of the yearlong preparation for World Youth Day," said Archbishop Keeler. "In the United States the print and electronic media are especially critical to success in telling our story. In choosing Sister Walsh for this position, we are certain we have someone who is sensitive to concerns of the media and will facilitate their coverage of this unprecedented U.S. event."

Her experience on the education beat, he said, also makes Sister Mary Ann "aware of what concerns and influences younger Americans."

Archbishop J. Francis Stafford Denver, vice-chairman for World You Day, said Sister Mary Ann will ur youths to come to Colorado in Augu

"People in Denver are anxious th the welcome mat go out to young peop from around the world," he said. "I' confident that Sister Walsh will let the know they'll be received graciously the church and community of Denve

Sister Mary Ann is a member of t Sisters of Mercy of the Americas a part of their regional community in A bany. She holds masters degrees fro Loyola College in Maryland and t College of St. Rose, Albany.

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1621 Dilworth Road East
Charlotte, NC 28203

Registration Deadline
August 1

✠ Scripture

Readings For The Week Of July 19 - July 25

Sunday: Genesis 18:1-10; Colossians 1:24-28; Luke 10:38-42

Monday: Micah 6:1-4, 6-8; Matthew 12:38-42.

Tuesday: Micah 7:14-15, 18-20; Matthew 12:46-50.

Wednesday: 2 Corinthians 5:14-17; John 20:1-2, 11-18.

Thursday: Jeremiah 2:1-3, 7-8, 12-13; Matthew 13:10-17.

Friday: Jeremiah 3: 14-17; Matthew 13:18-23.

Saturday: 2 Corinthians 4:7-15; Matthew 20:20-28.

Readings For The Week Of July 26 - August 1

Sunday: Genesis 18:20-32: Colossians 2:12-14; Luke 11:1-13.

Monday: Jeremiah 13:1-11; Matthew 13:31-35.

Tuesday: Jeremiah 14:17-32; Matthew 13:36-43.

Wednesday: Jeremiah 15:10, 16-21; John 11:19-27.

Thursday: Jeremiah 18:1-6; Matthew 13:47-53.

Friday: Jeremiah 26:1-9: Matthew 13:54-58.

Saturday: Jeremiah 26:11-16, 20; Matthew 14:1-12.

Vatican Calls For Solidarity Against Bloody Nationalism

VATICAN CITY (CNS) — Wars the ex-Soviet Union and ex-Yugosla- ia show the need for united interna- onal action to halt the spread of ethnic- entered nationalism in Europe, said the 'atican's top diplomat.

This has caused an "infernal circle f hate and destruction," said Cardinal ngelo Sodano, Vatican secretary of ate, July 9.

Cardinal Sodano spoke in Helsinki, inland, at a meeting of world leaders to iscuss European problems after the fall f communism. His speech was released the Vatican.

The breakup of the Soviet Union nd Yugoslavia is "proof that ethnocen- ism rapidly leads to embittered and trogressive nationalisms," the cardi- al said.

Added to this is "the deluded hope f freedom and prosperity of the people cently freed in Central and Eastern urope," he said.

"Only dialogue among the warring arties and international solidarity are apable of putting an end to the fight- g," he said.

The cardinal mentioned the "atro- ous war" in the former Yugoslavian publics of Bosnia-Herzegovina and roatia.

"Words are not strong enough to igmatize those responsible for the assacre of civilian populations," he id.

Also cited was the "bloody fratri- dal fighting" in the ex-Soviet regions Azerbaijan, Georgia and Moldova.

The cardinal spoke to government eads from the United States, Canada nd Europe at a July 9-10 meeting of the ouncil on Security and Cooperation in urope, meeting to examine ways of inging peace to Europe's trouble spots. he Vatican diplomat favored the use of e council and its institutions on hu- an rights and peaceful resolution of nflicts as "instruments of making ace."

The time has come "to invent some rms of solidarity" and "to enhance gional decentralization," he added.

Cardinal Sodano said Christian urches are determined to play a role in the reconstruction of Europe and criticized efforts "to marginalize the churches."

Christianity has "the pressing obligation to contribute to humanizing and spiritualizing Europe," he said.

"Political authorities must not fear this presence of believers in society," he said.

Christians were instrumental in the political changes which have swept Eastern Europe and "fought to give birth to the freedom of spirit in each person," he said.

College Adds Majors

BELMONT—Belmont Abbey College has approved two new majors for adult learners. Beginnng this fall, students in the College's Adult Degree Program may earn a bachelor's degree in management accounting or liberal studies.

Belmont Abbey's Adult Degree Program (ADP) is especially designed for adults 22 years of age or older who need alternative scheduling due to career or family responsibilities. Students attend evening classes and, in addition to the two new majors, may earn degrees in business administration or computer information systems.

The program's management accounting major enables students to pursue careers in accounting in a corporate environment instead of public accounting. However, the major is structured so that graduates will be eligible to take the CPA exam. The major provides a strong background in accounting, business practices and ethics, and economics.

An interdisciplinary program, the liberal studies major allows maximum flexibility in course selection. The program is designed for students whose interests and inquisitiveness span several disciplines.

For more information on the majors in management accounting, liberal studies or the Adult Degree Program, contact Belmont Abbey's Office of Admissions (704) 825-6665 or 1-800-523-2355.

A Quiet Moment...

A Croatian soldier looks at Catholic religious statues in a shop window in Medjugorje during a lull in the fighting in the former Yugoslavian republic of Bosnia-Herzegovina. (CNS photo from Reuters)

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to preserve client confidentiality, the staff members are not identified.

"Twinning" has been an "in" word at several CSS ministries. It is used when resources are matched with need and is officially used in programs where volunteer 'people' resources are matched with someone in need in a supportive and advocacy manner.

I was part of the project in Mecklenburg County in which the CSS volunteer was matched with a welfare recipient, with a commitment of at least a year involvement with the family.

Staff at CSS had noticed in graduate training that the welfare clients they worked with got off welfare during the period of extended and supportive involvement. Teasingly they would comment that "either we have an unusual welfare client or we all really want to assure our graduation from social work training."

We are all aware that there are many low-income families. We realize that there are already housing programs and projects in place. We also need to know that there is a long waiting list for every existing solution to poverty. The need is great and the laborers are too few. The fields of poverty need to be harvested.

For almost a year, I labored in these fields. The experience was new to me, and with each day I learned. I have been walking on a journey from impoverishment to the possibility of hope.

I have been working with a remarkable woman. A single mother of three, Diane (not her real name) has been living in public housing most of her life. Her smile is gentle, but pain registers in her eyes. With her, I have seen the effects of deprivation. Yet, she has persisted in her goal to bring herself and her children out of the grips of the defeating effects of life in public housing.

Walking with her, where she has had to walk, I have seen through her eyes. I have seen the results of break-ins too numerous to record. Now, I know why she would not encourage my efforts to obtain a better television for her. "If we had a good TV it would be stolen."

I have heard through her ears the sounds of the night when guns are shot and drug deals are made. Now, having been there with her, I know why she says, "I have to get my kids out."

Poverty degrades more of the human spirit than bad TV's and sounds in the night. Poverty is the bad seed that springs up to erode the human heart.

Not much good can happen unless Diane can escape her environment. She knows this. She has made some courageous decisions.

She has pushed herself and has completed her high school requirements. As she leaves welfare and enters the job market, she can earn enough to allow her to enter work at a level that will help her clear welfare and provide for her kids.

With a fiscal commitment on the part of the "twinning project" to help slide her into self-sufficiency through some initial rental assistance once she is employed and welfare stops, there is a chance she can make it.

I have come to know her well. She has a lovely spirit and a brave heart. She is an endurer. I trust she can be an overcomer!

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Diocesan Development Director Heads Homeless Shelter

By CAROL HAZARD
Associate Editor

CHARLOTTE — Jim Kelley, director of development for the Diocese of Charlotte, was elected president of the board of directors for the Uptown Shelter/George Shinn Center.

Kelley, who served as vice president for three years, succeeds Jesuit Father Gene McCreesh. Father McCreesh, who helped start the shelter, was president for five years and has agreed to stay as a board member.

"We, as the diocese, are thankful we have Father McCreesh who was such a strong catalyst in the establishment of the shelter," said Msgr. John J. McSweeney, chancellor and vicar general.

"We are also thankful we are still able to share our expertise and keep a commitment to the shelter through Jim." The diocese encourages employees and provides time for them to be involved as representatives of the church in other non-profit organizations, said Msgr. McSweeney.

Kelley has been helping Charlotte's homeless for the past 13 years. During the same time period, he has been involved in 53 community projects and has helped start 21 organizations, including the International House and Safe Drive Foundation.

He is also a member of the Uptown Coaltion, a group of Charlotte business, civic and church leaders whose purpose is to address issues relating to the homeless to ensure that the uptown is a safe, vital and viable place to live, work, worship and visit.

Before joining the diocese in 1986, he worked for seven years as an administrator at the Seventh Street Center, a detoxification center for alcoholics and drug addicts.

In 1982 and 1983, he served as a member of the steering committee for a homeless winter shelter. In 1983 and 1984, he was a member of a study group that reported on the urgent need for emergency family shelter in Mecklenburg County.

"Jim knows everybody in town," said Father McCreesh. "He's indefatigable, so generous, aware and competent. I am delighted to have him succeed me." Father McCreesh said he felt it was time for him to step down. "After five years as head and as I reach 70, I want to take a little more time to reflect upon the next decade of my life."

Kelley contributions to the community reflect what he believes about stewardship, he said. "Every person is given certain gifts and talents. It is each person's responsibility to find and develop their gifts, and use them for the good of others. One of my strengths is providing organizational support."

Kelley said he will probably always be involved with the homeless and other community efforts.

Dietzen (From Page 6)

children, adults who are preparing to embrace the Catholic faith, or others who for one reason or another cannot or do not receive the Eucharist.

Liturgy scholars with whom I have discussed the matter see no reason to object to the practice.

A more practical objection is that people who become accustomed to the practice in one parish will be confused or embarrassed when their request for a Eucharistic blessing is not recognized or accepted in another.

Whether or not this disadvantage outweighs the advantage is, of course, a matter of pastoral judgment of the parish priests and others responsible for the liturgy. Some Eastern-rite Catholics routinely approach Communion with arms crossed, which might cause a bit of confusion in some parts of the country.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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MACS School Board Openings

The Mecklenburg Area Catholic School Board of Education is seeking applications for 3 Board positions for the 1992-93 school year. The terms will begin in September, 1992 and vary from one to three years.

One vacancy is St. Patrick School; one vacancy is All Saints School; and one vacancy is an at-large member.

Interested individuals who have a child in MACS, intend to send a child to one of the schools, or previously had a child in the schools should send, by July 24, a letter and resume detailing parish and/or school involvement and state why you would like to serve on the Regional Board of Education.

Send information to:
MACS Nominating Committee
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

Life Chain...

ABORTION KILLS CHILDREN
ABOR
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Jesus FORGIVES & HEALS
Jesus FORGIVES
REN

Father Richard McCue and parishioners of St. Lucien in Spruce Pine recently participa in a Life Chain, a one-hour public witness and prayer for ther unborn and their mothers. T youth of St. Lucien spearheaded the effort which also was supported by several ot Mitchell County churches.

Letters (From Page 4)

sites made sacred by our Savior, a work to improve the lot of the peo now dwelling where Christ lived, work and died. Without their concern a assisance our apostolate could not lo endure.

Gratefully yours in the Risen Chri
Brother Callistus Welch, OFM
Commissary
Commissariat of the Holy Land
Washington, D.C.

On September 4th, we performed three open heart surgeries, 155 emergency treatments, and thousands of medical procedures. And we welcomed Joshua Smith into the world.

At Mercy Hospitals, high technology is always handled with care. High-powered magnets help us visualize parts of your body. Lasers and tiny scopes dramatically change the ways we do surgery. New medications and techniques bring newfound hope for recovery.

Yet in the face of all this progress, our mission remains intact. Caring for the whole person, we comfort as we heal. We celebrate joy with hundreds of new families, and guide them through the miracle of new life. And to people like the parents of Joshua Smith, that's the greatest wonder of all.

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 42 • July 31, 1992

reedom Fiesta...

rforming a Costa Rican folk dance at the Freedom Fiesta at St. Dorothy in Lincolnton are (l-r) arella Orozco, Diana Gonzalez, Dora Orozco and Danizza Pochet. (See story and more pictures Page 16.)

Photo by CAROL HAZARD

ather Pattison, Popular Teacher, ies Of Heart Attack At 83

BELMONT — Father Bertrand ttison, a resident oblate priest of the nedictine community at Belmont Ab- y, died suddenly July 17 at Mercy Hospi- in Charlotte after suffering a heart attack ile undergoing stress tests in a doctor's fice. He was 83.

Father Pattison was the author of four oks, a graduate of Oxford University in gland and a World War II Royal Air rce chaplain.

Yet, the popular priest is best remem- red by his students and colleagues at lmont Abbey College for his wit and demark pipe and RAF beret.

"He was always into this, that or the er project," said Father Placid Solari, rmations director. "He was always ques- ning and seeking understanding. That s the root of his popularity. He never got d."

Recently diagnosed with a heart aneu- sm, Father Pattison was taking a stress test determine if he could he could undergo rgery to correct the condition.

He never wanted to become incapaci- ed, so his sudden death was a blessing to n, said Father Solari.

Born April 9, 1909 at Coatham, York- ire, England, Father Pattison attended nton College in Lincolnshire, studied ilosophy at St. Bernard's Seminary in rmingham, England and pursued theol- y at Crawley Monastery.

He entered the Capuchin friary in 1927 d was ordained a priest in 1936. He did aduate work at Greyfriars' Hall, Oxford, taining a diploma in political and social iences.

As an RAF chaplain during World War Father Pattison accompanied British ops to South Africa, India and Burma. fter the war, he was assigned to the En- ish Capuchin Mission Band in Provi- nce, R.I.

He liked the United States so much he was given permission to stay provided he join a U.S. diocese. He joined the faculty at Belmont Abbey College in 1956, and two years later, became a priest of the Diocese of Belmont Abbey Nullius, which at the time was a separate ecclesiastical jurisdiction. He became a priest of the Diocese of Charlotte in 1977.

"He was not a professed monk, but both Bishops Begley and Donoghue let him continue to live a monastic life," said Father Solari.

For many years, Father Pattison served on weekend assignments at Our Lady of Assumption Church in Charlotte and during the summer at Holy Redeemer Church in Bar Harbor, Maine. He also served as director of public relations, director of the Radio Workshop, and taught English literature, European history, economics, the Social Encyclicals, apologetics and astronomy at Belmont Abbey College.

Although he retired from teaching several years ago, Father Pattison continued to write and compose documentary video tapes. He did four 30-minute documentary videos called "Leisure Tour of Cathedral Cities of Britain" with an accompanying booklet and a video called "The Diary of a Hunted Priest."

He wrote four theological books; "The Spirit Enshrined" (1949), "Assignment in Rome" (1950), "The Frontiers of Prayer (1960) and "Christian Human Relations" (two volumes, 1961). He had two manuscripts in circulation for publishing at the time of his death: "Web of Unknowing" and "Foundations for the Christian Religious Experience."

Father Pattison is survived by two sisters; Miss Norah Pattison and Dominican Sister Mary Cuthbert Pattison, his twin sister, and several cousins, all of England.

See **Pattison,** Page 16

Pope's Doctors Removed Tumor Before It Became Cancerous

VATICAN CITY (CNS) — Doctors who removed a colon tumor from Pope John Paul II said they caught the growth before it could become cancerous.

The pope, meanwhile, publicly thanked doctors for their work and well-wishers for their prayers. His recovery continued to go well, a Vatican spokesman said.

A medical bulletin issued July 20 said a final biopsy had confirmed the benign nature of the tumor, but had also found a small core of proliferating cells that showed characteristics of "malign degeneration."

Vatican spokesman Joaquin Navarro-Valls said that meant there had been a "situation of risk." But he said no actual cancer cells were found in the tumor, and no cells showed "invasive behavior."

The doctors found no significant alterations in the pope's lymph nodes — another good sign — and said there was healthy tissue on all sides of the affected area of the colon. The doctors therefore confirmed that the operation could be considered "curative" and said the pope's recovery should be complete.

"We got there in time," said Dr. Luigi Candia, superintendent and acting spokesman at Rome's Gemelli Polyclinic, where the surgery was performed.

The pope made his remarks thanking doctors and well-wishers in an Angelus talk, pre-recorded in his hospital room and broadcast on Vatican Radio July 19. The comments were his first public remarks after the July 15 operation.

In a voice that was slow but distinct, the 72-year-old pontiff said he had been heartened by the thousands of messages that have poured in from all over the world.

"Thank you! Thanks to the doctors and other personnel at the Gemelli Polyclinic and the Vatican, who have been so attentive and careful regarding my well-being," he said.

"Above all, thank you for the prayers, a most welcome gift and the best way to experience life's difficult and painful moments with faith and serenity," he said.

The pope spoke for about five minutes in all, pausing frequently between words. He ended with a recital of the Angelus, offered with the intention of alleviating "the physical and spiritual suffering of all the sick in the world."

A few hundred people gathered under the pope's hospital window as the message was broadcast, hoping the pontiff would come to his window. Other patients watched and listened from balconies. The pope did not make an appearance.

In St. Peter's Square, several thousand people also heard the pope's voice. A week earlier, in a surprise announcement to a crowd gathered in the square, the pope said he would enter the hospital for diagnostic tests.

Vatican sources said that at that time, the pope's doctors knew there was a tumor and believed there was a good chance it was malignant. Biopsies before and during the surgery, however, found no signs of cancer, and the final biopsy results July 20 brought another sigh of relief at the Vatican.

During nearly four hours of surgery, doctors at the Gemelli hospital removed a tumor the size of an orange from the pope's colon, the lower part of the large intestine. At the same time, the pope's gallbladder was taken out when gallstones were discovered during the operation.

After the surgery, some Italian experts questioned why the tumor had not been diagnosed earlier, saying it probably took years to develop. But the pope's surgeon, Dr. Francesco Crucitti, said the tumor had produced no symptoms until a few days before the pope was admitted to the hospital.

"There was no fever, no pain, no bleeding," he said. The pope's medical test results over the last several years were completely normal, he added. "To prevent this was impossible," he said.

Doctors said that after a monthlong recovery period, the pope should be able to resume his normal work pace and his heavy trip schedule. Vatican spokesman Navarro-Valls said the pope would skip a planned September trip to Sicily, but was expected to travel to four Latin American countries in October.

The spokesman added, however, that top papal aides had for some time been trying to lighten his annual trip schedule. "Now it will be up to (the pope) to decide," he said.

The day after his surgery, the pope began meeting regularly with top Vatican officials, including the secretary of state, Cardinal Angelo Sodano. The meetings were brief and the pope was not yet dealing with Church business, Navarro-Valls said.

On July 20, the pope took his first meal — all liquid — since the operation and was moving around his suite of rooms on Gemelli's 10th floor. He celebrated Mass daily with his personal secretary and read while sitting in a chair, his spokesman said.

"He is weak in the sense that since last Sunday, he hasn't taken any food through the mouth. Now that he's starting with a light diet, which is also physically stimulating, we are entering into a completely normal phase," Navarro-Valls said.

The pope was expected to remain in the hospital until July 25, then spend a month convalescing, probably at his summer residence in Castel Gandolfo. Vatican officials have not ruled out a belated papal vacation in the northern Italian Alps, possibly in late August. The pope was to have spent two weeks there in July.

FATHER BERTRAND PATTISON

Caring Hearts Program Helps Families Of Cardiac Patients

By CAROL HAZARD
Associate Editor

CHARLOTTE — Her life was turned upside down. Then, it returned to normal, or so Alice Kallmerten thought. But then, 14 years later, her husband had another heart attack and Kallmerten went into a tailspin.

She became physically ill the night he had bypass surgery. Although his surgery was a year ago, she's still digging her way through a maze of fears and doubts.

She turned to Caring Hearts, a program sponsored by Mercy Cardiac Rehab Center for spouses and significant others of people who have heart attacks. There, she found people who understood her feelings of helplessness, lack of control, anxiety, exhaustion and loneliness.

"The second heart attack was very depressing," says Kallmerten, sharing her feelings at a small gathering of Caring Hearts graduates. "Things were great for 14 years. Now, at 65, I'm looking at being widowed, no job; all those things I can't talk about without crying."

Mercy Sister Therese Galligan (l) talks with Alice Kallmerten, wife of a cardiac patient, at a meeting of Caring Hearts, a support group for relatives of people who have had heart attacks. Photo by CAROL HAZARD

Kallmerten is fearful, and she has to work "very hard" to push her fear up to a level of faith, she says. "But this much I know now: Whatever happens, I will do something."

She got the nudge she needed from Caring Hearts, she says. "You take hold of life and begin to move forward, or you get stuck in depression ... If you don't have some way to vent and share, you will become ill."

The seven-week Caring Hearts program is offered in the fall, winter and spring. It is facilitated by Mercy Sister Therese Galligan and Chrissy Smith of St. Matthew Parish.

Cardiac spouses are often not aware that they, too, are in recovery, said Sister Therese. Yet, their lives have changed suddenly and dramatically, too. They need coping tools, and new ways of managing as well as viewing life, said Sister Therese.

As spouses of heart patients, chances are they were thrust into new, unwanted roles. Most are juggling all the major decisions regarding the home and household and serving as primary caregivers, said Sister Therese. Yet, their spouses are the center of attention, and rarely do friends and family inquire about them.

"It's a very lonely feeling," said Debbie Shepherd, a homemaker with two children, ages 5 and 11, whose husband had a heart attack at age 52.

"Most people don't realize the permanency of a heart condition. It's there forever, every day. After a heart attack, you don't discuss anything stressful, so everything is totally up to you." Shepherd became so overwhelmed, she had difficulty making even the smallest decision, she said.

Caring Hearts helped her deal with her children, she said. At least that part of her life has been put back together. Yet, even that is fragile. And there is still the uncertainity and the challenge of living with someone who doesn't want to be left alone for fear of having another heart attack.

Everyone knows there's no permanency in life, but most people realize it only intellectually, said Shepherd.

Spouses of heart patients live it. Their husbands or wives may appear normal and resume activities. But chances are they're at a high risk for another heart attack.

"It's a silent thing, like termites eating away at your house and all of a sudden the house falls down," says Kallmerten. "I'm forever on the alert."

Tan and fit, Bob Schlachter at age 53 looks healthy as can be, said his wife, Carol. He took up jogging 20 years ago, he doesn't drink and he's never smoked cigarettes.

But he's lost two brothers and a sister to heart disease in their 40s and 50s. A year and a half ago, he had a heart attack.

Carol Schlachter marvels at his ability to live life as if it's his last day. "I've never seen anyone enjoy life the way he does."

Yet, he also never tosses junk mail about life insurance before reading it first. There's no denying it. He could die at any time and she, like other cardiac spouses, could be left to fend for herself.

Cardiac spouses need to know they're not alone, said Sister Therese. They also need a confidence boost to know they can survive. Caring Hearts is a good place to start, she said.

The next program begins Sept. 23. Cost is $10. Sessions are offered at Mercy Cardiac Rehab Center, 3626 Latrobe Dr., on Wednesdays from noon to 1:30 p.m. and from 7:30 p.m. to 9 p.m. For more information, call (704) 366-3914.

Mercy Institute To Back Mercy Corps

GWYNEDD VALLEY, Pa. — The leadership conference of the Institute of the Sisters of Mercy of the Americas has adopted Mercy Corps, a volunteer lay ministry program for women and men, as an Institute-sponsored organization. Mercy Corps was founded in 1978 by Sisters of Mercy in Merion, Pa.

Under the Mercy Institute, which is made up of 7,000 sisters and 25 regional communities in the United States, Mercy Corps acquires national scope, greater visibility, more funding options, greater stability, and the capacity to place a greater number of volunteers at a diversity of ministry sites.

Mercy Corps volunteers give one year of direct service in schools, parishes, health care facilities, low income housing programs, ministry to the elderly, to immigrants and refugees.

Mercy Corps is coordinated by Sister Kathleen Lyons at Gwynedd Mercy College, Gwynedd Valley.

Ground Breaking At Kannapolis

Ground was broken recently for a new activity center at St. Joseph Church in Kannap Participating in the ceremony were Ned Conley of J.S. Clark Company,the construc firm; Redemptorist Father Eugene Daigle, pastor of the mission; Jack George and St Nash of the construction company; and Dennis Altic, architect of the project.

Sisters Of Mercy At Belmont Elect Regional Leadership Team

BELMONT —The North Carolina Region of the Sisters of Mercy of the Americas announced the election of their new leadership team. The new administration was elected during a week-long Chapter meeting at the Sisters of Mercy Motherhouse in Belmont, June 20-28.

Members of the new Administrative Council are Sister Pauline Clifford, president; Sister Rosalind Picot, vice president and first councilor; Sister Mary Jerome Spradley, second councilor; Sister Carolyn McWatters, third councilor; Sister Mary Thomas Burke, fourth councilor.

Sister Pauline Clifford, re-elected regional president, is a native of Dublin, Ireland, and has served, since 1988, as regional president of the Sisters of Mercy of North Carolina. She was pastoral administrator at Holy Infant Catholic Church in Reidsville prior to serving as regional president. From 1981-1985 she worked for Catholic Social Services in Charlotte as a counselor. She has been an elementary school teacher and served as academic dean, registrar, dean of students, and director of campus ministry at the former Sacred Heart College.

Sister Pauline has a B.S. degree from Mercyhurst College, and masters degrees from Notre Dame, Loyola University, and the University of North Carolina at Charlotte. Her current board memberships include Mercy Hospital in Charlotte, St. Joseph Hospital in Asheville, and Hera-Star, a homeless shelter for women and women with children in Gaston County.

Sister Rosalind Picot, re-elected vice president and first councilor, was born in Wilmington, N.C. and has served, since 1988, as vice president and first councilor for the Mercy community in North Carolina. She received her B.S. in medical technology from Belmont Abbey College and an M.A. and M.Ed. in French and educational administration and supervision from UNC-Chapel Hill. Her doctorate, received in 1984, is in educational administration. She served as vice president for academic affairs, director of faculty development, and director of institutional self-study at the former Sacred Heart College, from 1984-1987. Prior to her service at Sacred Heart, she was principal at Charlotte Catholic High School and taught at various schools in the Charlotte area.

She is currently director of basic formation for the Sisters of Mercy community and is a member of the board of directors for the House of Mercy, a facility for persons with AIDS, Belmont. She is also a member of Mercy Hospital and Mercy Health S vices boards in Charlotte.

Sister Mary Jerome Spradl elected second councilor, is currer the president of Mercy Health Servic Inc. in Charlotte. Sister Jerome recei her BSN and M.S. from Catholic U versity of America and has done gra ate work at Duke University and University of South Carolina. Prio her position as president of Mercy He Services, Inc. she was president CEO of Mercy Hospital in Charlott

She is a member of the Ameri Hospital Association, the N.C. Hosp Association and the Catholic He Association. Sister Jerome is a mem of the Rotary Club of Charlotte, serves on the Charlotte Chamber Commerce advisory board, the St. seph Health Services board of direct the American Red Cross-Greater Ca linas Chapter board of directors, Holy Angels Foundation board, and Bioethics Resource Group advis board.

Sister Mary Jerome served as as tant superior general for the Mercy c munity from 1980-1984.

Sister Carolyn McWatters, elec third councilor, was born in Cherry Po N.C. She received her B.A. in inter diate education from Sacred Heart C lege and an M.A. in theology from Michael's College in Winooski, Vt. 1982.

Since 1981 she has served as instructor of religion at Charlotte Cat lic High School and is currently chair of the Religious Studies Dep ment there. She has served as a mem of St. Patrick Cathedral RCIA te since 1989.

Prior to her work at Charlotte Cat lic High School, Sr. Carolyn was di tor of religious education at St. Pat Cathedral in Charlotte and taught ementary education in Wilmington at St. Michael School in Gastonia.

Since 1986 she has been co-c for congregational liturgy for the Sis of Mercy community and has serve the basic formation team. She hol membership in the NCEA.

Sister Mary Thomas Burke, elec fourth councilor, was born in Westp Ireland. She earned her B.A. at Belm Abbey College, her M.A. at Georget University, and her Ph.D. at the Uni sity of N.C. at Chapel Hill.

See Mercy, Pa

Vietnamese Priest, Survivor Of Persecution, Continues To Serve

By CARL ROSS

BELMONT — Last month, Father ham Minh Thien came to Belmont bbey College for the Vietnamese men's ursillo. Last weekend (July 10-12), he eturned for the Vietnamese women's ursillo, serving as one of the spiritual irectors. Father Pham's life is a profile courage.

Father Pham lived in South Vietam before the communist takeover. here he was able to travel freely and ractice his religion. However, due to e change in government, he was corced to stop his public religious practice. Since he was unable to continue his inistry, he attempted to escape in 1976. is attempt was unsuccessful, and he as arrested.

He was taken to a North Vietnam rison where a 6-by-9 cell and six other riests awaited him. The priests were ept apart from the other prisoners.

"We were not allowed to go among e other detainees because they were fraid we would continue to preach," ather Pham said.

Nevertheless, the seven priests were ble to find ways to say Mass while in rison.

"We would save some of the bread om our meals and consecrate that along ith wine smuggled in in bottles of edicine," Father Pham said. He estiated that he and his fellow captive riests celebrated over 1,800 Masses om memory during their years of coninement.

After a four and a half year confineent, Father Pham was released, but the uthorities still forbade him from carryg out his priestly responsibilities. espite frequent warnings to stop his underground work, he continued to say Mass.

Father Pham Minh Thien escaped to the United States after more than four years in a Vietnamese prison.
Photo by CARL ROSS

In December, 1986, fearing imprisonment again, Father Pham decided to attempt another escape. Riding a Honda motorcycle nearly 200 miles, he reached Cambodia. There, he paid a lieutenant in the army three ounces of gold to help him escape by boat to Thailand.

After eight and a half months in a refugee camp, Father Pham emigrated to the United States and is now living in southern California.

There, he assists at Our Lady of the Assumption, a parish where 500 of the 3,000 families are Vietnamese.

Father Pham is also working on a translation of various Church documents which he hopes one day will be used if and when the authorities lessen restrictions on public worship.

Conference To Aid Parish Fund Raisers

ATLANTA — In a tight economy, arishes find it difficult to increase eeded services to both the inter- and tra-parish community. To stay sucessful, parish fund raisers must stay on p of the latest techniques and technolgy in fund raising.

To that end, the National Catholic evelopment Conference is offering a pecial "Parish Day" program at its anual conference in Atlanta. Devoted xclusively to the needs of the parish und raiser, Parish Day is scheduled for uesday, Sept. 29 as part of the four-day National Catholic Development Conference and Exposition (Sept 27-30),

Parish Day includes an intense program of four educational sessions targeted to those charged with raising money on the parish level. Sessions include: "The Spirituality of Parish Stewardship," "Nuts and Bolts Aspects of Parish Stewardship," "Conducting a Parish Capital Campaign" and "Implementing a Wills Program"

Held at The Westin Peachtree Plaza Hotel in Atlanta, Parish Day is part of the nation's largest and most comprehensive meeting for religious fund raisers.

Parish Day participants will be able to network with some of the best minds in fund raising when they join more than 1,000 Conference attendees at the NCDC awards luncheon, Mass and the 100-booth exposition.

The exposition is the nation's largest assembly of firms providing fund raising goods and services to religious organizations.

Back To School

There's still time to advertise in The Catholic News & Herald's back to school supplement, scheduled for August 28.

Call Gene Sullivan today to reserve ad space.

(704) 377-6871

Development Of Faith For All At Core Of Faith Formation

By JOANN KEANE
Associate Editor

CHARLOTTE — At the core of faith formation is development of Catholic faith for all.

Faith formation isn't just for children. It's a life-long journey of faith, with global implications.

"A child is part of the family, the family part of the parish," says Chris Newnan, director of faith formation. Parish ties to the diocese escalate nationally, internationally, and finally to a global view of Catholicity.

Such vision focuses with establishment of the office of Faith Formation.

The change for religious education went into effect on July 1, combining ministries of catechesis, Youth Ministry, Young Adult Ministry and Justice and Peace into the Office of Faith Formation.

Through much discernment and endless hours of consultative discussions, Bishop Donoghue shepherded a new era for religious education. From Diocesan Pastoral Council, Diocesan Board of Religious Education, and Presbyteral Council recommendations, evolved the Office of Faith Formation.

The vision statement prepared for the Office of Faith Formation calls for the development in faith, expressed within our Catholic tradition, nurtured through immersion and witnessing of a strong and viable faith community.

"Our parish community is just beginning to realize how involved they are with people of all ages, in how their faith is developing," says Newnan.

Changes in families, society, and communities call for a reexamination of our approach, says Newnan. Traditional religious education — Sunday school, CCD, and similar models — doesn't necessarily work in the turbulent 90s.

While that doesn't change the message, it does change the delivery.

Newnan sees "empowerment of the family" as one viable direction for faith formation. "A family approach should be a legitimate option for families," says Newnan. "We must help parents forming the faith of their little ones, before the children come to the traditional catechetical program." Empowerment, she says, reinforces and supports parents as they instill faith in their young children.

"Telling the Gospel story, and retelling the story, according to the age of the listener," says Newnan, is the message that will ring loud and clear.

Restructure has allowed Newnan to concentrate on molding the educational process. "Now we can look at the total picture," says Newnan.

Combining closely aligned ministries into one allows better use of resources that overlapped. Utilizing religious educators throughout the diocese taps a wealth of expertise. Newnan says it is the best of both worlds. Not only are the resource materials available, but the people are in place to implement the

See **Faith,** Page 13

Mercy (From Page 2)

She has served as associate professor of human development and learning at UNC-Charlotte and as head of support services and special programs there. In 1982, she was appointed chair of the Human Services Department. She is a member of the graduate faculty in counseling at UNC-Charlotte.

Sister Mary Thomas has acted as consultant to various organizations, including Duke Power Company, First Union National Bank, Mecklenburg Medical Society, Mecklenburg Bar Association, Junior Leagues across the Carolinas and Virginia, and numerous colleges and schools, both public and private.

She has served as officer and member of numerous boards including president of the Association for Religious and Value Issues in Counseling; president of the N.C. Counseling and Development Association; board of directors of St. Joseph's Health Services; the International Council for the Selection of Albert Schweitzer Award; and the president of Metrolina AIDS project. Sister Mary Thomas is listed in Who's Who in American Women, Who's Who in America, Who's Who in International Intellectuals, and Who's Who in International Women.

Remember His Will In Yours.

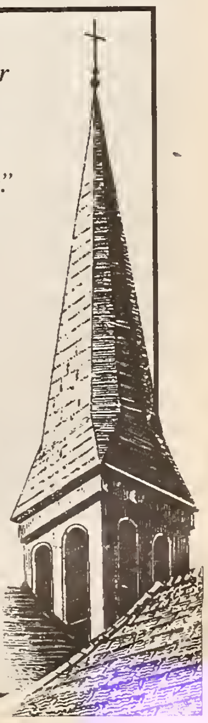
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

A Time for Thanksgiving

We know that all Catholics (and many non-Catholics as well) join us in giving thanks that Pope John Paul II apparently is well on the way to recovery from his recent illness.

It was welcome news that the Holy Father's surgeons were able to remove a tumor from his colon before it turned cancerous and spread to other areas of his body.

The Vatican says that, after a month of recovery, the pope will be able to resume his normal work pace and heavy travel schedule. We are not so sure that that is the wisest course.

We would like to join with the Vatican aides who have been urging Pope John Paul to at least cut down on his heavy work load. At age 72, he is following a schedule that would be difficult for many younger men.

A Point Well Taken

Mary Owen of Boone makes a good point in her letter which is printed elsewhere on this page.

She feels that Catholics are perceived as wanting children to be born but not caring what happens to them after birth. We feel that it is unfair to judge all members of the pro-life movement on the basis of the actions of some. Unfortunately, however, there are some members of the movement who do fit that perception. They care nothing about the needs of unwed mothers and their children. In at least some cases, the attitude seems to be, "You made your bed, now lie in it."

In her letter, Owen refers to the suffering children in Third World nations. We know the need in those areas is great, but you don't have to go that far afield to find needs which are just as great.

Many, if not most, of the unwed mothers in this country are young, poor and untrained in any skills which would allow them to provide a decent life for their children. There are groups which are trying to help them build better lives for themselves and their children. We would hope that members of the pro-life movement will devote at least some of their efforts to these groups.

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The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II, known for comforting the sick in his world travels, humbly asked prayers for himself as he faced surgery to remove a tumor. The response was overwhelming.

Before the leader of the Catholic Church was wheeled into the operating room, bishops in the pope's native Poland and in his backyard of Italy organized special Masses throughout their countries. People in the pews faxed and telexed prayer pledges. Many just dropped to their knees and prayed outside the Gemelli Polyclinic, scene of the papal surgery.

The prayers did not stop after the successful operation July 15 to remove a non-cancerous tumor from the pope's colon. They just became prayers of thanksgiving and for a speedy recovery.

In the process the illness became a papal teachable moment about the value of suffering and the comforting power of prayer. Joaquin Navarro-Valls, Vatican spokesman, said the pope's example should bring comfort to those "having physical or moral suffering."

The pope knew beforehand that his hospital stay would be accompanied by pain but told his close associates not to worry, Navarro-Valls said. The spokesman said the pope told associates: "The Church has need of suffering. What is my suffering before that of Christ."

The pope aided the educational process by announcing his entrance into the hospital July 12, during his Sunday talk after the noon Angelus prayer. It is a traditional time when thousands of pilgrims and tou ists gather in St. Peter's Square to see and hear him

"I ask you to pray for me, so that the Lord will b close to me with his help and support," the pope sai

Several hours later, he entered the Gemelli Pol clinic. It is one of the numerous Rome hospitals he ha visited as a pastor to caress the faces of patients, kiss i babies and hold the hands of the weak.

This was "a very human religious instruction c suffering," said Angelo Scelzo, assistant director *L'Osservatore Romano*, the Vatican newspaper.

The pope became another patient, bracing up f the suffering that comes from being ill, Scelzo sai Because it was the pope, the message was "mo personal and universal," he said.

The outpouring of prayers was natural, said Jesu Father Federico Lombardi, Vatican Radio progra director.

It was "a profound desire to gratefully return" the pope "the affection he has for the suffering hidde in the heart of every human being," said Fath Lombardi. During papal trips "there is always a m ment to stop along the way to bend over a sick person he added.

"Meetings with the sick have played havoc wi pre-established programs because the pope wants take all the time necessary to greet everyone, one b one," he said. "Now, the sick person is the po himself," said Father Lombardi.

The pope's teachable moment extended beyo his operation, said Navarro-Valls. The pope and oth patients became "accomplices in suffering," he sai Medical personnel formed a "channel of communic tion" between them, he added. Hospital workers ga messages to the pope from other patients and return papal messages to them, he said.

ROME (CNS) — Pope John Paul II condemned the car-bomb killing of an Italian anti-Mafia prosecutor and five bodyguards, saying it represented "a tremendous insult to the people of Italy and its institutions."

The pope made the statement July 19 from his hospital bed in Rome's Gemelli Polyclinic, where he was recovering from intestinal surgery.

Paolo Borsellino, the chief prosecutor in Palermo, Sicily, died when a remote-control bomb was detonated as he approached his mother's house in a suburb of Palermo July 19. Among the bodyguards was a young Italian woman who had been on the job for only two months.

The killings prompted an immediate outcry and demand for justice from all levels of Italian society. It followed the slaying of Italy's top anti-Mafia official i May.

Telegrams sent July 20 in the pope's name said th attack exhibited "unprecedented violence." The pop offered his condolences to the victims' families an said he was close to them in their suffering. In telegram to Italian President Oscar Scalfaro, the pop also said he hoped Italy would show a united front i responding to the attack.

Vatican spokesman Joaquin Navarro-Valls sai the pope, despite having undergone surgery only fo days earlier, thought it was important that he speak o about the killings because of their brutal nature. H said the pope had celebrated Mass in his room for th victims' intentions.

Letters To The Editor

Pray for wisdom

To The Editor:

Curiously, appearing on the same day, July 17, 1992, as your "Open Letter Responding to the Recent Los Angeles Civil Disturbances" was an article in *The Greensboro News and Record* indicating that Rodney King had just been arrested for the third time since the famous incident in Los Angeles! One of these recent arrests was for allegedly threatening his wife (her complaint: she feared for her life). Another was for trying to run down two undercover officers.

May I remind you that truth and justice do not mean falsehood and propaganda. Josef Goebels and Adolf Hitler were masters of this technique as well as of the "quick fix." Let's leave them that distinction undisturbed. Just as the Catholic bishops' statement on the economy a few years ago required the work of Catholic economist William E. Simon to set right, so someone today must stand for accuracy in media (truth) and careful analysis of all the facts (justice) when someone in the Church allows their emotions to take control; unless your good brothers are going to endorse wife battering and possibly murder!

Yes, by all means, pray for wisdom and guidance since many things are not what they seem or as they are represented.

Ralph MacDonald Jr.
Statesville

Re-direct energies

To the Editor:

Babies born into miserable lives on the streets, often happens in Brazil, or without food, as in Ethiop or without hope, as in Bangladesh, need help.

Let's get Catholic protesters to re-direct th energies. We are gaining fame for shrill anti-abort rallies and even fights, with little care about preservi the lives of those already born. Other Christians fr here are working in Ethiopia and Bangladesh, T Baptists, seeing that "nominally Catholic" Brazilia are dying on the streets, are organizing missions to S Paulo and Rio de Janeiro.

We met a priest who has asked his bishop fo transfer because his congregation was hassling him go on protests. He refused to do so because of what

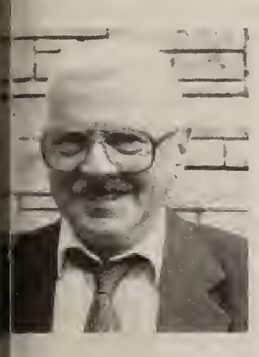
See **Letters,** Page

Letters Policy: *We welcome letters on curre issues. Letters must be signed originals of 250 wor or less and must include the address and dayti telephone number of the writer. Letters are subject editing for brevity, style and taste and must not conta personal attacks on any person. Opinions expressed letters or in guest columns do not necessarily refl the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

I would like to add a few personal thoughts to the tributes being paid to Jesuit :her Gene McCreesh as he steps down as president of the board of the men's :lter in Charlotte.



Father McCreesh arrived in Charlotte a few months before the Jesuits were scheduled to assume responsibility for St. Peter in uptown Charlotte. Until they took over the parish, he was in residence at St. Ann.

By the time he had been in Charlotte only a few weeks, he already was deeply involved in trying to improve the lot of the poor and homeless in Charlotte. He became the Catholic representative on an ecumenical group seeking to find homes for those who needed them. He spent hours urging Catholic parishes to donate funds and time to the efforts to rehabilitate housing for the poor. That was only a dress rehearsal for what was to come when he became parochial vicar and later pastor at St. Peter. He has ently relinquished the duties of pastor to become parochial vicar again.

Father McCreesh was spiritual director for the RCIA program when my wife s a catechumen at St. Peter. When the RCIA session ended each week, his work s just beginning. On those cold winter nights, he immediately headed for the :ets to round up the homeless and get them into shelters. And that was just the one ht of the week that I saw him going into action. There were many others.

Through his efforts, the members of the RCIA class provide a Thanksgiving ner for the homeless each year. As much as any single person, he was responsible establishment of a men's shelter— first in one wing of the old satellite jail and er in its present permanent location. I doubt that anyone really knows how many ople he helped find jobs and permanent housing. I do know that, over the years, re was a steady strream of the down and out to St. Peter's rectory looking for help l, in most cases, getting it.

Now that he is no longer president of the shelter board of directors, he should able to slow his pace. But, I'm not about to bet that he will do it. I have a feeling t on cold nights next winter, he'll be back on the streets trying to get the homeless o the shelter. I don't expect to get any takers for the bet — at least not from anyone o knows Father McCreesh.

'Witness To Black Catholicism'

By CARL FOSTER

At the opening of the Seventh National Black Catholic Congress, held in New leans, July 9-12, a steady beat of African drum cadences signaled the call to begin processional activities for the opening Mass for nearly 3,000 worshipers. The cession included young dancers who gracefully carried bowls of incense around altar, more than 120 black priests and deacons, nine African-American bishops aring kente cloth vestments intricately woven in patterns of gold, green and red, other bishops, and three red-robed cardinals. The three-hour long Mass marked ousing beginning of the congress with a 120-voice massed choir of the Archdio- e of New Orleans leading the congregation in rhythmic soul-stirring gospel mns.

The principal homilist for the opening mass was Auxiliary Bishop Joseph A. ncis of Newark. He urged black Catholics to "shout about 'racism,' to hunt down l annihilate racism anywhere they suspect it exists." Addressing many current ues affecting black communities and stereotyped perceptions of African-Ameri- is, he asked rhetorically: "Are the bullwhips of slave masters and overseers still work in the billyclubs of uncaring men and women in 1992?"

During the course of the four-day event, 19 workshops dealing with the socio- nomic pressures that affect African-American family life were scheduled concur- tly for delegates, observers, clergy, and other invitees. Delegates passed eight olic policy statements and 11 pastoral statements. In addition to their focus on the ican-American family, strong emphasis was placed on the improvement of the tus of the African-American male.

The pastoral statements called for Church strategies to:

—Help black families who lack basic necessities; support single parent families; velop family ministry programs that incorporate African-American cultural ues; organize parish ministry programs; and give material, emotional, spiritual port to pregnant women who think abortion is their only option.

—Adapt existing marriage preparation and marriage enrichment programs, or ablish programs where there are none that are "culturally relevant to African- erican people."

—Start training for lay ministers in African-American parishes; help lay nisters in their relationship with parish councils and committees; give adequate aries and benefits to laity in ministry; provide scholarships to those who want to sue lay ministry as a profession; and teach the laity how to be involved in velopment of public policy.

—Develop outreach for youths in parishes and leadership opportunities.

—Encourage families to share their faith at home through prayer and ritual; velop parish renewal programs adapted specifically for African-Americans; and educational materials and programs that reflect African-American culture.

In addition, a pastoral statement on Catholic schools called for the Church to gressively support choice in education. It urged new initiatives on the parish and cesan levels to ensure the future of Catholic schools in the African-American nmunities, and to continue their high quality of education, and to reflect African- erican history and culture in the curriculum.

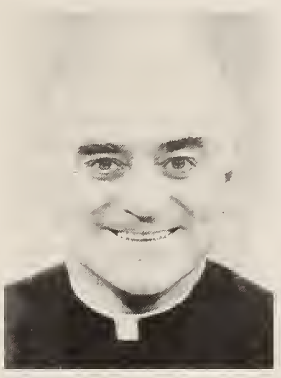
This statement also called for creating in each diocese with a significant African- erican population at least one "gender-specific Catholic elementary school"

See **Foster,** Page 16

Light One Candle

By FATHER JOHN CATOIR

The Holy Father, Pope John Paul II, is the Vicar of Christ. There are more than 500 million Catholics world-wide. If we are to survive as a Church we will always need someone who is ultimately in charge. This isn't difficult to understand. What is difficult is when a person wants his own way all the time. When a strong father controls things in such a way that his will prevails, it can become frustrating and annoying for his children, especially when they disagree with some policies. But all things considered, isn't it much better to have a father who is in charge, than no father at all? Of course.



Sometimes I think we make too much of the authority issue. Obedience isn't demeaning. Being docile is not the same as becoming a doormat. Your opinions are important and your feelings about certain issues count more than you realize. The fact that you may not get your own way on certain issues doesn't mean you are not valued as a person. We all can't possibly get our own way. The Church is meant to be a sign of the unity of God's Kingdom, not a sign of chaos and division.

The privatization of religion is no answer either. Some people make up their own religion, leaving Catholicism far behind as they explore their own new frontiers. To be properly nourished by Jesus Christ in the Eucharist, we need orthodoxy, we need bishops and pastors all over the world to lead the Church.

In those matters where you might have difficulty with some teaching, make sure you are not in conflict with the deposit of faith. You can be like Paul who wasn't afraid to disagree with Peter, but remember Paul always valued the fraternal bonds that preserved the Church's unity. "You have been created for some definite service. You are a link in a chain, a bond of connection between persons." (Cardinal Newman)

Take courage, build up the Church and don't tear it down. The Church needs your gifts and talents to help in the struggle against the forces of darkness. And there are many.

No matter what today's politics might be in the Church, never become discouraged. These are all passing things. What is important is faith, hope and charity.

Thank God for the Church which has been and still is a port in the storm of life for so many millions. Stay united with your local bishop and with the Holy Father, Pope John Paul II. Give the benefit of the doubt to those in authority. You are obliged to follow a certain conscience, but do not let seeds of division grow up in your soul.

Pray for guidance from the Holy Spirit, and pray for the pope. With six continents to watch over, and more than half-a-billion Catholics to shepherd, he has his hands full. Don't add to his burden. Honor him as the specially chosen person he is, the successor of St. Peter and the Vicar of Jesus Christ.

For a free copy of the Christopher News Note, COURAGE, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of The Christophers.

Is There A Formula For Confession?

By FATHER JOHN DIETZEN

Q. I was happy to see your recent column on confession, but it did not answer my problem. I have been going to confession once a month ever since I started and am now 82 years old. In the last 15 or 20 years I have not found any two confessors who administer this sacrament the same way. Each one seems to do his own thing. I get a lot of satisfaction out of face-to-face confession, but I still wonder about the formula to use. Reading of Scripture and praying together with the penitent have vanished long ago. I miss that a good deal. (Wisconsin)

A. Some use of Scripture and prayer with the penitent should be included in every celebration of the sacrament of penance. The introduction to the Rite of Penance makes that clear. Apart from that, it is true that the new rite provides the confessor with many options — different prayers, Scripture readings, ways of welcoming the penitent and so on. So differences among priests are understandable.

Before going further, it's worth remembering that even in the "old Church," confessors came in wide varieties. Some were matter-of-fact and as brief as possible; some took time to advise and help. Some, whether the sin was missing morning prayers or murder, always gave the same "two Our Fathers and two Hail Marys"; others tried to tailor the penance to specific needs of the penitent.

I have two considerations that might help. The next time you go, tell the priest exactly what you told me. Whatever his options, a good confessor will be sensitive to the individual experiences, needs and confusions of the penitent. Most priests really try to do this, especially if someone is as serious and concerned about it as you seem to be.

Second, maybe your problem is just too many priests. Pick one you feel is helping you, and stick with him. You will be more at ease, and it will give the priest an opportunity to lead you more effectively in receiving the spiritual gifts this sacrament is able to give.

Q. Why is incense used in our Catholic churches at funerals and other special Masses? (Texas)

See **Dietzen,** Page 16

How Does Canon Law Affect Us?

Baptism In The Code Of Canon Law

By FATHER PAUL A. LITWIN

It might seem a bit legalistic to be speaking about the Sacrament of Baptism in the context of the Code of Canon Law, but frankly, much of what applies to persons in the Church in the code is a direct result of that very significant act of the celebration of rebirth in Jesus Christ by baptism. Membership in the Church and configuration to Christ effected by baptism bring about a host of rights and obligations outlined throughout the 1752 canons (See especially cc. 11, 96, and 204ff). Hopefully other articles in this space have or will cover those topics.

Specifically, the canons on the Sacrament of Baptism (cc. 849-878) cover the theological definition of the sacrament, and various elements of the discipline of the Church in the celebration of the sacrament, i.e., norms for the liturgy, naming the person, time and place of the celebration, the minister of baptism, those to be baptized and their preparation, godparents, and the importance of recording the baptism in the parish baptismal register.

It would be difficult to summarize all the information in the canons accurately in this short space. Some highlights to note might be the following. Baptism is the gate to all the rest of the sacraments whereby persons are freed from sin, reborn as children of God, configured to Christ, and incorporated in the Church. Adults and children over the age of 7 are initiated into the body of Christ in one celebration of all three Sacraments of Initiation (Baptism, Confirmation, and Holy Eucharist). Those under the age of 7 are baptized on the basis of the firm intention by the parents to form the child in the faith so that he/she may be fully initiated at the proper age. The ritual of baptism entails either the total immersion of the person in water, or at least the pouring of water. Parents, sponsors and the pastor are to see to it that a name foreign to a Christian mentality is not given. The optimum time and place for baptism is in the parish church at the Easter Vigil celebration; second best is on a Sunday; third best is anytime.

The importance of preparation for this sacrament is stressed. On the part of adults to be baptized, proper formation is to take place in stages leading up to the full celebration of initiation as outlined in the *Rite of Christian Initiation of Adults*. For the baptism of infants, the obligation of formation falls upon the parents of the child who take upon themselves the serious commitment of nurturing the incipient gift of faith that embraces their child. Without a well-founded hope of such formation taking place, a baptism may be postponed. Parents and god parents are to be instructed on the meaning of the sacrament and the obligations attached to it. Parents have a serious obligation to share the gift of faith with their children by bringing them to baptism. Normally this sacrament is celebrated in the parish church and administered by a bishop, priest, or deacon.

If possible candidates for baptism should be given a godparent who would assist the adult through the stages of Christian initiation or, in the case of an infant, would assist the parents in reaching the child to lead a Christian life. If there are two godparents, only one of each sex is permitted. A godparent must be designated by the candidate, the parents, or in their absence, the minister of the sacrament. A godparent must: (1) have the proper intention and qualifications to fulfill his/her role, (2) ordinarily be at least 16 years old, (3) be a fully initiated Catholic and living a life in harmony with the Catholic faith, (4) not be bound by any canonical penalties, and (5) not be the father or the mother of the one to be baptized. Along with a Catholic godparent, another non-Catholic baptized Christian may act as a Christian witness.

It is always understood that the above norms apply to ordinary circumstances. In situations involving danger of death, baptism may take place virtually always without restriction as long as the proper intention is present.

The values stressed in the canons clearly indicate that baptism is a most sacred and immensely consequential event in the life of both the individual and the Church. Often mere social custom has caused a certain devaluation in its significance. the power of Christ communicated through the waters of baptism have been entrusted to us. May God give us the courage to live the words and actions we pray.

Father Litwin holds a degree in canon law. He is adjutant judicial vicar in the Diocese of Buffalo.

Letters (From Page 4)

saw as the sin of pride causing people to judge others.

I learned of the coldness of Catholics to single mothers when my unmarried daughter was pregnant.

Another young woman was shunned by her fellow Catholics and then befriended by Presbyterians. Guess where she now goes to church with her baby.

The percentage of Catholic women who have abortions is higher than the percentage in any other group, probably because they feel that they have to hide their secrets, and both pregnancies and babies are difficult to conceal.

I admire Catholics like Mary Rupp. She not only speaks against abortion, but helps mothers later.

Catholicism should not be equated with being anti-abortion. Children, for many years after birth, need care and so do their mothers.

It is not believable to me that anyone would want to have an abortion. I had five miscarriages, known medically as "spontaneous abortions." Having a miscarriage is a devastating experience. Following my first one, the milk "came in" and there I was with milk and no live baby.

Thank you.
Mary Owen
Boone

This newspaper is printed on recycled newsprint and is recyclable.

Helping Refugees...That's Noble

The following article by Ken Garfield, religion writer for The Charlott Observer, *substitutes this week for the Crosswinds column written by staff membe of Catholic Social Services. Crosswinds will return.*

By KEN GARFIELD

To find the best of Charlotte, look beyond the skyscrapers, shopping malls an airport. Look over the gleaming coliseum and over-idolized NBA team th regularly fills it up. Look past the church pews usually filled to overflowing c Sunday morning.

To see our city at its most noble, head first to the basement of the Catholic Cent on East Morehead Street. In an office graced by a sign saying "Welcome Aboard Margaret Pierce is doing God's greatest work at a time when an alarming numb of us don't think it's so great.

In this selfish age of America first, Pierce directs the Refugee Office of Cathol Social Services in finding Charlotte-area homes for Asians, Africans and Sovie with nowhere else to turn.

Her office does the distinguished work with so much ingenuity and pride, the were recently named best of the nation's 142 Catholic resettlement programs.

The U.S. Catholic Conference honor comes with a plaque. It also comes wi the realization only half the battle involves finding homes for desperate refugee The other half is convincing everyone of the righteousness of making room for ne and different neighbors.

"There's not a religion in the world that does not say, 'Welcome the stranger, said Pierce, 41. "It's the idea of charity, treating your brother like yourself. It w the churches — Catholics, Baptists, Methodists, Lutherans, Jews — that said they help first.

"All refugees are looking for is just to feel safe," added Pierce, the passion risi in her voice. "Anyone who tells me we can't afford to give people refuge, they' off my dinner list."

Since its founding in 1975, the Refugee Office of Catholic Social Services h resettled 4,200 people within 50 miles of Charlotte.

Most are here from Southeast Asia. Some have escaped the chaos of the Sovi Union's breakup. Others are starting to come from war-torn Ethiopia and Somali

"The Vietnamese are good capitalists," said Pierce, whose 16-member sta includes eight refugees. "The Russians can't even open a checking account. Th have no idea about capitalism. But by God, they know bureaucracy. They know ho to wait in line."

For all the heartening statistics locally, the bigger picture overshadows o optimism. There are 16.6 million refugees worldwide—6.6 million from Afghan stan, 1.5 million from Mozambique, more than 500,000 from Liberia.

There are so many refugees and ravaged nations we can barely keep up. All th many of us choose to know is America is in recession, jobs are scarce and we su don't want refugees competing for the ever-shrinking piece of the good life.

Thank goodness, said Pierce, Charlotte continues to open its arms to refuge Some of the spirit is fueled by Christian compassion. But in a town whose botto line image is forged by banks and bankers, a lot of it comes from the belief th refugees are good for business.

"The people that have opened their arms the widest are the employers," sa Pierce. "There's little absenteeism, they (refugees) hate unions, they work overtim Charlotte is a live-and-let-live city, as long as the economy is good."

But Pierce is also wise enough to know our good attitude is as fragile as the liv of the refugees. If our compassion is to continue rising above selfish concerns, s said, churches and synagogues will have to lead the way.

See **Garfield**, Page

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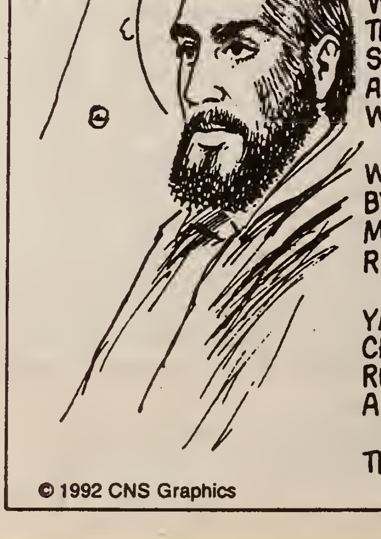
the Saints by Luke

STS BORIS & GLEB



BORIS, BAPTIZED ROMANUS, WAS THE SON OF VLADIMIR OF KIEV, THE FIRST CHRISTIAN PRINCE IN RUSSIA.

WHILE RETURNING FROM A MILITARY EXPEDITION, BORIS LEARNED THAT HIS BROTHER SVYATOPOLK WAS OUT TO DEFRAUD HIM AND HIS OTHER BROTHER GLEB (BAPTIZED DAVID) OF THEIR INHERITANCE FOLLOWING THEIR FATHERS DEATH. BORIS REFUSED TO CLAIM HIS LEGACY BY FORCE, AS URGED BY HIS OFFICERS, SAYING THAT AS A CHRISTIAN HE COULD NOT RAISE HIS SWORD AGAINST HIS OLDER BROTHER.

BORIS RETIRED TO A LONELY SPOT WITH ONE OF HIS FOLLOWERS TO PRAY. THE NEXT MORNING A GROUP OF SVYATOPOLK'S FOLLOWERS FOUND HIM AND PUT HIM TO DEATH BY THE SWORD WHILE HE PRAYED FOR THEM.

GLEB, INVITED TO KIEV BY SVYATOPOLK, WAS STABBED TO DEATH, REPORTEDLY, BY HIS OWN COOK, WHEN HIS BROTHER'S MEN BOARDED HIS BOAT ON THE DNIEPER RIVER NEAR SMOLENSK.

FIVE YEARS LATER ANOTHER BROTHER, YAROSLAV, BURIED THEM IN ST. BASIL'S CHURCH IN VYSHGOROD; MIRACLES REPORTED AT THEIR GRAVES MADE IT A POPULAR PILGRIMAGE PLACE.

THEIR CULT WAS CONFIRMED IN 1724 THEIR FEAST IS JULY 24.

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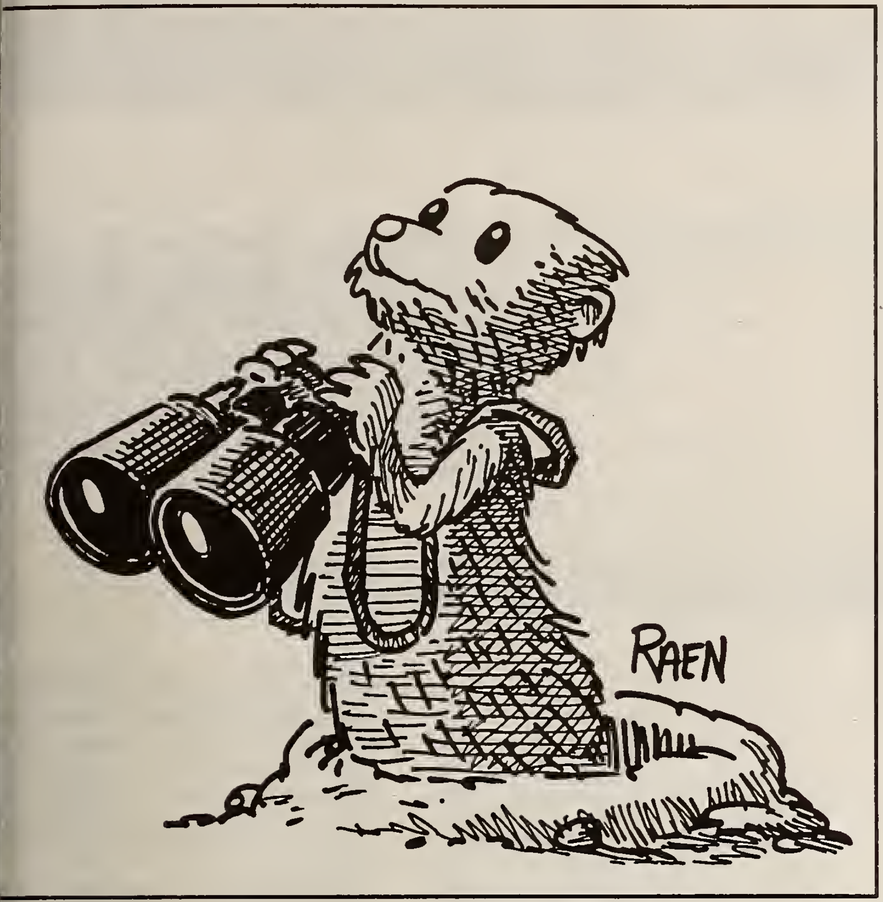
ooking For The Pope...



ossible Papal Mass Site)verrun With Prairie Dogs

DENVER (CNS)—Those cute little itters called prairie dogs might be fected by Pope John Paul II's Mass in enver for World Youth Day.

The latest site proposed for celebra-on of the papal Mass in August 1993 is errun with prairie dogs. Thousands of em constantly pop their heads in and it of their burrows at the Cherry Creek ate Recreation Area.

The recreation area—also the home deer, coyotes, wild goats, birds and her wildlife — is the site now sug-sted for the Mass, which may draw as any as 400,000 people, and a prayer gil the night before with some 100,000 ung people.

Prairie dogs are sociable rodents, d no doubt thousands of the curious itters would choose to pop up to see e pope just as thousands of humans rived for a glimpse of His Holiness.

Therefore, the prairie dogs have to).

Those coordinating the World Youth Day celebration might have to hire a company to suck the prairie dogs out of their mounds prior to the pope's arrival. A machine similar to a vacuum cleaner has been invented to scoop up prairie dogs unharmed.

The animals won't be destroyed, only removed to another prairie dog town, officials promise.

There's another problem. Some Colorado prairie dogs have been found in recent days to be infected with bubonic plague. So the critters and their burrows will have to be sprayed with flea powder just in case they are carriers of the deadly disease.

The prairie dog colony at the park is the preferred site for the papal altar, since it is at the bottom of a hill. Worshipers would line the hillside, giving them a better view of the pope, church officials said.

Two other sites are being considered, but the Cherry Creek area ranks high because its size would readily accommodate a large crowd.

Jim Bruce, local project manager for the papal visit, told Associated Press that the Church is willing to pay $100,000 to $300,000 to return the recreation area to its original state after the papal Mass.

Pope, Not Michael Jackson, Recommended As Role Model

NEW ORLEANS (CNS) — A poet told youth attending the National Black Catholic Congress to look to Pope John Paul II as a role model rather than to Michael Jackson.

Nikki Giovanni, poet and professor at Virginia Polytechnic Institute and State University in Blacksburg, Va., spoke to some 400 young people during the congress' youth event at Xavier University July 10.

If there is one thing that young people can learn from popular singer Jackson, she said, it's that talent and money are not enough.

"I'm not recommending poverty," said Giovanni. "Money is a means to an easier life, but has nothing to do with a better life."

She urged the youth to be like Pope John Paul, who during a visit to New York's Harlem neighborhood said he was "a servant to humanity."

"I have never heard a public figure say that before," said Giovanni, who is Baptist. She called the concept "beautiful and inspiring."

"I urge you to read to people, donate time to nursing homes, hospitals," she said. "Make people's lives better.... There is great satisfaction in serving humanity."

The 49-year-old poet said that when she looks at the African- American community today, she becomes disheartened and angry at the high levels of crime, soaring rates of teen pregnancy and rising male teen mortality rate stemming from drug sales.

But she says that from the time African-Americans were brought to this continent as slaves, blacks "have taken little scraps and made quilts."

This gives her confidence that once again the younger generation will be able to "put their patch in place" and overcome the turmoil in their communities.

Giovanni said it's hard to teach values when one lives in a country run by a government lacking ethics.

"Words mean something. We are living in a country where politically words mean nothing. We have a president that is even beyond lying. If he would lie it would be a step up," she charged.

She says children today aren't really aware of what's important in life, and are too preoccupied with their looks and who's having sex with whom.

"We live in a world that expects little boys to be sexually active. This is insulting to males. It separates his heart from his organ. They should be united and not a separate entity," she said.

Education is the key to solving problems within the community, she said, disputing the claim that education involves a transformation of blacks trying to become white.

"We don't want to make you white. We want to make you credible. If we wanted to make you white, Michael Jackson shows you what to do," she said.

Anyway, in her view, whites don't have too much about which to be proud.

"I'm not picking on white people, but who would want to be those people. They don't have an honorable history. Look at it," she said. "They stole land and raped slaves. Is that something to brag about?"

Movie
Reviews

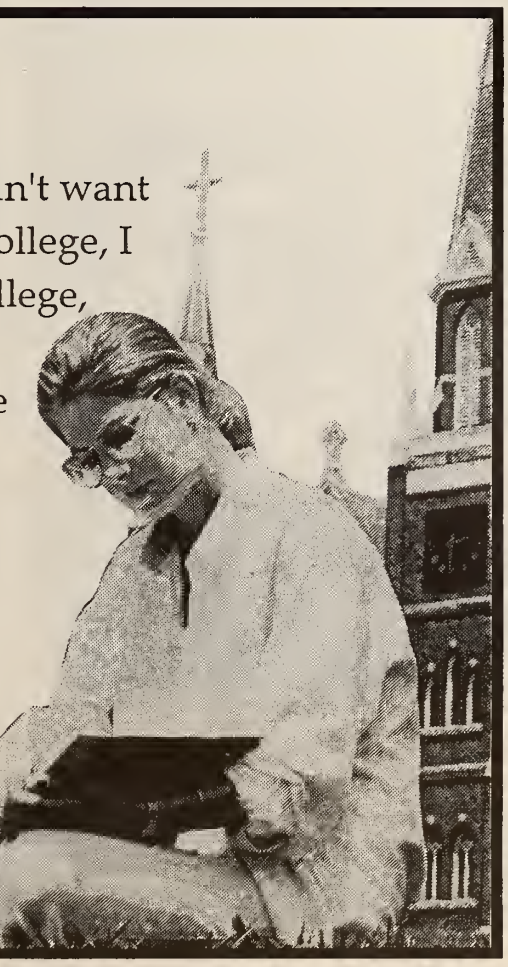
NEW YORK (CNS)—The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Honey, I Blew Up the Kid" (Disney)

When a 2-year-old is accidentally enlarged to a 112-foot giant by his inventor dad (Rick Moranis), he tucks his teen-age brother and baby sitter (Robert Oliveri and Keri Russell) into his pocket and heads for the bright lights of the big city. Director Randal Kleiser's sequel to "Honey, I Shrunk the Kids," makes the most of a one-joke premise with amiable characters and amusing special effects. Comic treatment of the destruction and menace caused by the giant child. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"A Stranger Among Us" (Hollywood)

Investigating the murder of a diamond cutter in New York City's Hasidic community, a cynical detective (Melanie Griffith) is drawn to their spirituality — and their leading Hasidic scholar (Eric Thal). Director Sidney Lumet enriches a standard murder mystery-romance with a sensitive and uplifting look at a little-known religious sect. Brief scenes of violence and mild sexual references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**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FAITH alive!

Jews, Muslims and Christians: getting along in a changing world

By Father Eugene LaVerdiere, SSS
Catholic News Service

Religion, politics, power and cultural identity: All four intermesh in Jerusalem these days!

Jerusalem is a holy city for three major world religions: Judaism, Christianity and Islam, each one inseparable from the politics, power struggles and identity of its adherents.

That means that any interreligious dialogue there — any attempt to improve relations among Muslims, Jews and Christians — will be affected by political complications, injected with the nastiness of power struggles and threatened by identity conflicts.

■ ■ ■

God is not a politician, thank God! But God does take politics seriously. God makes claims on political life, and that is why religion has always been involved in political developments, even in modern times when separation of church and state is not uncommon.

Religion has something to say about every aspect of life. Politics is one of those aspects.

That is why dialogue among the world's major religions involves politics as well as religion. And wherever you find politics, things get complicated.

The word "religion" itself has political roots. It comes from a Latin word, "religio," a legal term in the Roman Empire used to distinguish "licit religion" ("religio licita") from "superstition" ("superstitio").

Superstition was illicit in the Roman Empire. And being indicted of superstition meant being subjected to persecution.

In the Roman Empire, religion supported the state and was controlled by it. As the ultimate guarantor of order and well-being in the empire, religion was very much a political reality.

Religion is not just a matter of power, but like politics, power does have something to do with it.

God is not a power-broker. But God does have something to say about power and its exercise. That is why religion plays a part in just about every power struggle in today's world.

> **"Jerusalem is a holy city for three major world religions: Judaism, Christianity and Islam, each one inseparable from the politics, power struggles and identity of its adherents."**

Religion asks people for unlimited allegiance and receives it.Political leaders such as absolute dictators and political institutions such as totalitarian states may claim total allegiance but have no real authority to command it. Nor do they receive it, contrary to appearances, as time bears out.

It is because those who hold the reins of religion exercise a lot of power that rulers and states, even the most irreligious, are never indifferent to religion.

That, too, is why dialogue among the world's major religions involves power as well as religion. And whenever power is at stake, things can get nasty.

Beyond politics and power, religion is also a matter of identity, both personal and social.

Religion is intimately connected with who we are, how we feel, how we think of ourselves and how we view others. That is true for all of us, even if we do not think about it much.

It is also true of who we are as a people. Even if we have important religious differences, being one people means having many religious bonds in common. These bonds make us who we are and affect how we view other peoples.

That makes religion a matter of culture. Though religion is bigger than culture, it is immersed in culture.

That's why interreligious dialogue can be so terribly frustrating. It addresses and challenges our very identity.

The more serious it becomes and the more basic the issues discussed, the more frustrating the dialogue. So much so that the level of frustration among the participants in interreligious dialogue groups is a good indicator of the progress being made.

■ ■ ■

A great many of the conflicts and violent confrontations in our world have a cultural basis. When different cultures come together, live in the same place and rub against each other, there is conflict.

That is the story of Jerusalem, where the conflict so often erupts into violence. Very few talk about the source of that violence. When they do, the tendency is to attribute it to religion.

There are times, however, when th
source comes to the fore. That is whe
you hear, not "Judaism," "Christianit
or "Islam," but "Jew," "Christian" c
"Moslem" spoken. These all too ofte
are moments of rage, when people tur
upon people and not on religions.

All the same, people are identified b
their religion!

Are there ways around all these ob
stacles? Is interreligious dialogu
doomed by political interests, pow
investments and our basic needs f
cultural identity?

For those who are Christian, th
Gospel has a few things to say abo
this. The way to get beyond the o
stacles starts with dying with Chris
being buried with him in order to b
reborn in the family of God.

Ah yes! But it is that dying part th
is so hard.

Others too have a point of departur
Is there not a creation story in Genes
to show the unity of the human ra
living in one created universe, subje
to one God who is Lord?

Is not Allah "the God," the one G
for all human beings?

Ah yes! All those things are true, an
beautiful as well. But there is also u
Religion is wonderful. If only it we
not for human beings!

*(Father LaVerdiere is a Scriptu
scholar and senior editor of Emmanu
magazine.)*

Among the sacred sites in Jerusalem are the Church of the Holy Sepulchre, a place of special devotion to Christians, the Western Wall (Wailing Wall), a place of special devotion to Jews, and the Dome of the Rock, a place of special devotion to Muslims.

CNS photo from Israel Government Tourist Office

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FAITH IN THE MARKETPLACE

What can people do in local parishes to foster better relations between Catholics and Jews?

"Use the expertise of Catholic-Jewish dialogue groups. Invite a speaker to address the parish about the two faiths." — Sister Peggy O'Leary, St. Paul, Minn.

"All religious people are coming from the same place — the recognition of a reality larger than themselves. When you see that commonality, you will have a better understanding and appreciation of each other. It is also helpful to work together on social demands ... for example, the problem of homelessness.... If Catholic and Jewish communities could work together, it would be dynamite." — Rabbi Martin Siegel, Columbia, Md.

"Interact. Attend a seder at a Jewish synagogue where they explain the whole ceremony. It really gives you an understanding of their faith." — Theresa Scuoppo, New York, N.Y.

"Adherents of Judaism and Christianity share a belief — monotheism, the worship of one God. Jews believe the covenant unites them with God. Christians believe Jesus to be the savior uniting them with God the Father. The belief in God — one God — is a mutual foundation upon which Jews and Christians may focus." — Mary Theresa Dygert, Mohawk, N.Y.

"Our parish shares a building with two Jewish temples. There is a lot of understanding and respect that develops from sharing a common environment." — Ann McDonald, Columbia, Md.

An upcoming edition asks: How do you think the church's sacramental life — the central role of the sacraments — influences your outlook on people and the world around you? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

This changing world is changing my job

By Eugene Fisher
Catholic News Service

Our daughter, Sarah, is just a little ore than 2 and one-half years old. In e brief time of her life thus far, all the lases of world geography and theories international policy have become ob- lete.

When she was born, the Berlin Wall, mbol of communist domination over astern and Central Europe, still stood.

Who, even a decade ago, would have lieved that Soviet power could be lled back so peacefully and in such a ort time?

These seismic events in world his- ry also have caused ripples and even dal waves in the relationships of di- ded Christians and of the world's re- gions.

■■■

Freeing the churches in Eastern and entral Europe and in the old Soviet npire, for example, creates new possi- lities for the relations of Roman Catho- c and Eastern Orthodox Christians. It lows their relationship to develop in a ntext of religious liberty and plural- m.

Yet those same possibilities also have abled old ethnic and religious ten- ons to surface where they had been ppressed by communist ideology.

The ending of the age of dual super- wers, with the world divided into est, East and "non-aligned," will open ew possibilities for Catholic-Muslim well as Catholic-Jewish dialogue, t only in the West but in the Middle ast as well.

Significantly, the peoples of the Middle East have moved for the first time to the negotiating table. Progress is likely to be slow, but for the first time in many years the situation will not be used by the superpowers as a playing field for the East-West confrontation.

In a context involving at least progress toward peace, one can expect, I believe, increased openness to dialogue between the three faiths who trace their roots back to the patriarch Abraham: Judaism, Christianity and Islam.

Within the United States there is already a well-established Catholic-Jewish dialogue. More recently Catholic-Muslim dialogue has been growing across the country.

Perhaps these separate movements can be brought together.

These three communities share much that could help society address its most intransigent problems, such as racism and the phenomenon of dire poverty in a land of plenty.

But it must be acknowledged, for example, that in Eastern Europe the new freedom also has enabled some anti-Semitic and anti-Arab hatred to emerge. I believe the churches must find a strong voice to oppose any and all forms of racism and xenophobia from whatever source.

Recently, the International Catholic-Jewish Liaison Committee, comprised of representatives of the Holy See and of the international Jewish community, met in Baltimore.

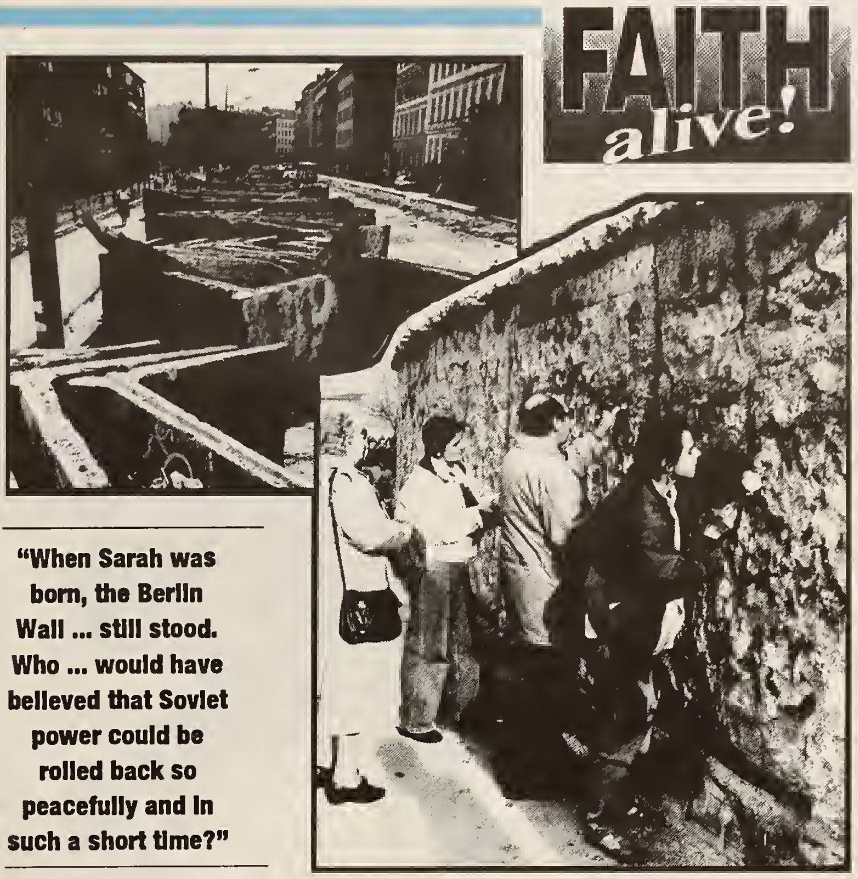
The committee took note of the great progress in Catholic-Jewish relations, in education and joint social action throughout the world. But the committee also found reason for increased vigilance.

Discussions among the participants had "uncovered further challenges, such as new manifestations of anti-Semitism developing in Europe and the need to create a climate in which problems may be jointly faced."

Something similar, I believe, could be said today of most ecumenical and interreligious dialogues. Virtual miracles of change and progress have taken place since the Second Vatican Council. But this progress has led to the uncovering of yet "further challenges."

The world has been made new since my daughter's birth. But the human species still must face itself and its role in our common world.

(Dr. Fisher is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)



"When Sarah was born, the Berlin Wall ... still stood. Who ... would have believed that Soviet power could be rolled back so peacefully and in such a short time?"

For Alexander, culture came first

By Father John J. Castelot
Catholic News Service

The first recorded religious persecu- ion was really a violent clash of cul- ures.

In the fourth century B.C., Alexander he Great dreamed of making the whole orld Greek. His motives were mixed, ut one goal was to extend the benefits f Greek culture to everyone. And it was spectacular culture!

Not all peoples were enthusiastic about is project. So he used military force to ersuade them. Alexander set out on a ampaign of conquest that brought him ail the way from Greece to India.

When he fell ill and died at Babylon at the age of 33, his vast empire was split up among his generals.

The one who got control of Syria and, eventually, Palestine, was Seleucus. One of his successors, Antiochus IV Epiphanes, carried on the project of cultural domination — with a vengeance.

An unstable neurotic, he was enraged at the Jews' stubborn resistance. Many of them were only too happy to adopt Greek ways. They were the sophisticates who were fascinated by all this trendy glitz.

But a strong contingent of faithful Jews were alarmed by the threat to their precious culture. They viewed any contamination of that culture as infidelity to their religion, to their exclusive covenant with God.

Antiochus knew this and set out to destroy their religion. There was such an obvious identification of their religion with their culture that to destroy one was to destroy the other.

The story of the ensuing fierce conflict is told in the two Old Testament books of Maccabees. The faithful Jews were victorious, preserving their freedom, religion and cultural identity.

■■■

We also catch a glimpse of the interrelation of religion and culture in accounts of the first Christians. They were all Jews, and proud of it. When men like St. Paul, himself a proud Jew, started admitting gentiles to the Christian communities, the original disciples were alarmed.

They had had a long and bitter history of conflict with gentiles and, to put it mildly, did not trust them. The disciples feared contamination of their religion, of their jealously guarded culture.

They had not abandoned Judaism on becoming Christians and neither had Paul. But gentiles! If the gentiles agreed to become Jews, culturally and every other way, fine! But precisely as gentiles — no!

In the end Paul won out. He realized the fallacy of identifying religion with any one cultural expression.

All peoples have their own inbred cultures, their own ways of expressing their relationship with God. That relationship is what is basic. To limit its expression to one culture — European, American, African, Oriental — is to set limits on God's love.

That borders on the arrogant. It also leads to conflicts — conflicts that are only resolved when the intimate relation of religion and culture is understood.

(Father Castelot is a Scripture scholar, author and lecturer.)

FURTHER NOURISHMENT

"World Religions, A Story Approach," is a general introduction to the major living religious traditions of the world. It highlights stories found in the sacred writings of each religious tradition. Author Leonard J. Biallas states: "The heroes who decorate the stories in the sacred writings of world religions illustrate the discovery that becoming fully human is an ongoing process that entails moving beyond present insights and accomplishments." The study of these religious stories, he adds, can even enrich one's own spirituality. "The stories sensitize us to themes hidden, perhaps, in our own religious traditions or in our own lives." (Twenty-Third Publications, Box 180, 185 Willow St., Mystic, CT 06355. 1991. Paperback, $14.95.)

FOOD FOR THOUGHT

If many Iraqi Muslims tend to hate the Western world after the Persian Gulf War, do they hate Christians also, tending to identify Christians with the West?

World events are raising difficult new challenges for those working to improve relationships among divided Christians, between Christians and Jews or Christians and Muslims.

The Gulf War illustrated how tightly religion and culture intertwine. It is often not easy for a religious group to distinguish its most important religious questions from the questions most important to its culture. One religious group may get pitted against another.

This happened in the former Yugoslavia where war among neighbors has pitted largely Eastern Orthodox areas against largely Roman Catholic areas. A conflict of cultures assumed the appearance of a religious fight.

Ecumenical leaders today work overtime to address questions raised by war and cultural animosity. It seems it isn't enough anymore for ecumenists and interreligious leaders to be theologians. They must be versed in international relations too.

Their mission is to foster contact and unity among religious groups in difficult times that threaten to divide people drastically.

David Gibson, Editor, Faith Alive!

People In The News

Archbishop To Begin Cancer Treatment After Removal Of Brain Tumor

ST. LOUIS (CNS) — Following surgery July 17 for removal of a walnut-sized malignant tumor on the left side of his brain, Archbishop John L. May was to begin cancer treatments of radiation and chemotherapy. Physicians at DePaul Health Center, where the archbishop was admitted, said July 20 that the archbishop had a malignant tumor of the central nervous system and that the cancer is considered "extremely aggressive." But Robert Margolis, division chief of neurology at the health center, said that in Archbishop May's case, the tumor was caught "at an early stage before it had progressed." He said that all visible portions of the tumor were removed in the surgery with no indication that it has spread to other portions of the brain or body.

Archbishop Quinn Decries Injustices In Guatemala, Asks U.S. Help

SAN FRANCISCO (CNS) — Following a recent visit to Guatemala, San Francisco Archbishop John R. Quinn decried the country's human right's abuses and urged U.S. companies and government leaders to promote a change. The archbishop made the trip at the invitation of Guatemalan bishops. He spent four days touring the country and visiting leaders, accompanied by diocesan representatives from Catholic Charities and the peace and justice commission. The situation in Guatemala is not new to the archbishop. He said he was "drawn close to the pain" of the country when Father Stanley Rother, a priest he had known from Oklahoma, was killed while serving a parish in Santiago Atitlan.

Organizers Of World Youth Day '93 Launch Talent Search

WASHINGTON (CNS) — The organizing committee of World Youth Day '93 is launching a talent search for musicians, actors, dancers and other artists for the international celebration slated for Aug. 11-15 in Denver. Organizers are also seeking persons skilled in facilitating group discussions to volunteer at the event. Liturgical celebrations and community service opportunities will play a key part of World Youth Day. Thousands of persons are expected to attend the event and Pope John Paul II is scheduled to participate.

A man claiming to be a Dominican priest moves his portable confessional to a position across the street from the site of the Democratic convention in New York. He left when it was learned he was not a priest. (CNS photo from Reuters)

Fake Priest Sets Up Portable Confessional During Convention

NEW YORK (CNS) — A man claiming to be a Dominican priest attracted attention in New York by setting up a portable confessional — he called it "Portofess'' — outside Madison Square Garden as Democrats gathered for their convention. Church officials said they knew of no such priest, but some reporters were apparently fooled for a time. "If people can confess on Oprah, Phil and Geraldo, then I don't see why they can't confess right here on Eighth Avenue,'' he told a news service. But the next day, Reuters distributed another story saying he "turned out to be a phony.''

Auxiliary Bishop Mulcahy Of Boston Resigns For Health Reasons

BOSTON (CNS) — Auxiliary Bishop John J. Mulcahy of Boston has resigned for health reasons. Pope John Paul II accepted the 70-year-old bishop's resignation July 21. Bishop Mulcahy, who had been an auxiliary in Boston since 1975, was to continue as chairman of the Archdiocesan Marian Commission and spiritual director of the Living Rosary and administer confirmations as his health permits. Details about the bishop's health problems were not made public, but a statement from Boston Cardinal Bernard F. Law referred to Bishop Mulcahy's "chronic illness" and said "my appreciation of him has grown deeper as I have observed his generosity of spirit in the face of illness."

Scripture

Readings For The Week Of August 2 - August 8

Sunday: Ecclesiastes 1:2, 2:21-23; Colossians 3:1-5, 9-11; Luke 12:13-21.

Monday: Jeremiah 28:1-17; Matthew 14:13-21.

Tuesday: Jeremiah 30: 1-2, 12-15, 18-22; Matthew 14:22-36.

Wednesday: Jeremiah 31:1-7; Matthew 15:21-28.

Thursday: Daniel 7:9-10, 13-24; 2 Peter 1:16-19; Luke 9:28-36.

Friday: Nahum 2:1, 3, 3:1-3, 6-7; Matthew 16:24-28.

Saturday: Habakkuk 1:12-24; Matthew 17:14-20.

Readings For The Week Of August 9 - August 15

Sunday: Wisdom 18:6-9: Hebrews 11:1-2, 8-19; Luke 12:32-48.

Monday: 2 Corinthians 9:6-10; John 12:24-26.

Tuesday: Ezekiel 2:8-3:4; Matthew 18:1-5, 10, 12-14.

Wednesday: Ezekiel 9:1-7, 10:18-22; Matthew 18:15-20.

Thursday: Ezekiel 12:1-2; Matthew 18:21-19:1.

Friday: Ezekiel 16:1-15, 60, 63: Matthew 19:3-12.

Saturday: Revelation 11:19, 12:1-6, 10; 1 Corinthians 15:20-26: Luke 1:39-58.

Church Paper On Homosexuals Was Background For Bishops

By JOANN KEANE
Associate Editor

CHARLOTTE —Attention to a document from the Congregation of the Doctrine of the Faith entitled "Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons," prompted concern and clarification.

The Vatican clarified the nature of the recent statement on discrimination against homosexuals, saying it was intended as a "background resource" for bishops, not an official Vatican instruction.

The statement, prepared by the Congregation for the Doctrine of the Faith, said "it is not unjust discrimination to take sexual orientation into account" in the areas of "adoption or foster care, in employment of teachers or athletic coaches, and in military recruitment,"

Fueling concern was a Washington Post article,"Vatican Supports Denying Certain Privileges To Gays." According to the Washington Post report, the Vatican document was leaked to the media by New Ways Ministry, a U.S organization working with homosexual Catholics. The group, which has no official Church standing, was sharply critical of the statement.

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, said "Several weeks ago, the Congregation for the Doctrine of the Faith sent some 'considerations' to the bishops of this country for their reflection when dealing with legislative proposals concerning the rights of homosexual persons."

Bishop John F. Donoghue said, "the Church believes that the civil rights of homosexuals should be protected, just as the civil rights of any person or group should be protected. While the Church has remained neutral on the issue of homosexuality, the Church has always regarded homosexual lifestyle or activity as sinful."

Bishop Donoghue said the statement issued by Archbishop Pilarczyk explains the article that appeared in the Washington Post.

Archbishop Pilarczyk said "The congregation's concern is that proposals to safeguard the legitimate rights of homosexual persons not have the effect of creating a new class of legally protected *behavior*, that is, homosexual behavior, which in time could occupy the same position as non-discrimination against *people*, because of their race, religion, gender, or ethnic background. The document rightly warns against legislation designed more to legitimate homosexual behavior than to secure basic civil rights and against proposals which tend to promote an equivalence between legal marriage and homosexual lifestyles."

"Certainly the right to housing, job opportunity, and all of those things should be protected as a civil right which any individual of group should enjoy," said Bishop Donoghue.

Archbishop Pilarczyk said bishops will continue to evaluate local legislation with these "considerations" clearly in mind.

Archbishop Pilarczyk believes that the bishops of the various local churches in the United States will continue to look for ways in which those people who have a homosexual orientation will not suffer unjust discrimination in law or reality because of their orientation.

Vatican spokesman Joaquin Navarro-Valls said the document was originally made available to U.S. bishops because the question of anti-bias legislation "is a particularly pressing one" in certain areas of the United States.

See **Homosexual**, Page 1

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ligh Court Denies Request To)verturn Ban On Abortion Pill

WASHINGTON (CNS)—The U.S. upreme Court turned down an emerency appeal of the Food and Drug dministration's limits on import of the rench-made abortion pill, RU-486.

Justice Clarence Thomas, who had ferred the question to the full court, oted with the majority in the case involving Leona Benten, a California soal worker whose pills were confisated July 1 on her arrival from Enand. Only Justices John Paul Stevens d Harry A. Blackmun voted to lift the DA ban on the importation of RU-486 r personal use.

"We are pleased that the Supreme ourt recognized that the FDA exersed sound scientific judgment in barng importation of the dangerous and legal abortion drug RU-486 for pernal use," said Richard D. Glasow, lucation director for the National Right Life Committee.

"Under this ruling, drug use in this untry will continue to be governed by e FDA's reasoned medical judgment d not by the ideological agenda of ortion advocates," he added.

The Supreme Court's brief unsigned inion July 17 indicated that Benten's wyers had not convinced the court that ey would have ultimately been sucssful in arguing that the FDA ban olated federal drug laws or the vernment's own regulations.

"We conclude that petitioners have iled to demonstrate a substantial likeood of success on the merits of these aims," the three-paragraph opinion id. But Stevens said in his minority inion that the FDA had an obligation prove it was protecting Benten from y "significant health risk associated ith the use of this medicine when escribed by a competent physician."

"There is no evidence in this record at this applicant faces any such risk," tevens added. "I am persuaded that the levant legitimate federal interest is not fficient to justify the burdensome conquence of this seizure."

RU-486, made by the French drug mpany Roussel-Uclaf, is the popular name for the drug mifepristone, which induces abortion in the earliest stages of pregnancy when used with a synthetic prostaglandin.

FDA spokesman Don McLaren said the agency was happy with the Supreme Court decision "because it says this is a medical issue to be decided by the doctors and scientists at the agency."

Under French guidelines, it can only be used in the first 42 days of pregnancy. For Benten, that period ended July 18; she was expected to undergo a surgical abortion.

The California Pro-Life Council appealed to the woman in a July 16 open letter to reconsider her decision to have an abortion.

"Please, Leona, return home and allow the caring hands of the pro-life movement to assist you and your baby through your pregnancy and delivery," the letter said. "You and your baby can survive this difficult time, and when your baby is born, if you are still not ready for parenting, numerous loving families would happily take your child into their homes and lives."

Pro-Life Corner

A vote for the MAD Act, also called the "Freedom of Choice Act," is a vote for:

ABORTION at any time during pregnancy, including grisly third-trimester abortions.
ABORTION for any reason, including sex selection and birth control.
IGNORING a woman's right to give informed consent before an abortion.
IGNORING parents' right to give consent before their daughter has an abortion.
FÓRCING religious hospitals to perform abortions.

TELL YOUR REPRESENTATIVE AND SENATORS TODAY:

OPPOSE THE MAD ACT

(H.R. 25/S. 25, the so-called "Freedom of Choice Act")

The Honorable _________
U.S. House of Representatives
Washington, DC 20515
(202) 225-3121

The Honorable___________
United States Senate
Washington, DC 20510
(202) 224-3121

The Respect Life Office Diocese of Charlotte (704) 331-1720

Archbishop Asks Congressmen To Reconsider Switch From Pro-Life Positions On Abortion

ST. PAUL, Minn. (CNS) — Archbishop John R. Roach of St. Paul and Minneapolis has asked two U.S. congressmen from his state to reconsider their switch from pro-life positions.

The two, Reps. Bruce F. Vento and Gerry Sikorski, are both Catholics and members of Minnesota's Democratic-Farmer-Labor Party.

Archbishop Roach said he was "genuinely disappointed" with the congressmen's change in position after "several years" of voting to limit abortions. Vento and Sikorski both say they remain personally opposed to abortion.

"When you say you are personally opposed to abortion but won't vote to restrict or prevent the millions of abortions done for convenience (40 percent of all abortions are repeat abortions), what you really fall into is a type of 'values void,'" said thearchbishop in an open letter to the two, who are seeking re-election.

"Some are going to wonder what your values really are, and whether you can easily be forced to act against even your own personal beliefs," he added. The letter was part of a column published July 9 by the *Catholic Bulletin*, archdiocesan newspaper in St. Paul-Minneapolis.

In a statement responding to the letter, Vento said he respected Archbishop Roach and had worked with him on issues such as the homeless, child nutrition and arms control. But he said his decision on abortion "was not lightly made and was reached only after weighing the views of the people that I represent. The political and legislative process does not lend itself to determining public policy affecting such difficult and personal decisions."

Archbishop Roach said he would have preferred "not to write this in an election year, but the two representatives chose an election year to make their public announcements."

He said he is "absolutely committed to the belief that churches should neither endorse nor directly oppose candidates for public office" and had therefore waited until after the party endorsement process was completed before commenting on the issue. "I also wanted to put as much space as possible between this column and the elections in November," he added.

"You are in a position of great influence, and it seems to me that we whom you represent have a right to challenge you to look more vigorously for ways the state can reach out and support those most vulnerable in our society," he told the two congressmen.

"It is the job of good government to protect and enhance human life," he added. "Anything less is an abuse of both legislative power and the trust of the people."

Homosexual (From Page 10)

Archbishop Pilarczyk said,"In our teaching, pastoral care, and public advocacy, bishops will, of course, continue to strive to be faithful to Church teaching on homosexuality, to uphold the values of marriage and family life, to defend the basic human dignity and human rights of all and to condemn violence, hatred, and bigotry directed against any person."

Catholic News Service and the United States Catholic Conference contributed to this article.

Thanks To St. Jude

hanks to St. Jude for prayers answered and favors granted.

RAF, JHB, DLE

Employment Opportunities

Director of Religious Education: Full-time position to work with Youth Minister and other staff members. Well organized program, with enthusiastic and dedicated catechists. This 1000 family parish is excited about new building and the various optional programs. Salary commensurate with experience, education and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creeek Road, Greensboro, NC 27410.

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time copy clerk. Responsibilities include entering newspaper copy, maintaining photo files and general office duties. Ideal candidate will have a newspaper background as the possibility exists for some feature and news writing, and computer experience using Microsoft Word for Windows. Send resume to: *The Catholic News & Herald*,PO Box 37267, Charlotte, NC 28237. No phone calls please.

Director of Religious Education: Part-time position avilable for Director of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newton, NC 28658.

Position Open: Parish Business Administrator for 1600-family parish. Salary commensurate with experience and education. Resume by September 1 to Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville, NC 28304.

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Comunidad Hispana
Comuniquémonos

Cuevas del Qumrán en Israel, donde se encontraron los manuscritos.
Foto por P. SILL RUEDA

Tierra Santa
Los Manuscritos del Qumrán

Por PADRE SILL RUEDA

El sensacional descubrimiento de los rollos del Qumrán, en 1947 ha dado mucha luz a los eruditos de la Biblia para poder identificar cronológicamente algunos libros sagrados.

En esta zona árida y rocosa del sur de Israel, llamada Qumrán, en el desierto de Judea, al frente del Mar Muerto y cerca de la desembocadura del rio Jordán, que con sus aguas alimenta al mar, se encontraron en unas cuevas profundas de las montañas, unas vasijas de barro, con originales de algunos libros bíblicos y otros muy antiguos de gran valor religioso y cultural.

El hallazgo fue todo un acontecimiento arqueológico que abrió nuevos caminos a la ciencia en el campo bíblico y sigue causando discusiones y comentarios entre todos los estudiosos de este tema.

Se cree y ya casi se ha comprobado que gracias a los Esenios, un grupo religioso Judio, de tendencias conservadoras, podemos tener hoy al alcance, estos magníficos documentos. Fueron ellos los que recopilaron a mano, enseñanzas y doctrinas bíblicas, transmitidas de generación en generación de pueblos a pueblos y las depositaron en las vasijas de barro, para esconderlas profundamente en la montaña, por temor a los asaltos e invasiones que sufrían con frecuencia de grupos extranjeros.

Estos manuscritos del Qumrán son sin duda el descubrimiento más importante realizado hasta hoy, sobre la Biblia y en ellos podemos ver escritos en hebreo, arameo y griego, de unos 135 años antes de Cristo, otros del siglo III a.c. y otros más recientes.

Entre los muchos fragmentos que se encontraron está un rollo completo de Isaias y otro incompleto. Comentario de Habacuc en hebreo. Regla de la Comunidad. Génesis apocrifo en arameo. Colección de himnos y salmos en hebreo. Regla de la guerra. Un fragmento del libro de Daniel en hebreo. Un fragmento del libro Levítico en arameo. Fragmento del libro del Exodo, Jeremias, Rut, Salmos, I y II de Samuel. Libro de los jubileos. Restos de libros canónicos y literatura no bíblica. Un rollo de cobre. Una descripción de donde se escondió oro, plata, perfumes y demás cosas que los monjes guardaban por temor al saqueo. En total se encontraron más de 40 mil fragmentos que reunidos forman unos 500 libros.

El apelativo de Qumrán viene del nombre greco-romano que se daba a la colonia estableciada en la ciudad de la sal y donde habitaron grupos de cenobitas de la secta Judía que se dedicaban al trabajo y la oración. En aquellos acantilados estan las ruinas del convento de los monjes que tenían tantos oficios diferentes como la agricultura, el pastoreo, panadería, cocina, lavandería, orfebrería, la construcción de canales y tanques para almacenar el agua y sobretodo la escritura de libros y documentos antiguos en papiros y piel de carnero que ellos mismos preparaban.

Con nuestra visita al Qumrán quedamos más ávidos de conocimientos bíblicos y agradecimos a Dios por haber permitido estos descubrimientos, tan necesarios hoy a toda la Iglesia.

Noticias Locales

Aniversario de Boda

Con gozo y felicidad el día 25 de julio, del presente año, el matrimonio formado por el Señor Juan Lobo y la Señora María Cristina Ugalde, celebraron sus 39 años de alegre vida matrimonial. Con sus nueve hijos, Don Juan y Doña Tina, como cariñosamente les llamamos, son miembros activos de la Iglesia de Sta. Dorotea, comunidad católica de Lincolnton. Por medio de esta sección del periódico diocesano, damos la más sincera felicitación a tan ejemplar matrimonio y pedimos al creador, bendiciones abundantes para ellos y todos sus hijos.

Buscan Trabajo

Maribel ofrece sus servicios para el cuidado de niños. Los interesados favor llamarla al número de teléfono 344-9807.

N.S. del Carmen, Patrona de Chile

La Virgen del Carmen, Patrona de Chile y Generala del Ejército de los Andes, está intimamente ligada a la historia de la nación. En marzo de 1818, Chile se encuentra en situación de guerra con argentina, por causa de los límites de las fronteras. El pueblo se reune a orar en la catedral y hace un voto solemne: "En el mimo sitio donde se dé la batalla y se obtenga la victoria, se levantará un santuario a la Virgen del Carmen".

La victoria se logró en Maipú y el 15 de noviembre de 1818, O'Higgins colocó los cimientos del santuario. Desde este grandioso monumento, fruto de la fe de un pueblo, el primer gobernante del país le rindió tributo a N.S. bajo la advocación del Carmen y desde allí, la Virgen de los cielos atrae y une a todos los Chilenos, dispersos por el país y el mundo.

Su imagen fue coronada en 1926, con asistencia de los más altos personeros del Gobierno, 14 Obispos y más de 100 mil personas. Han sido muchos los que se han salvado por esta venerable imagen. El patrocinio de la Virgen del Carmen se hizo evidente innumerables veces, especialmente con ocasión de terremotos, calamidades y difíciles momentos políticos.

N.S. del Carmen es pués la Patrona de la República de Chile y hacia ella, cada año se dirigen todas las miradas de los chilenos de fe, buscando su protección y amparo y consuelo para sus necesidades. Que ella en esta fiesta patronal del 16 de julio, derrame bendiciones abundantes sobre todos sus hijos

N.S. del Carmen, patrona de Chile.
Foto por P. SILL RUEDA

Grupo de danzas folkloricas de Costa Rica en el dia bilingue de la parroquia de Sta. Dorotea
Foto por CAROL HAZARD

Fiesta Hispana En Lincolnton

LINCOLNTON — El domingo 12 de julio del presente año, tuvo lugar en la Parroquia de Sta. Dorotea, en Lincolnton, la misa bilingue y fiesta hispana que el Padre Richard Farwell organizó con un grupo de colaboradores, de las dos comunidades, hispana y americana con el fin de integrar más a todos los miembros de su parroquia.

La Sta. Misa campal estuvo precedida por el Padre Silverio Rueda, Capellán de la comunidad hispana en la Diócesis de Charlotte y el Padre Richard Farwell, Párroco de la Iglesia de Santa Dorotea, en los predios de la parroquia, con la asistencia de un buen número de feligreses y bajo un sol de verano muy ardiente. Allí se vieron desplegadas las banderas de los Estados Unidos y de todos los paises hispanos que conforman la gran familia Ibero-americana.

Después de la Sta. Misa se sirvió dentro del tempo un almuerzo riquísimo con comidas típicas de varios paises que fue la delicia de todos los presentes En las horas de la tarde se presentaron en el parqueadero de la Iglesia, bailes folklóricos del grupo de jovenes de Costa Rica, con mucho colorído en sus trajes y animación en todos. Una pareja de colombianos bailando cumbia con mucha alegría y un grupo de niñas representando al Perú, con sus vestidos y danzas típicas. Esta fiesta de la libertad como se le llamó, fue un aporte más a las celebraciones de los 500 años de encuentro de las dos culturas.

La Señora Luz Stella ofrece sus servicios para cuidar niños en su casa. Ella es muy seria y responsable en su trabajo y sabe cuidar a los niños. Los interesados favor llamarla al 527-9238.

El Sr.Masud ofrece sus servicios de pintura, hojalatería, compra y venta de carros usados. Los interesados favor llamarlo al 568-7454 o dejar el mensaje.

Father McCreesh Honored For Service To Homeless

By CAROL HAZARD
Associate Editor

CHARLOTTE — No telling what /ould have happened to Charlotte's omeless population without Jesuit Fa- ıer Gene McCreesh.

He gave homeless men food, cloth- ıg and shelter. More importantly, he ave them hope.

For a love that seems to know no ounds, the outgoing president of the Jptown Shelter/George Shinn Center /as honored at a July 23 reception given y NationsBank.

If one person is responsible for start- ıg a permanent shelter in Charlotte, it is ather McCreesh. For that reason, about 5 church, civic and business leaders ame to pay their heartfelt respect.

The reception, on the 44th floor of ıe NationsBank building in uptown 'harlotte, was far above the streets and ıe people who call them home. Yet, the omeless were on everyone's mind.

"Father Gene did not serve as any ormal board president would serve," aid Jim Kelley, director of develop- ıent for the Diocese of Charlotte and ewly elected president of the shelter oard.

"He went out in a van night after night to find the homeless and take them to the shelter. He spent many hours during the day and at night being with the men when they were hurting, when they were sick and when they were dying."

Father McCreesh, parochial vicar of St. Peter Church, came to Charlotte in 1985 and the city has never been the same since, said Kelley.

He changed not only Charlotte, but also the people; both those for whom he has worked so tirelessly and those on whom he has relied to help tackle the problem.

"While Charlotte will never be the same again because of its relationship with Father Gene, I will never be the same again because of my relationship with him," said Kelley.

"Father Gene, thank you. We love you and appreciate you for who you are and what you've done to help many homeless people in Charlotte over the past five years."

Father McCreesh turned the "thank you" around. "It is all of us together who have made this possible. I did the talking, as the Irish are wont to do."

Father Gene McCreesh with Mecklenburg County Commissioner Patsy Kinsey and Charlotte Mayor Richard Vinroot at a reception in his honor.

Photo by CAROL HAZARD

He thanked George Shinn for leading the fundraising campaign and donating money to complete the building. He thanked Jim Horn, former operations director, for accompanying him during the winter months to bring men to the shelter so they wouldn't freeze to death.

Attorney George Covington was "the man in a crisis." Jim Kelley was a great vice president for a president to have since "he did the work." He thanked others as well.

But mostly, Father McCreesh talked about the homeless. "We are seeing the results of family crises of so many kids brought up unloved and uncared for, many in their 20s who are insecure and without hope," he said.

"The need for us is to go beyond the need for food and bed. They need car-

See **McCreesh,** Page 16

Faith (From Page 3)

programs.

Regional catechetical coordinators have been in place for three years. Their coordination of parish religious education will continue. Joining the Office of Faith Formation, will be coordinators for Young Adult Ministry/Youth Ministry and Peace and Justice. Specific Youth Ministry assistants will round out the team of faith formation specialists. Coordinators will be located throughout the diocese, working out of their homes and cars.

Newnan says a geographically diverse diocese such as Charlotte will benefit from the increased representation of coordinators. However, the greatest benefactors will be the people of the diocese.

Through collaboration, Newnan says, achievement of the vision of faith formation is close at hand.

DESCUBRE La Fe

36. ¿Qué son las virtudes?

Nuestra tarea como miembros de la Iglesia es ser como Cristo. Tenemos que crecer para pesan como Él, para actuar como Él, para proclamar y promover Su Reino.Para ayudarnos, junto con la gracia santificante, Dios nos da sus dones llamados virtudes.

Las virtudes son actitudes espirituales, poderes, relaciones que recibimos debido as la presencia de Dios en nosotros. Ellas nos ayudan a darnos as Dios, confiar en Él y amarlo a Él y a nuestro prójimo, para hacer el bien y evitar el mal. Las principales virtudes son fe, esperanza y caridad.

Las virtudes son hábitos. Ellas son formas vivas de expresar la vida de gracia de Dioas entre nosotros. Igual que todos los dones de Dios, mientras más ejercitamos las virtudes y mientras más oramos por ellas, más crecen ellas en nosotros.

Además de las virtudes de fe, esperanza y caridas o amor que se refieren a nuestra relación directa con Dios, hay otras virtudes morales o buenos hábitos, que nos disponen a tratar a las personas o a las coas como Dios desea. Ellas incluyen las virtudes cardinales de las que dependen todas las demás: prudencia, justicia, fortaleza y templanza. Entre otras virtudes morales del buen católico están la piedad filial (honor, amor, respeto a los padres, patriotismo), obediencia, veracidad, paciencia, humildad, castidad.

37. ¿Cuál es la virtud de la fe?

La palabra fe es usada a veces para describir qué es lo que creemos. Aquí nosotros usamos fe para describir un don básico de Dios, por el cual somos capaces de creer lo que Dios ha revelado a través de su Iglesia, vivir y adquirir nuestros valores, actitudes, prioridades y decisiones, mediante esas enseñanzas. Como dijo San Pablo: "Pues por gracia de Dios ustedes han sido salvados, por medio de la fe. Esta salvación no viene de ustedes, Dios la concede como un don y no como premio de las obras buenas a fin de que nadie pueda alabarse." (Efesios 2:8-9)

Por virtud de la fe aceptamos a Jesús como nuestro camino, nuestra verdad y nuestra vida. Somos incor[orados completamente en la Iglesia al profesar la fe, por los sacramentos y por el gobierno eclesiástico. La expresión total de una fe viva viene de la complete unión con la Iglesia Católica.

Dios da todos sus dones para nuestro beneficio. Para incrementar su efecto en nuestras vidas, debemos aceptarlos y usarlos libremente. Para aumentar nuestra fe, debemos atesorarlos, nutrirlos por medio de la oración la lectura, la discusión y repetidos actos de fe. Debemos vivir y proclamar nuestra fe como podamos. Comodice Santiago en la Biblia, "Hermanos, que provecho saca uno cuando dice que tiene fe, pro no la demuestra con su manera de actuar? Acaso lo puede salvar su fe? ...Así pasa con la fe, si no se demuestra por la manera de actuar, está completamente muerta." (Santiago 2:L14-16)

Las escuelas católicas y la educación religiosa son de gran importancia para el cultivo de la fe en la vida de fe. Celebramos nuestra fe especialmente en la liturgia. Al dar testimonio de nuestra fe, nos fortalecemos unos a otros aceptando y viviendo la Palabra de Dios.

Las enseñanzas de nuestra fe están expresadas en el Credo de los Apóstoles que debemos repetir con frecuencia.

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Diocesan News Briefs

Academic Honors

NOTRE DAME, Ind. — Alison Spohn, a Saint Mary's College junior, has been named to the academic honors list for the spring 1992 semester. She is the daughter of Mr. and Mrs. Ronald Spohn of Monroe.

Saint Mary's, one of the nation's oldest Catholic colleges for women, offers four year courses in the liberal arts and sciences.

Ground-breaking Ceremony

KANNAPOLIS — Ground was broken June 21 for a new activity center at St. Joseph Catholic Church in Kannapolis. The 4,012-square-foot building will be used for church activities, religious education and church socials.

Charismatic Conference

HICKORY — A semi-annual Charismatic Conference is scheduled Sept. 18-20 at the Catholic Conference Center. Charlie Osbourne, Catholic lay evangelist from Florida, will be the keynote speaker. The conference theme is "Wake Up and Strengthen What Remains" (Rev. 3:2).

To register, call Carol Flynt at (704) 331-1709.

Charismatic Masses

Monthly Charismatic Masses are celebrated the first Sunday of every month at St. Patrick Cathedral in Charlotte and the third Sunday of every month at Our Lady of Mercy in Winston-Salem. The 3 p.m. masses are followed by potluck suppers.

For more information, call Mike or Barbara Gardner in Charlotte at (704) 846-8133. In Winston-Salem, call Betti Longinotti at (919) 727-1925 or Bill or Rosalee Rabil at (919) 723-2396.

Faith Seminar

BELMONT — Belmont Abbey College and the Diocese of Charlotte are co-sponsoring a three-day seminar, "Growing In Faith As Families," at the college August 6-8. The seminar will introduce clergy, teachers, lay persons and parents to new approaches, skills and resources for stimulating growth in faith.

Cost is $45 a day or $125 for all three days. All educational materials, handouts and lunch are included. Dormitory rooms are $11 per night/per person.

For more information, call Belmont Abbey College at (704) 825-6672.

Upcoming Diocesan Events

July 31 - Aug. 2 NPCD Institute
Catholic Conference Center
Chris Newnan (704) 331-1714

Recycling Month (paper/plastic)
St. Margaret Mary Church Garage
Mary Rodier (704) 298-7412

Aug. 3 Sports Physicals/
Opening Day of Practice, CCHS
Jim Oddo, Jerry Healy (704)
523-5671

Aug. 4 Mass at Sunset Rock
Our Lady of the Mountains
Highlands, 7:00 pm
Fr. John Hoover (704) 526-2418

Aug. 6-8 Growing in Faith as
Families
Belmont Abbey College
Chris Newnan (704) 331-1714

Aug. 8 Irish Children's Farewell Party
Church Hall, St. Margaret Mary, 12
noon
Sally Vander Straeten (704)
298-5953

Aug. 8-9 Jubilee Year Family
CampOut
Cane Creek Park, Waxhaw
Sat., 10:00 am - Sun., 3:00 pm
Roy & Kathy Ebel (704) 843-2083

Food Needed

ASHEVILLE — During summer, when children are home from school, many families need more food. Items needed are beef stew, canned meats, peanut butter, fresh vegetables, canned or fresh fruit, diabetic food, fresh meats (chicken), rice and macaroni (boxed).

To contribute, call Clara Jeter at (704) 259-5300.

Calix Society

CHARLOTTE — The Calix Society meets at St. Vincent de Paul Church the second Sunday of every month.. The organization is a support group for members of Alcoholics Anonymous and other 12-step programs interested in deepening their recovery by exploring Catholic traditions. A 4 p.m. Mass is followed by a covered dish dinner and discussion. The next meeting is Aug. 9.

For more information, call Doug at (704) 342-0615, or Brian at (704) 527-5076.

Franciscan Center Fundraiser

GREENSBORO — The Franciscan Center is planning an August fundraiser. If you are proficient in cross-stitch, calligraphy, stain glass, scherenshnittle, wood carving, etc. and would be willing to donate artwork, please call Pat Spivey at (919) 282-1948.

Crisis Pregnancy Center

GREENSBORO — The Greensboro Crisis Center needs volunteers willing to share their faith with men and women dealing with crisis pregnancies. The center offers hope, Christian love and practical help to people in need.

For information, call (919) 274-4901.

Caregivers Group

GREENSBORO — All are invited to Caregivers Group sessions to learn more about taking care of a loved one who is seriously or terminally ill.

For more information, call Janet Kanode at (919) 621-2500.

First Saturday Devotion Pilgrimage

BELMONT — First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College is Aug. 1. The rosary is at 9:30 a.m., confession is at 10:45 a.m. and Mass is at 11:30 a.m. Bring a chair.

For more information, call Phil or Terri at (704) 568-5118.

Summer Bible Institute

ROCK HILL — The Oratory is offering a Summer Bible Institute August 3-7. The Old Testament will be taught by Jesuit Father Anthony Campbell of Jesuit Theological College, Victoria, Australia. The New Testament will be presented by Mary Ann Getty, Pittsburg, Pa.

For more information, write to The Oratory, P.O. Box 11586, Rock Hill, S.C. 29731.

GOALS Needs Help

CHARLOTTE — G.O.A.L.S. Inc., a residential community for recovering people who seek a quality, sober life based on the 12-step AA program, needs beds, dressers, tables, chairs, sofas, dishes, pots and pans, lamps and sheets. To donate items, call Peggy McDonnell at (704) 364-1884.

Caritas Donations Needed

BIRMINGHAM, Ala. — Caritas of Birmingham, a non-profit organization dedicated to spreading messages from the Blessed Mother, has started a project to help refugees in Medjugorge. Caritas is one of two U.S. organizations able to get food and supplies to the people through villagers and Franciscan priests.

A shipment is ready to be sent as soon as money can be raised to lease a plane. Monetary donations can be sent to Caritas of Birmingham/PRM, Box 120, 4647 Highway 280 East, Birmingham, AL 35242.

100th Birthday

BELMONT — The Sisters of Mercy of North Carolina are celebrating the 100th year of their arrival in Belmont and Gaston County. They would like to update the status of all alumni of the grade school, academy, junior college and college, and request alumni to mail updated information to Sister Michel Boulus, Sacred Heart Convent, Belmont, N.C. 28012.

Harvest For The Hungry

CHARLOTTE — North Carolina Harvest has restaurants willing to donate edible, unserved food to feed the hungry and people in crises. But the food is going to waste. Volunteers a
needed to pick up and deliver the foo

To help, call Gail Card at (704) 34
FOOD.

Eating Problems?

CHARLOTTE — Overeate
Anonymous is meeting at St. Jo
Neumann Church in the parish coun
room every Friday evening at 7:30 p.
Participants deal with eating disorde
such as anorexia, bulimia and compu
sive overeating.

For more information, call (70
535-1584.

Food Bank

WINSTON-SALEM — The Fo
Bank of Northwest North Carolina nee
volunteers to help with general offi
work. Also, freezers and refrigerato
are needed at charitable agencies. T
Food Bank will pick up appliances fro
those wishing to donate.

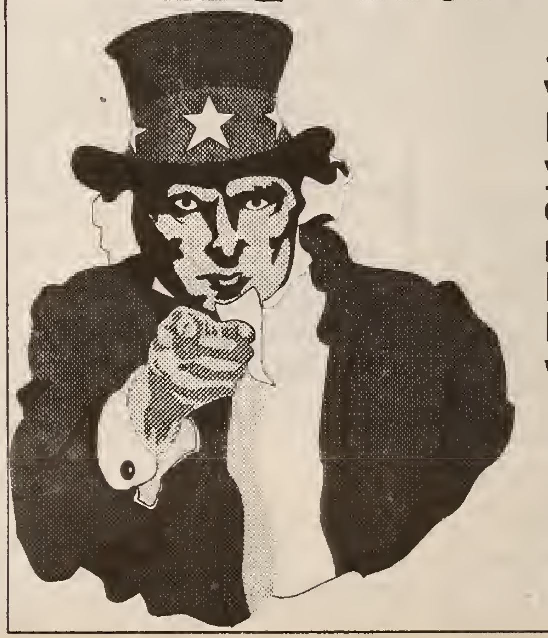
For more information, call (91
784-5770.

Voices On The Border

CHARLOTTE — Jesuit Fath
Gene McCreesh, pastor of St. Pe
Church in Charlotte, is leading a gro
to El Salvador to get to know the peop
of Segundo Montes Nov. 15-24.

For more information, call Fath
McCreesh at (704) 332-2901.

*The Catholic News & Herald we
comes parish news for the diocesan ne
briefs. Good photographs, preferab
black and white, also are welcom
Please submit news releases and phot
at least 10 days before date of public
tion.*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World and National Briefs

Cardinal Urges Prayer, Outreach To Women As Answer To Abortion

LAKEWOOD, Calif. (CNS) — Prayer and outreach to women can reduce the number of abortions by putting women "in touch with the Lord, God's life and the human family," said Cardinal Roger M. Mahony of Los Angeles at a pro-life rally. Speaking to about 300 pro-life supporters at a Catholic church in Lakewood July 18, the cardinal referred to a study showing that women with a strong religious background are less likely to have an abortion than other women. "The more devout, the more roots they have in the Church and the more linkage they have with God ... these women have far fewer abortions," he said.

Dismissal Of Kevorkian Murder Charges Decried As 'Misinformed'

PONTIAC, Mich. (CNS) — By dismissing murder charges against Dr. Jack Kevorkian, the judge went beyond his "authority" and "competence" by "suggesting that assisted suicide is 'an alternative'" for patients in pain, according to a Church official. Oakland County, Mich., Circuit Judge David Breck is "woefully misinformed" in concluding that suicides could be kept to a minimum by teaching people about "the benefits of hospice," said Richard M. Doerflinger, associate director for policy development for the National Conference of Catholic Bishops Secretariat for Pro-Life Activities. Breck July 21 dismissed first-degree murders charges against Kevorkian, who helped two chronically ill women commit suicide.

Bush Tells Catholic School Audience Education Bill Has Tough Road

PHILADELPHIA (CNS) — President Bush defended his proposal to give families cash grants of up to $1,000 to use at schools of their choice during a two-hour visit at Archbishop Ryan High School in Northeast Philadelphia July 21. He said the proposal "is not a question of church and state, it's a question of family." At a luncheon attended by Philadelphia Cardinal Anthony Bevilacqua and 500 parents, teachers and students, Bush acknowledged that his bill faced a high hurdle in Congress.

Bishop Tells Politicians Conscience Might Lead Them Out Of Church

ORANGE, Calif. (CNS) — If Catholic politicians feel compelled by conscience to act contrary to Church teaching on an issue, they must accept that the decision places them outside the Catholic faith community, according to a California bishop. Bishop Norman F. McFarland of Orange termed it "the worst kind of intellectual prostitution" for a Catholic to say that he or she believes abortion is murder but to then fail to restrict it because others do not have the same beliefs. Writing on "Conscience and the Public Square" in mid-July, Bishop McFarland criticized the American "commandment" that says a politician or voter "must never allow his private convictions of conscience to intrude into public life." The only politician mentioned by name in the statement was New York Gov. Mario Cuomo, a Democrat.

Vatican Official Says Pope's Illness Reveals Church Unity

VATICAN CITY (CNS) — Pope John Paul II's recent illness and the reaction it evoked revealed a deep unity within the church, said Vatican Secretary of State Cardinal Angelo Sodano. Cardinal Sodano made the remarks July 22 during a Mass to offer thanks for the pope's successful intestinal surgery a week earlier. Attending the ceremony in St. Peter's Basilica were hundreds of Vatican curial officials and thousands of faithful. Cardinal Sodano said the worldwide outpouring of concern and sympathy for the 72-year-old pope reflected more than a personal regard for the man. It evidenced something deeper: an awareness by believers of the pope's central importance for the whole church, he said.

Ambassador Says Papal Visit Will Be Chance To Express Thanks

VATICAN CITY (CNS) — Pope John Paul II's planned visit to Lithuania in 1993 will give the Baltic nation a chance to thank the pontiff for years of loyal support, said Lithuania's ambassador to the Vatican. Kazys Lozoraitis told Vatican Radio July 21 that his country was praying for the pope's speedy recovery from intestinal surgery so he could "fully resume his apostolic mission for the good of the church and the whole world." The pope announced he was going to Lithuania during a Vatican welcoming ceremony for the ambassador July 11. It was one of the pope's last official meetings before entering a Rome hospital the next day for a successful operation to remove a benign tumor.

Indian Bishops' Official Say Women's Issues Need More Attention

NEW DELHI, India (CNS) — Women's grievances have not received enough attention in the church, said the secretary of the Indian bishops' newly established women's desk. "The bishops were half-hearted in their response to the Gajaruala incident and the Jogeswari murders," the secretary, Mother of Carmel Sister Cleopatra, said in July. She assumed her new post at the bishops' women's desk June 1, reported UCA News, an Asian church news agency based in Thailand. In 1990 two nuns were murdered in Jogeswari, a Bombay suburb. Police have not yet booked their killers or determined the motive. Two more were raped and their convent robbed in Gajaruala, northern India.

Salvadoran Archbishop Urges Cooperation With U.N. Investigators

SAN SALVADOR (CNS) — Salvadoran Archbishop Arturo Rivera Damas urged Salvadorans to cooperate with a U.N. commission investigating unresolved human rights violations. The archbishop said Maria Julia Hernandez, director of the Church's human rights office, Tutela Legal, has collaborated with the U.N. Truth Commission and handed over reports compiled by the office on the cases the panel is investigating. Among the cases to be investigated are: the 1980 murder of Archbishop Oscar Romero; massacres which took place in the northeastern area of the country, including El Mozote where more than 1,000 people were allegedly killed by Salvadoran armed forces in 1981; and the slaying of six Jesuit priests in 1989.

Korean Bishops Oppose Bill To Ease Abortion Law

SEOUL, South Korea (CNS) — The Korean bishops' conference has condemned a bill before the Korean National Assembly that would legalize abortion in some circumstances. At a press conference July 13, conference president Bishop Angelo Kim Nam Soo of Su Won announced the launching of a petition drive to collect signatures from 1 million people opposed to legalized abortions in Korea, UCA News, an Asian church news agency based in Thailand, reported. In a statement titled "Don't Kill the Unborn Children," the conference urged the government to stop revisions in Korea's criminal code that "virtually justifies abortion and could lead to its legalization."

DISCOVER the faith

36. What are virtues?

Our task as members of the Church is to be like Christ. We are to grow to think like Him, to act like Him, to proclaim and promote His Kingdom. To help us, along with sanctifying grace, God gives us gifts called virtues.

Virtues are special attitudes, powers, relationships we receive because of God's presence within us. They help us to give ourselves to God, trust Him and love Him and our neighbor, to do good and avoid eveil. The principal virtues are Faith, Hope and Love.

Virtues are habits. They are living ways in which we express God's grace-life within us. Like all God's gifts, the more we consciously exercise the virtues and the more we pray for them, the more they grow within us.

In addition to the virtues of Faith, Hope and Love that refer to our relations directly with God, there are other moral virtues, or good habits, that dispose us to treat persons or things as God wills. They include the four cardinal virtues on which all others depend: prudence, justice, temperance and fortitude. Among other moral virtues of the good Catholic are filial piety (honor, love, respect for parents, patriotism), obedience, veracity, patience, humility and chastity.

37. What is the virtue of Faith?

The word Faith is used at times to desacribe what it is that we believe. Here, we use Faith to describe the basic gift from God by which we are able to believe what God has revealed through the Church, and to live and form our values, attitudes and priorities by those teachings. As St. Paul says, "I repeat, it is owing to His (God's) favor that salvation is yours through faith. This is not your doing, it is God's gift, neither is it a reward for anything you have accomplished, so let no one pride himself on it." (Ephesians 2:8-9)

It is by the virtue of Faith that we accept Jesus as our way, our truth,our life. It is by professed Faith as well as by the sacraments, ecclesiastical government and that we are fully incorporated into the Church.

The fullest expression and living of the Faith comes in full union with the Catholic Church.

God gives all His gifts for our benefit. To increase their effect in our lives we must freely accept and use them. To increase our Faith, we must treasure it, nurture it by prayer and by reading, discussion and repeated Acts of Faith. We must live and proclaim our Faith as fully as we can. As St. James says inthe Bible, "What good is it to profess faith without practicing it? Such faith has no power to save one, has it? ...Faith that does nothing in practice... is thoroughly lifeless... A person is justified by his works and not by faith alone." (James 2:14-16)

Catholic schools and religious education are of utmost importance in cultivating faith in the faith life. We celebrate our faith especially in the liturgy. By witnessing to our faith, we strengthen each other in accepting and living the Word of God.

The essential teaching of our Faith are expressed in the Apostles Creed which we should recite frequently.

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Hundreds Gather At Lincolnton For Bilingual Mid-summer Fiesta

By CAROL HAZARD
Associate Editor

LINCOLNTON — The sun was hot, but the food and fellowship was hotter.

Despite sweltering heat, hundreds of Spanish- and English-speaking parishioners from Lincoln and Catawba counties prayed and partied together at a mid-summer fiesta.

They came to St. Dorothy Church July 12 for Freedom Fiesta, a nearly all-day celebration for Catholic neighbors who had never met and cultures that rarely crossed.

The people — mostly from St. Dorothy and St. Joseph in Newton — gathered for an outdoor Mass in Spanish and English, some good eating, music and folk dancing.

"We may be different by culture and background, but we are united in the same Jesus Christ," celebrant Father Silverio Rueda said after the bilingual Mass, translating into English the gist of his message.

Father Rueda, chaplain for the Spanish people in the diocese, spoke about a diversity in the Church as colorful as the 25 South and Central American flags used as the backdrop for the Mass, meal and entertainment.

People of all ages came to St. Dorothy for the Freedom Fiesta, including 21-month-old Anthony Araya, son of Costa Rican natives Oldemar and Ana Araya of Maiden. Photo by CAROL HAZARD

The Orozco twins, Marcos and Marcela, perform with adult folk dancers at Freedom Fiesta. Photo by CAROL HAZARD

In an appeal to the English-speaking listeners, Father Richard Farwell spoke about the importance of reaching out to one another. "Not just look, but act," said Father Farwell, pastor of St. Dorothy.

"We must walk the talk ... We must offer ourselves as those who would be compassionate, loving, merciful and kind to those most in need."

Following Mass, parishioners filed into the sanctuary/parish hall for relief from the sun. There, they dug into buckets of spicey Spanish rice, black beans, hominy, salsa and pork and chicken dishes with names like "pozole" and "picadillo."

The flags were presented. "Mexico, Guatemala, Puerto Rico, Costa Rica, Colombia, Venezuela, Bolivia, Chile, Peru ...," an announcer said, calling off the flags as they were paraded into the room.

"This is beautiful for us to get together and meet our neighbors," said Edward Acosta from St. Joseph.

In a nation as segregated as the United States, social events are "real important" for dispelling misconceptions, said John Brenner, a St. Dorothy parishioner and teacher of global sociology at Gaston College.

Americans are "so ignorant" of other countries, he said. "People don't have an appreciation for other people. But if they get together for a social event — in a non-confrontational setting — they realize they are more alike than dissimilar."

"Everybody is happy," said Delio Quesada of St. Dorothy. Quesada and his wife, Elieta, and Luis and Yolira Potchet helped organized the event.

Some said they hoped the fiesta would be the beginning of a new yearly tradition. Father Farwell said he thought it would be a good idea. But Freedom Fiesta might not be in July, even though it was named in part to celebrate Independence Day. "It's a little hot," he said, wiping his brow.

The heat didn't slow the dancing, though. Outside after lunch, a band struck up Latin American tunes and dancers performed traditional dances from Costa Rica and Peru.

Spanish Mass is said twice a month at St. Dorothy by Father Rueda and Benedictine Father Lawrence Willis of Belmont Abbey College. Since Spanish Mass was introduced at the church nearly four years ago, the number of immigrant parishioners has grown from five to 100.

Dietzen (From Page 5)

A. As I have explained more fully in the past, the use of burning incense in religious ceremonies as a symbol of prayer goes back to ancient times. Pagan religious rites included it. Scripture refers to it often in connection with Jewish ceremonies. (See, for example, Exodus 30:34-38.) Christians at first refused to use incense because of its relation with pagan Roman worship, but eventually incense became quite common, especially at Mass.

It is both a symbol of prayer to God and of honor to holy things. This is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often incensed during our liturgies.

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Foster (From Page 5)

geared to meet the needs of the African-American male.

Public policy statements focused on national family policy, medicaid, universal health care, welfare reform, job opportunities and basic skills training programs, multicultural curriculum for kindergarten through grade 12, and minority scholarships in higher education.

The statements include calls for:

—A unified national family policy, just labor practices, increases in the minimum wage, flexible tax credits and "guaranteed" health care coverage.

—More uniformity in the way states administer Medicaid, expansion of eligibility for Medicaid, and expansion of health care benefits to homeless individuals.

—Developing universal national health insurance that would guarantee access to quality health care regardless of ability to pay; promotion of preventive health care; and advocacy for equal access to quality health care.

—Mandatory implementation of a multicultural curriculum to be developed with the expertise of African-Americans and incorporating cultural awareness in teaching styles.

—Job training targeted at African-American males.

Also, the delegation approved a resolution offered by the Archdiocese of Washington calling for a special committee to study ways of strengthenin connections between African-Ameri cans, and the people of Africa.

In other actions a last minute pro posal was submitted to the delegatio by Holy Ghost Father Al McKnight o the Black Catholic Clergy Caucus t study an African-American rite withi Roman Catholicism. The proposal wa approved, and Auxiliary Bishop Joh H. Ricard of Baltimore, who chaired th congress, emphasized the "study" as pect of the resolution and added tha African-American Catholics firmly re ject separation from the church.

At the closing Mass on Sunday, S Louis Auxiliary Bishop J. Terry Stei said many black youth "have bee robbed of hope for the future." He ex plained that adults need to set lovin examples for children, so they in tur will grow up to be loving husbands an wives, and compassionate fathers an mothers. He emphasized that we need t teach our young brothers and sisters t stand tall and dare to be great. He ende his homily by stating that "Changin society will take hard work and th grace of God. How will we do this? don't know how, but somehow...For world at its worst, we need a church at it best."

Carl Foster is director of the Afr can -American Affairs Ministry for th Diocese of Charlotte.

McCreesh (From Page 13)

ing. We cannot treat them as people without human dignity, without the possibility of human growth. We have to challenge them to take possession of their lives. They have never had caring or anyone who believes in them."

Charlotte Mayor Richard Vinroot presented Father McCreesh with a certificate of appreciation from the city for his outstanding contributions to the community.

Vinroot said Father McCreesh embodies what he preaches. "He has shown us how to love our brothers and sisters."

Under his leadership, homeless men have found clothing, food, shelter and jobs, said Mecklenburg County Commissioner Patsy Kinsey. "Most importantly, he has given them a sense of hope and self esteem."

Choking back a tear, shelter boar member Sharon Sanders thanked Fathe McCreesh for his inspiration in openin the shelter's medical clinic and his con stancy in the trials and tribulations o running the shelter.

On behalf of the board, Ter DuBose, special events coordinator fc NationsBank, presented Fathe McCreesh with money for a round-tri airline ticket to any place of his choice

Although stepping down as presi dent, Father McCreesh will stay on th board and continue working with th homeless.

Special Activities To Celebrate Feast Of The Assumption

CHARLOTTE — Our Lady of the Assumption Parish is celebrating the Feast of the Assumption of Mary with special activities each evening of the week beginning Aug 10.

On Monday, 7 p.m. prayer is followed by an ice cream social. Mass at 7 p.m. on each successive night is followed by a family movie on Tuesday, RCIA alumni night on Wednesday, Immaculate Heart of Mary Prayer Cenacle with benediction on Thursday and a presentation of Marian doctrines by Mercy Sister Mary Hugh Mauldin on Friday.

A noon Mass and benediction on Saturday, Aug. 15 — the Feast of the Assumption — will be followed by a covered dish salad. A 6 p.m. Mass will be followed by a covered dish dinner.

At 6:30 each evening, Deacon Steve Horai will lead parishioners in the rosary.

Everyone is welcome. Our Lady of the Assumption is at 4207 Shamrock Dr.

Garfield (From Page 6)

This is a two-way street. Churche give refugees the spiritual foundation t rebuild their lives. Refugees giv churches the chance to live out thei faith in the greatest way possible.

"These folks," said Pierce, "help u be what we say we want to be."

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Catholic

News & Herald

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 43 • August 14, 1992

Knights of Columbus Past State Deputy Ronald Carney (l) and State Deputy Donald Dubois (r) resent a $30,000 check to Walter Fucito of COMSERV Group Homes of Morganton as part of a new an program established by the Knights.

Knights Of Columbus Establish New Loan Program For Group Homes

MORGANTON — The North Carona Knights of Columbus presented their irst "Bridge Loan" for $30,000 to COMSERV Group Home of Morganton, ho have just opened a new home in enoir, and are presently staffing another ome in Taylorsville. This was the first nplementation of a new program, funded y their annual Operation L.A.M.B. "Tootsie oll" drive, to assist the mentally retarded itizens of North Carolina.

The Knights of Columbus have conucted Operation Least Among My Brothrs for the past 19 years. In its first statewide ffort by the 15 existing councils in 1974, $31,060 was raised. The 1992 drive, with 66 councils participating, grossed $554,068 and netted $475,104 — an 86 percent efficiency rating.

To support the new "Bridge Loan Fund," the Knights set aside 7 percent of net funds. These loans are short term (the COMSERV loan is for four months), no interest loans to non-profit organizations, building or operating group homes for the mentally retarded.

State Deputy Donald L. Dubois of Raleigh and Past State Deputy Ronald J. Carney of Lenoir made the presentation to Walter J. Fucito, secretary of COMSERV inc.

Holy Day Of Obligation

Saturday, Aug. 15, the Solemnity of he Assumption, remains a holy day of bligation in the United States, at least or this year.

At their meeting last November, the U.S. bishops approved motions that Jan. 1, Aug. 15 and Nov. 1 no longer will be bserved as holy days of obligation in U.S. dioceses when they fall on Saturday r Monday.

However, the action requires Vatican approval before it becomes law. The Vatican has not yet acted on the bishops' decisions and Aug. 15 remains a holy day of obligation.

Croatian Cardinal Appeals For Aid For Action To Help Bosnians

VATICAN CITY (CNS) — Croatian Cardinal Franjo Kuharic appealed for international action to stop the war in neighboring Bosnia-Herzegovina, saying those who do not do everything in their power to stop the violence are "accomplices in evil."

"All who have the power and the means of finding a way to save the victims from extinction are morally obliged to help secure peace and justice for every person and people in full liberty," he said. His appeal was printed Aug. 5 on the front page of *L'Osservatore Romano*, the Vatican newspaper.

Cardinal Kuharic said Catholics and Muslims in Bosnia- Herzegovina "are exposed to massacres and unspeakable humiliations."

The majority of Catholics in Bosnia are ethnic Croatians. But, the cardinal said, ethnic Poles, Italians and Ukrainians who are Catholic are suffering the same fate at the hands of the Serbs as Croatians and Muslims in the former Yugoslavian republic.

"What is going on there is a genocide and Nazism of the most horrible type because entire peoples are exposed to the persecution of truly wild beasts," the cardinal said.

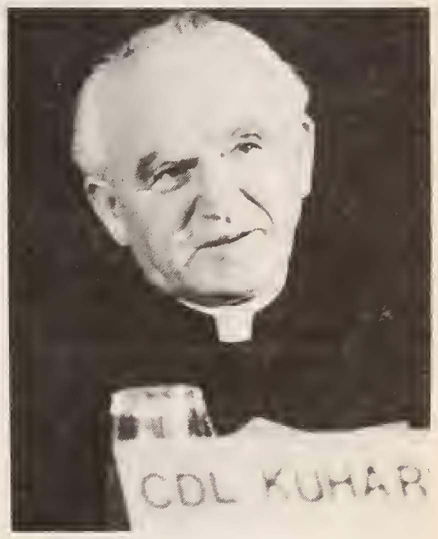
The cardinal listed parishes, priests, convents and groups of religious women who have been attacked by Yugoslavian forces or by bands of Serbian irregulars "who carry out their own war, who sack and murder at will."

The pastor of the Catholic parish in Stara Rijeka was imprisoned "with hundreds of his parishioners in a room of a factory in Sanski Most, after which he was horribly beaten to the point of unconsciousness and was tied in a sack and thrown into a corn field." He later was brought back to the factory-prison, where he remains, the cardinal said.

"Father Stipe Sosic, pastor of Ljubija, is in a concentration camp in Omarska, near Prijedor, where many Croatians and Muslims from the area live in terrible conditions," he said.

The cardinal listed eight Catholic churches that burned in the last month and said another 20 had been damaged. "Unfortunately, this practice is repeated every day," he said.

He also wrote of whole communities of Catholics and Muslims being so frightened and hungry that they try to leave their villages. But first, he said, they are forced to sign a document saying they are leaving of their own free will and voluntarily have given their goods and property to the local Serbian authorities.



CARDINAL FRANJO KUHARIC

The situation is particularly difficult for Catholics and Muslims near the city of Banja Luka, which has been declared the capital of the "Serbian Republic of Bosnia."

"We appeal to public opinion, to the governments of all countries of the world so that this cataclysm and these apocalyptic times will be put to an end," Cardinal Kuharic said.

All necessary means should be taken to force "the Serbian authorities to guarantee human, national and religious rights to every individual and all ethnic groups present in Bosnia- Herzegovina," he said.

The violence must end so that people can return to their homes "where, for centuries, people belonging to different religions and nationalities were seen to live in peace," the cardinal said.

Experiment In Shared Housing Ends As CRISM House Closes After 2 Years

CHARLOTTE — CRISM House is closing its doors after two years of shared housing service for elderly residents.

Trinitarian Sister Frances Sheridan, diocesan director of Catholic Social Services, said the original intent was to provide shared housing for single, non-frail adults experiencing financial limitations. Maximum cost of residing at CRISM House was $200 monthly.

The reality, she said, was that only frail elderly applied. While the more agile applicants were selected, their level of agility lessened over time. The more independent retiree, interested in retirement housing, did not want the lack of privacy that accompanies a residence such as CRISM.

Sister Frances said some of things learned from CRISM House have been factored into data considered in long range planning for retirement housing at the Catholic Conference Center in Hickory.

Current residents of CRISM house are being moved to other locations. The house on Eastway Drive in Charlotte will become the new home for the Refugee Office staff effective Sept. 1.

CRS Official Reports On Refugee Situation

BALTIMORE, July 29, 1992 — Returning from a one-week tour of refugee camps in Croatia and the border of Bosnia-Herzegovina, Karel Zelenka of Catholic Relief Services (CRS) reported that the situation for refugees is critical. "In one 24-hour period as many as 20,000 refugees crossed the border at Brosanski Brod," he said.

"These numbers of people have overwhelmed relief agencies working in Croatia. In addition, many of the refugees are being moved into tent cities that will need to be replaced by more permanent structures as the winter approaches," he reported.

At Slovanski Brod, Zelenka was able to cross the river Sava, which forms the border between Croatia and Bosnia, to get a first hand view of refugees streaming out of Bosnia. "The line of refugees continued as far as the eye could see," Zelenka said. At the time he was there, the border was closed to all but women and children.

For now, Zelenka reports no end in sight to the refugee crisis in former Yugoslavia. The cost over the next six months to provide winterized shelter, food, health care and education for refugees in Croatia alone is estimated at half a billion dollars. Should

See **CRS**, Page 6

Charlotte Hornets
Celebrity Golf Classic
Hospital Foundation
VOLUNTEERS

The Charlotte Hornets and Mercy Hospital Foundation will join forces in October to sponsor a fund-raising celebrity golf tournament. Making the announcement are (l-r) Ed Schlicksup, president of Mercy Hospital Inc.; Mercy Sister Mary Jerome Spradley, president of Mercy Health Services Inc.; Mark Erwin, volunteer chairman of the foundation; and Norm Crosby, celebrity host for the tournament. Photo by JOANN KEANE

Celebrity Golf Classic To Aid Mercy Hospital Foundation

By JOANN KEANE
Associate Editor

CHARLOTTE — Polish up the nine iron.

The Mercy Hospital Foundation unveiled Charlotte Hornets Celebrity Golf Classic plans on July 30.

Entertainer Norm Crosby and actor Mitchell Laurance were on hand to announce the second annual Charlotte Hornets Celebrity Golf Classic. The two-day tournament will take place Oct. 17-18 at the Tournament Players Club at Piper Glen in Charlotte.

So far, 18 of an expected 32 celebrities have confirmed they will join local golf enthusiasts raising money for the Mercy Hospital Foundation.

This marks the second year of the Mercy Foundation-sponsored celebrity golf tournament as a fundraiser. Last year, the foundation presented tournament proceeds of $123,000 to the Selwyn Life Center.

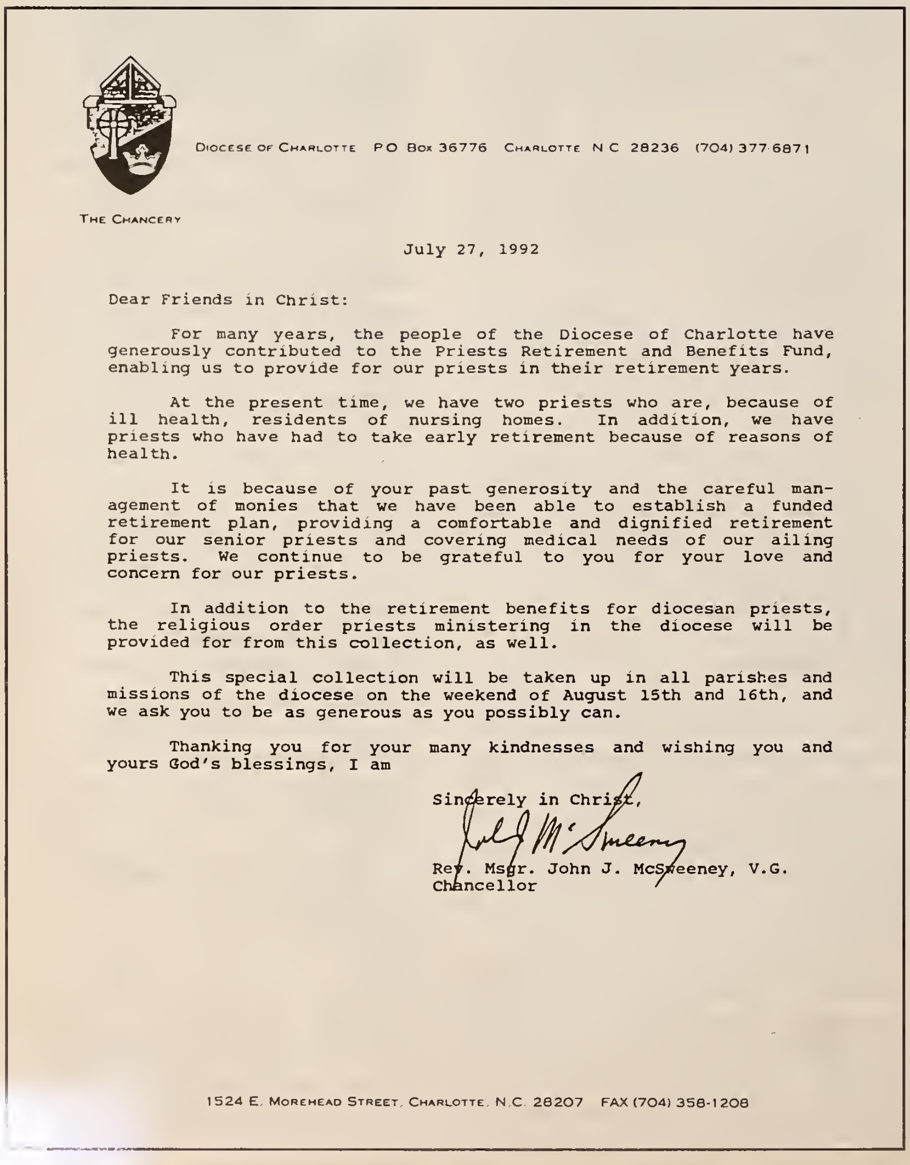
The successful 1991 one-day tournament prompted the expansion of the 1992 tournament into to a two-day event. The Saturday and Sunday rounds of golf are open to the public — free of charge — with opportunities to meet celebrities and obtain autographs.

Golf classic celebrities will attend the Oct. 18 Charlotte Hornets pre-season game.

The Mercy Foundation has selected Mercy's Comprehensive Outpatient Rehabilitation Facility as the beneficiary of this year's fundraiser. The outpatient rehabilitation center, planned by Mercy Hospital, is now under construction on Billingsley Road with completion expected in the spring of 1993.

CORF will provide rehabilitation

See **Golf,** Page 13



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THE CHANCERY

July 27, 1992

Dear Friends in Christ:

For many years, the people of the Diocese of Charlotte have generously contributed to the Priests Retirement and Benefits Fund, enabling us to provide for our priests in their retirement years.

At the present time, we have two priests who are, because of ill health, residents of nursing homes. In addition, we have priests who have had to take early retirement because of reasons of health.

It is because of your past generosity and the careful management of monies that we have been able to establish a funded retirement plan, providing a comfortable and dignified retirement for our senior priests and covering medical needs of our ailing priests. We continue to be grateful to you for your love and concern for our priests.

In addition to the retirement benefits for diocesan priests, the religious order priests ministering in the diocese will be provided for from this collection, as well.

This special collection will be taken up in all parishes and missions of the diocese on the weekend of August 15th and 16th, and we ask you to be as generous as you possibly can.

Thanking you for your many kindnesses and wishing you and yours God's blessings, I am

Sincerely in Christ,

J J McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

Cross Country Walker Seeks Funds To Build New Shelter

By MARION CARDOZA

CHARLOTTE — Dennis Mahon says he will walk a mile for a penny.

Actually, the 32-year-old Charlotte man plans to walk 3,000 miles in hope of raising $1 million to build a homeless shelter for families. Men are presently sent to one shelter in Charlotte and women and children to another.

Another reason for undertaking the marathon journey is to build a shelter where the Gospel can be preached. Religious restrictions are placed upon government-funded shelters. "Jesus will not be barred from our shelter," said Mahon. "He will be the centerpiece."

Mahon's journey, which is expected to take nine months, began July 14. He flew to San Diego, then he turned eastward and started walking back to Charlott.

If 34,000 people sponsor him at a penny a mile ($30 dollars), Mahon will reach his goal. "All it will take is pocket change," he said, adding that a penny a mile was only a slogan. "I'll take more or less — whatever people feel they can give."

Mahon is an investment broker who has worked for years with the homeless.

He plans to build a debt-free shelter with part of the money, and invest the balance in a trust fund. Money earned from the fund will be used to maintain the shelter, which he plans to manage. If financing works the way he thinks it will, the shelter will be self-sustaining.

Jesuit Father Gene McCreesh of St. Peter's Church, where Mahon has been a parishioner, said, "Dennis Mahon worked for me for a year caring for t
homeless, searching them out, and hel
ing to find jobs and apartments for the
He shuttled them to work for the mi
night shift when public transportati
was unavailable. I wish him well on h
walk. Certainly he is an honest a
caring person."

St. Luke's Church in Mint Hi
which has been involved with helpi
the homeless for the past three years,
also standing behind Mahon in his que

Close to $1,000 was pledged aft
St. Luke parishioners heard Mahon spe
about his plans. He had been invited
speak at the church after parishion
Galen Luce read a newspaper artic
about him.

Parishioners are contacting frien
relatives and companies across the cou
try that might be willing to put him
for a night during his travels. They a
also putting together care packages f
him. He needs lunch box meals to e
along the road, Luce said.

Mahon has received letters of su
port and recommendation from Cha
lotte Mayor Richard Vinroot and Chi
of Police D.R. Stone.

Mahon is traveling with a cellul
telephone so he can keep in touch wi
supporters.

For more information, call (70
552-7897. Donations and pledges m
be mailed to Family Shelter Walkatho
P.O. Box 240846, Charlotte, NC 2822

*Marion Cardoza lives in Waxha
and is a parishioner of Our Lady
Lourdes in Monroe.*

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Charismatic Renewal In U.S. Marks 25th Anniversary

The Charismatic Renewal is alive and well in the United States. Some 17,000 Catholics celebrated that fact earlier this summer when they gathered in Pittsburgh to mark the 25th anniversary of the renewal in this country.

Among the participants were some 50 Catholics from the Diocese of Charlotte who rode in cars and buses to be part of a historical moment in the life of the renewal.

Throughout the three-day conference, the Charlotte participants shared prayer and praise with thousands of Catholics from all over the country. The conference included liturgies, music, prayer, group discussions and workshops — all designed to uplift people and show them just how powerful the Holy Spirit can be in their lives.

Many of the Charlotte participants testified to the strong presence of the Spirit throughout the conference. They added that the high energy of the conference would not be lost once they arrived back home.

As longtime charismatic renewal participant Brian Gardner put it: "We do believe in outward praise of God, we don't deny that. But we also believe that the Spirit comes alive when we live out His gifts on a daily basis, that includes being active members of our parishes. Charismatics do more than gather for a monthly Mass. We're Eucharistic ministers, religious education teachers, deacons, outreach volunteers and more. We witness to God's goodness in many, many ways."

Gardner, a member of St. Luke Parish in Charlotte, said that emotional gatherings like the national conference may put some Catholics off about the renewal but such events recharge and inspire the charismatics who participate. Indeed, several of the Charlotte participants testified to a renewed sense of purpose after the conference.

"It was really inspiring to be surrounded by so many diocese people all united to praise and worship the Lord," wrote Stan Fri, a St. Patrick parishioner and organizer of the Charlotte to Pittsburgh trek. "It was easy and wonderful to be caught up in the occasion. The challenge though is to come down off the mountain and live a more authentically Christian life in the valley of daily life, dealing with the inevitable fears, doubts, temptations, weariness, etc."

"(The Lord) is calling us to witness to Him in our homes, our parishes, our places of employment and our schools," wrote Robin and Bill Ach of St. Benedict the Moor Parish in Winston-Salem. "We are to be the salt of the earth, unashamed of our Catholic identity...loving and supportive of our fellows Christians."

Joyce Brown of St. Thomas Aquinas Parish in Charlotte, said that she was "renewed, revived and rededicated to prayer, worship and evangelization" after the conference. "There is such a glorious vitality in His Spirit, His Word, His Church. Praise the Lord for Pentecost in Pittsburgh."

While some critics have viewed the charismatic renewal as foreign to Catholic tradition, charismatics believe differently and do not apologize for their actions. As one Charlotte participant at the conference wrote: "This weekend increased my faith and made me realize we need to bring charismatic renewal into the heart of the Church. Also, there is nothing inconsistent with being both Catholic and charismatic."

Charismatic renewal, said Gardner, is not exclusive to one type of Catholic. "We have people of all ages, all races, from all sorts of backgrounds, conservatives and liberals participating in the renewal. It's not meant to attract only certain people, it's meant to spread throughout the Church on a personal level to enhance the spiritual relationship one has with God."

Mark and Betty Huza of St. Luke Parish, are new to the charismatic renewal in the diocese. They summed up their experience as conference participants this way: "We knew very few people and what to expect even less. The weekend made the Acts of the Apostles alive to us. We met others, shared deeply, laughed, cried and fed off each other in the name of Jesus, to God's glory, by the grace of the Holy Spirit."

The Huzas said further that they knew challenges and disappointments awaited them back home. "But with those fellow believers...with these gifts received and with the gentle urgings heard, Jesus's prayers for unity will be fulfilled."

The activities of the diocesan charismatic renewal efforts include a monthly Mass held at St. Patrick Cathedral in Charlotte and in Winston-Salem, two diocesan charismatic conferences held in the spring and fall at the Catholic Conference Center in Hickory, and ongoing "Life in the Spirit" seminars which guide people in developing a deeper spiritual relationship with God. In addition, charismatics throughout the diocese have formed small prayer groups which meet at various times. For more information on diocesan charismatic renewal activities, contact Bill Milligan in Charlotte at (704) 377-6871.

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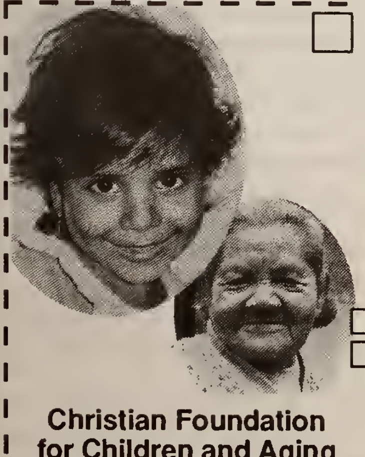

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Qualifications: Bachelor's degree, experience in justice and peace, advocacy/education on parish/community levels. Good knowledge of Catholic social teachings.

Both positions require good interpersonal, organizational, writing and speaking skills, selected persons must be free to travel, and have flexible schedules.

Resume to: Mrs. Christine Newnan,
Director of Faith Formation, Diocese of Charlotte, 1524 E. Morehead St.,
Charlotte, NC 28207

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

'Ethnic Cleansing'

The Serbs in what used to be Yugoslavia have come up with a new name for an old concept. The basic idea is to get rid of everyone who is not a member of the group in power. The Serbs are a minority in the breakaway state of Bosnia-Herzegovina but they have the weapons to control much of the area. They are proceeding to 'cleanse' the area they control of its Muslim and Croatian population. They are massacring them in the streets of Sarajevo and rounding them up in concentration camps reminiscent of the Nazi death camps of 50 years ago.

The Serbs can call it 'ethnic cleansing' if they like — but it still sounds like genocide to us.

Prodded by the outcries of their people, leaders of member states of the United Nations finally are beginning to take some action although we feel they should do much more. For the present, they are supplying humanitarian aid such as food and medical supplies and are expected to agree to use force if necessary to ensure that the supplies reach the suffering residents of Bosnia-Herzegovina.

However, the arms embargo which was imposed some time ago remains in effect. Spokesmen for the U.S. government, which backs the embargo, say there are too many weapons in the area already. The problem is that most of them are in the hands of the Serbs.

The Yugoslavian army, considered the second most powerful in Europe, is Serbian-controlled and has been more than willing to share its heavy weapons with the Serbian guerrillas fighting in Bosnia-Herzegovina.

The Muslims and Croats maintain that if they are given the necessary weapons they can defend their homeland. We think the UN should give them the chance.

The policy of supplying arms to freedom fighters worked in Afghanistan without any use of American or other foreign troops. We see no reason why it should not work in Bosnia-Herzegovina and Croatia.

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The Pope Speaks

VATICAN CITY (CNS) — Welcoming immigrants who leave home for economic or political "necessity" is a Christian obligation that often leads to increased prosperity for the host nation, Pope John Paul II said.

In his message for the 1992 celebration of World Migration Day, the pope said the experience of the Americas after 500 years of migration shows the benefits of accepting, protecting and integrating migrants into a country.

"Without a doubt the countries of the Americas owe the prestigious role which they have today in the concert of nations to their openness to migration," said the papal message, dated July 31.

World Migration Day is marked on a date established by local bishops' conferences throughout the world. In the United States, it is generally observed the following January.

The pope's message said the journey of poor people to rich nations, the discrimination and exploitation of migrants and the "drama of refugees" must touch the consciences of Christians "who have made the acceptance in solidarity of those in difficulty a distinguishing characteristic of their faith."

The pope's message called for concrete actions aimed at reuniting families separated through migration and passing laws to guarantee "effective equality of treatment with native-born workers."

The message also made a specific appeal for the "rehabilitation of decaying neighborhoods in which the immigrants are often forced to live in marginalization."

"People used to emigrate in order to create better possibilities of life," he said. "Today people emigrate from many countries merely to survive."

Human beings, no matter where they were born have a basic right to "a country in which they can have their own home and find fulfillment in a context of security, trust, harmony and peace," he said.

At a time when economic survival has blurred the distinction between "refugee" and "migrant," the document said, a country cannot base its quotas for new immigrants solely on the protection of its own prosperity.

The needs of people who are forced to seek hospitality must also be taken into consideration, the pope said.

The papal message said programs to stem the growing gap between rich and poor nations is part of the solution to the problem of dealing with growing numbers of migrants. At the same time, the citizens of developing nations "must not expect everything from the more favored countries, but should rather see themselves as the instruments of their own liberation," the pope said. In taking initiatives to improve their lo in their homelands, he said, priority should be given to literacy and basic education.

"The Church's commitment to be the neighbor of all peoples is a response to the will of the heavenly Father, who embraces everyone in his love," the pope said.

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II asked Mary to watch over "the joys and sufferings" of Cubans as the Church prepares to celebrate the 500th anniversary of the evangelization of the Americas.

Cuba was "one of the first islands of the Caribbean in which the cross of Christ was planted," the pope said Aug. 9 during his midday Angelus talk at the papal summer residence in Castel Gandolfo.

Cuba, under President Fidel Castro, is one of the few countries still clinging to communist rule, and church-state problems have prevented the pope from visiting the island during his 14-year pontificate.

Mary, under the title of Our Lady of Charity of El Cobre, is the patroness of Cuba.

The pope asked Cuba's patroness "to accompany Latin America and the entire world on the road to a new evangelization."

The pope said the Fourth General Conference of the Latin American Episcopate, which he plans to inaugurate Oct. 12 in Santo Domingo, Dominican Republic, aims to develop "vigorous pastoral action" to face the numerous challenges of contemporary evangelization.

In a Vatican Radio interview, Bishop Cipriano Calderon, vice president of the Pontifical Commission for Latin America, said pastoral plans for a new evangelization must include human promotion and developing a Christian culture in each country.

On Aug. 8, the Vatican announced that the pope plans to visit the Dominican Republic Oct. 9-14. The two cities listed for the trip are the capital of Santo Domingo and Higuey, to visit the Shrine of Our Lady of Altagracia, patroness of the Dominican Republic.

The dates of the Latin American bishops' meeting are Oct. 12-28.

Vatican officials previously said that plans to include stops in Mexico, Nicaragua and Jamaica had been dropped so as not to overload the pope, recovering from surgery that removed a benign tumor from his colon.

The pope, in his Angelus talk, said Cubans have been venerating Our Lady of Charity since the 16th century, when a statue of her "appeared in a mysterious way" off the shore of the El Cobre mining region.

El Cobre is Spanish for copper.

"It is told, in fact, that two Indians and a black slave found it floating in the sea and took it to the village where a church was built in her honor," the pope said

Christopher Columbus landed in Cuba during his first voyage in 1492. Effective evangelization began in 1514, leading to the predominance of Catholicism as the island's religion.

Today, about 41 percent of Cuba's 10.5 million people profess Catholicism, despite restrictions since Castro came to power in 1959. Church officials also say believers are discriminated against in public life and in seeking jobs.

VATICAN CITY (CNS) — The Vatican wants the U.N. Commission on Human Rights to investigate reports of Serbian-operated concentration camps in Bosnia-Herzegovina, the Vatican secretary of state said.

Cardinal Angelo Sodano, speaking with reporters after meeting with the pope Aug. 6, said Cardinal Franjo Kuharic of Zagreb, Croatia, had given the Vatican "more than reliable information" that the camps exist.

"If the information about these concentration camps is true, it is a troubling thing," Cardinal Sodano said. "One never would have thought that in Europe it would come back to this."

During World War II, the Nazis detained millions of people in concentration camps. Pursuing a policy of genocide against persons of particular religious, ethnic, national and racial backgrounds — as well as homosexuals — they murdered an estimated 15 million to 16 million people. Six million of those killed were Jewish — a toll that took nearly two-thirds of Europe's pre-World War II Jewish population.

Cardinal Sodano said the Vatican would join the growing number of nations requesting a U.N. investigation into human rights abuses in Bosnia-Herzegovina because "they attack human dignity."

He also said Pope John Paul II supports "all the initiatives of the United Nations and European states to put the brakes on this war."

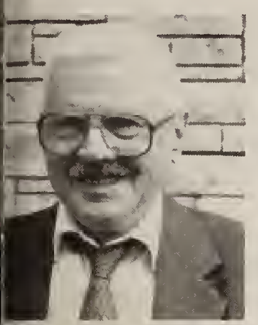
"I would say the European states and the United Nations have the duty and the right to intervene to disarm those who want to kill," he said. "This is not to encourage war, but to prevent it."

Letters Policy: *We welcome letters on curren issues. Letters must be signed originals of 250 word or less and must include the address and daytim telephone number of the writer. Letters are subject t editing for brevity, style and taste and must not contai personal attacks on any person. Opinions expressed i letters or in guest columns do not necessarily reflec the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Catholics in the Diocese of Charlotte have an opportunity this weekend to press their gratitude to the priests who have served so well over the past 20 years. e annual diocesan collection for priests' retirement and benefits will be taken up all Masses this Saturday and Sunday. It will aid not only the diocesan priests but the religious order priests who serve in many of our parishes.



There are presently 14 retired diocesan priests and others are nearing retirement age. Many of the retired priests are well and active but some are in poor health and faced with heavy medical expenses. As we are all well aware, those costs are not going to decrease as time passes.

Even those who enjoy good health face the same increases in the cost of living as the rest of us. The money raised in this weekend's collection will help to provide the money to meet those living costs.

The collection also provides funds for some of the nefits for those priests who are still active.

Catholics in the Diocese of Charlotte have been generous in recent years in ponding to the special collections to benefit retired sisters. I hope they will be just generous this weekend.

The present situation in the former Yugoslavian federation is somewhat remicent of what was happening in Western Europe in 1938. I don't think the Serbs ve the same grandiose territorial ambitions that Hitler had at that time, but I'm sure y wouldn't mind ruling as much of Yugoslavia as they can grab.

As some of you are probably aware, when Yugoslavia was established as a single tion after World War I, the Serbian royal family wound up running the show. I read ews report some months ago to the effect that Alexander Karageorgevic, son of late King Peter, had expressed a willingness to serve his country by ascending throne. I remember it wasn't too many years ago that he was telling reporters he s perfectly content to remain an insurance broker in Chicago.

I have a feeling that the best we can hope for is a stalemate with the Serbs held check. I don't think there ever can be real peace in the area. Old hatreds die hard d, believe me, the hatred exists and has for centuries. I've known a few otherwise rmal Serbian-Americans who hate Croats with a passion. That hatred is at least as ich religious as it is ethnic. The Serbs are Eastern Orthodox while the Croats are tholics.

What I really fear is that any Serbian territorial ambitions could lead to a general lkan war. Those ambitions could easily lead the Serbs into conflict with Greece Albania and possibly with Turkey if the Turks decide their Muslim brothers need lp..

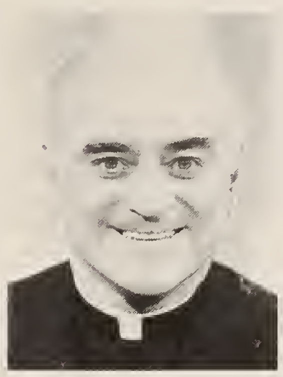
Over the centuries, Balkan wars have had a nasty way of spreading. It was only years ago this month that a Serbian touched off World War I by assassinating strian Archduke Franz Ferdinand and his wife in Sarajevo. We don't need any eats of that horror.

Light One Candle

By FATHER JOHN CATOIR

On the Feast of the Assumption we do well to reflect upon the secret of Mary's success. It is an open secret. Mary excelled in surrendering to God's will.

Surrender is the key to all kinds of spiritual fruitfulness. The best families in our cities, towns and villages have parents who give themselves totally to their marriage. The best parishes in our Church are led by priests who are totally committed to their priesthood. And the opposite is equally true, those who fight their vocation every step of the way are usually unhappy and ineffective.



The secret of success is the degree of one's surrender to God's will. Mary's self-giving was total. The reason most of us find spiritual surrender so difficult is that we're afraid of losing control, and yet that is precisely what Jesus asks of us: "Unless you lose your life in this world, you will not gain it."

How can you lose your life when every impulse urges you to safeguard it? How do you say "yes" to God when you feel like saying "no?" There are no easy answers, but this much we know; love can make it easy and perfect love can make it a joy.

Mary knew how to say "yes" to God. Her true glory is in her joyful acceptance of God's will in all things. Joyous acceptance is a far cry from pious resignation or reluctant acquiescence. It is a positive response, a conscious choice which enhances self-respect. It always focuses on God, not on self.

Pray for the grace of joyful acceptance. Even though you may want to protect your freedom, it is possible to surrender yourself to the love of God. This act of trust is the highest affirmation of the human spirit. Surrender produces peace of mind, emotional stability and abundant fruit which will last for all eternity.

How far can we carry this act of submitting when it comes to pain?

In the past, there were pious teachers who taught that all suffering was automatically blessed. They promoted a gloom and doom brand of holiness. But Jesus did not die that we may be sad. He specifically prayed that our joy may be full.

Today the spiritual masters are more joy oriented. They discern more carefully. Accepting every kind of suffering uncritically as coming from God's will can easily lead to an imbalance in one's judgment. Life is not meant to be full of misery. We can take pain-killers and still be holy. An abused wife does not have to submit to cruelty in order to save a sick marriage. Surrendering to God's will does not require suicidal behavior.

Ultimately, true surrender is in the will to give one's life to God. Mary was assumed into heaven, a happy and fulfilled woman, precisely because she knew how to say "yes" to God.

O Mary, teach us how to say "yes" to the Lord, every moment of our lives.

For a free copy of the Christopher News Note, "The Fruits Of Hope," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of the Christophers.

nderstanding 'Irreformable' Church Documents

By FATHER JOHN DIETZEN

Q. Our discussion group has been studying some of the changes in the urch in the last 25 years or so. In our reading we find that many things that ve happened involve changing what some pope in the past had decided and d said was "irreformable." Someone mentioned you have explained this in e past. But we are confused. Why can something one pope says not be anged by another pope? (Pennsylvania)

A. One must understand what that word "irreformable" means in papal and other Church documents. Its use developed mainly in relatively modern times in response to something happening in the secular world.

During several centuries, particularly in what we sometimes call the Christian Europe of the second millennium (about the last 900 years), the pope was commonly considered supreme even over countries and other civil states.

Anyone who knows history is aware that this claim of universal supremacy was by no means always agreed to, but it was at least there in theory.

This concept of who had what power changed dramatically under the influence of such movements as the Enlightenment and the French Revolution.

olitical decisions of states and countries began to be seen as actions of the people that country which could not be changed by anyone else, even the pope. Such tions were called irreformable.

For these and other reasons, the influence of the Church even in religious tters was weakened considerably.

In their understandable desire for a greater religious "security" similar to that civil society, the Christian and particularly Catholic people and leaders began to k for something similar to this civil autonomy for their Church.

It was in light of this situation that popes began to characterize their decisions d statements as "irreformable." This meant only that no other authority outside Church was competent to change them.

It did not mean that future popes or councils or other responsible authorities in Church could not change policies or practices or even adapt and reformulate tements of faith in light of later situations and cultures.

This situation explains, for example, much of the movement for the definition of papal infallibility during Vatican Council I in 1870.

It also clarifies what that council meant by describing the Church as a "perfect society." It did not mean to claim that the Church is perfectly holy or, for that matter, perfect in any other way.

It simply meant what was meant when that same term was applied to countries and nations; that the Church was competent and autonomous in its own area of religious matters and in appropriate ways in other matters that are connected with religion in civil society.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

In my maturing, I have looked with hesitancy at each new decade of my life. When I was younger I perceived that after 30 you probably had pretty well lived your life, and certainly after 40 it was just all downhill and no more uncertainties.

Working with the older parishioners in the Diocese of Charlotte has certainly given me a new perspective. In my work as a volunteer, I have met 80-year olds for whom a reminiscent stroll through pictures of their youth brings out in them a renewed desire to get out their glad togs and perhaps brush up with a little make-up.

I have sat with 70-year olds and we have "sought through" communication issues with family and neighbors, and even internal communication — the messages the person is giving himself/herself. Is it a put-down? Is it a loser's message?

Somewhere along the way I had

See **Crosswinds,** Page 6

How Does Canon Law Affect Us?

The Sacrament Of Confirmation

By FATHER THOMAS X. HOFFMAN

Confirmation is one of the sacraments of initiation. Confirmation impresses a character, a spiritual seal, on a person which enriches that person by the gift of the Holy Spirit and binds one even more perfectly to the Church. It both strengthens and obliges us to more firmly witness to Christ by word and deed, and thus, to spread and defend the faith (c. 879). These sacraments are generated when certain visible signs are effected and dispensed by the proper minister of the Church.

The historical foundation of the sacrament of confirmation is referenced in the New Testament. One need only to look at the Gospel of John to see that Jesus, in His triumphal resurrection, imparted the gift of the Holy Spirit to the Apostles, emphasizing their role in forgiving sins (Jn. 20:22, 23). This Easter gift of the Holy Spirit was publicly magnified on the Feast of Pentecost in the outpouring of the Spirit so that they could begin their work of gathering the People of God into the Church. The Apostles imparted to the newly baptized by laying on of hands the gift of the Holy Spirit that completes the grace of baptism (Acts 2:38;Heb 6:2).

During the first four centuries, there was not a separate rite nor a clear doctrine about the point at which people received the Holy Spirit in their initiation as Christians. There was no consensus about whether it happened at the baptismal washing, the post baptismal anointing or imposition of hands.

Without denying the eminence and work of the Spirit in baptism, the Church in the East (4th and 5th centuries) evolved the rite of "chrismation," which completed the sacrament of baptism. Chrismation is an anointing with holy myron of a person with the sign of the cross, in which the priest ritually expressed the phrase, "The seal of the gift of the Holy Spirit."

In the West, the Church had also evolved a rite which completed baptism, but it came to be called "confirmation." Later the Second Council of Lyons (1274) and the Council of Florence (1439) recognized confirmation as one of the sacraments of the Catholic Church.

In modern times, both the theology and the law delineate more fully the sacrament of confirmation for us. Today, the sacrament is received when a person is anointed with chrism (on the forehead by the imposition of the hand) with the prescribed words: "Be sealed with the Gift of the Holy Spirit."

In the Code of Canon Law of the Latin Church, the ordinary minister of confirmation is the bishop or a presbyter (priest), who has this faculty (c. 882). It is interesting to note that now the universal law of the Church permits the presbyter, who by reason or office or a mandate form the bishop, to confirm all those whom he baptizes, who are no longer infants at least 7 years old, or those who are already baptized, whom he admits into communion of the Catholic Church (c. 883.2). This is to say RCIA candidates do not have to wait for the bishop to come to the local parish before they can be confirmed. Therefore, pastors rightly confirm adults who come into full communion with the Church at the time of their reception.

An aspirant for the sacrament of confirmation can only be a validly baptized person who has not yet been confirmed (c. 889.1). The normal time for the conferral of the sacrament of confirmation for one baptized in the church is the age of discretion (about 7 years of age) unless either the Conference of Bishops decides another age, there is danger of death, or there is a grave cause (c. 891). The practice in the United States has been to allow the local bishop to set the norm for his Diocese. This is now under review by a special committee of the Conference.

According to the Code, in order to be a sponsor one must fulfill certain normal requirements (cc. 874, 873.1): (1) be chosen by the person, parent or guardian or, in their absence, by the pastor or minister; (2) have completed the 16th year of age; (3) be a Catholic who has been confirmed and already received the Sacrament of the Holy Eucharist; (4) not be bound by a canonical penalty; (5) not be the father or mother of the one being confirmed. The Code recommends, if possible that one of the sponsors from baptism also be the sponsor at confirmation, in order to show more clearly the connection between the two sacraments (c. 893.2).

Finally, the recording of the reception of the sacrament of confirmation must either be inscribed in the diocesan register, or the parish archive (c. 895).

Father Hoffman, a canon lawyer, is the defender or the bond in the Tribunal of the Diocese of Charleston.

Crosswinds (From Page 5)

read "life does not change us, it unmasks us." As I venture further down life's road, in the footsteps of those just a decade or two ahead of me, I am grateful for the opportunities that life still offers us to grow far beyond my youthful expectations.

One wonderful woman whom I have come to love dearly has been a great role model for me. She is a very honest person and from time to time would acknowledge some areas that were troublesome for her, such as herfriends. Then one day I received a note from her (even though we both are in the same city). She felt that she wanted to share with me a resolution of a fear that she had been dealing with. The note read, in part, "I dreamed last night as though God told me or showed me the road I had travelled with Him from my birth to now. Then I turned a corner (He was with me) and He told me I am now on the 'road home'. I felt very peaceful about this. I now feel that it doesn't matter how I die, it will only take a period of time and then I will be home. I now seem reconciled to any suffering since it might just be my purgatory on earth while I'm alive rather than after my death."

CRS (From Page 1)

the fighting spread beyond its current borders, the needs will grow even larger.

Since the conflict began in Croatia in July 1991, CRS has provided more than $350,000 for emergency relief efforts. This has included tents, bedding, food, medicines and articles of personal hygiene. CRS continues to accept contributions. They should be directed to:

Catholic Relief Services, Attention: Croatia/Bosnia Relief, P.O. Box 17090, Baltimore, MD 21298-9664.

People also can call 1-800-SEND-HOPE and make a credit card contribution.

Stewardship Questions And Answers

Q. What do you mean by stewardship of time and talent, and how is it important?

A. As Catholics considering stewardship as a way of life, we are asked to reflect on the amount of sharing that we do within our parish community and outside in the greater community in which we live.

Giving of time involves being with God in prayer and worship, sharing our love with family and friends, and volunteering our time in church and community activities that help others and promote justice.

For many of us, time is our most precious commodity. The demands of work, school, community, parish and family seem overwhelming at times. Occasionally, when we feel out of control, we must get off the merry-go-round and rethink what life is all about.

It is important that we seek to balance our time against what we know we must do by asking ourselves the question, "What portion of my time am I investing to enhance parish life and to deepen my faith through prayer, study, worship, social action and fellowship?"

Sharing our talents arises from the belief that God has given each of us the ability to do certain things well, and we are to develop our abilities for the good of others. Everyone is talented in some way. It may be in music, art, writing, organizing, planning, supervising a program, even making other people laugh.

Scripture says "As each has received a gift, employ it for one another as good stewards of God's varied grace," (1 Peter 4:10). There are many opportunities for each of us to share our gifts with others, such as in the various ministries in the Church, and charitable organizations in the community.

For example, an individual may be gifted with the ability to offer compassion and love to those who suffer from loneliness or isolation. Offering time and talent in the way of visiting shut-ins or bringing meals to individuals who are in need of assistance would be some ways that acts of stewardship are practiced.

After considering how our gifts can best be utilized, we ask the question, "How am I using my talents for the betterment of my parish family and for the community as a whole?"

It is not necessary that we excel in any certain area to consider it as a stewardship offering. Use what talents you possess. The woods would be very silent if no birds sang there except those that sang best. We are called to offer ourselves in service to the best of our own God-given abilities.

Surprisingly, we will find that we are more apt to share gifts because of blessings we have received than because of the needs of our parish or a community agency. When we give out of a feeling of gratitude, we begin to offer the gift that God wants us to give — the gift of ourselves.

How we arrive at the amount of time that we plan to offer, or the talents that we intend to share is personal for each individual. What is important is that we make a deliberate decision to live our lives in a certain way, plan in advance how much time we intend to donate to acts of charity, and make those gifts proportionate to the talents we have been given.

Stewardship is an important concept for spiritual growth as Catholics. Giving of our time and talent is just as important as giving of our treasure. God does not hold back in any area of His giving, so we are not to hold back in any of our giving.

This column is prepared by the Office of Development of the Diocese of Charlotte as part of the diocesan promotion of stewardship.

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the Saints by Luke

ST. MAXIMILIAN KOLBE

MAXIMILIAN WAS BORN NEAR LODZ, POLAND, ON JAN. 8, 1894. IN 1910 HE JOINED THE CONVENTUAL FRANCISCANS. IN 1917 HE FOUNDED THE MILITIA OF MARY IMMACULATE IN ROME. AFTER ORDINATION IN 1918 HE RETURNED TO POLAND WHERE HE CONTINUED HIS MARIAN MOVEMENT AND PUBLISHED A MONTHLY MAGAZINE TO SPREAD DEVOTION TO MARY THROUGH THE MEDIA.

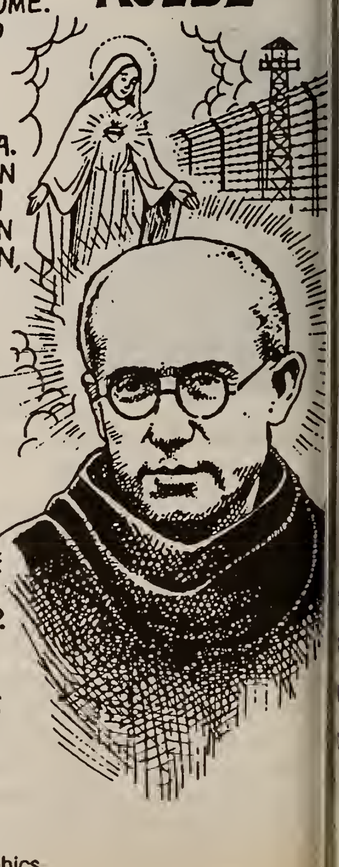
MAXIMILIAN WAS A MISSIONARY IN JAPAN FROM 1930 TO 1936. HE FOUNDED MARIAN COMMUNITIES CALLED NIEPOKALANOW, IN HONOR OF THE IMMACULATE CONCEPTION, IN POLAND, JAPAN AND INDIA.

IN 1939 HE WAS ARRESTED AND HELD FOR A FEW MONTHS DURING THE GERMAN OCCUPATION OF POLAND AT THE START OF WORLD WAR II. IN FEBRUARY 1941 HE WAS ARRESTED A SECOND TIME AND SENT TO THE NAZI CONCENTRATION CAMP AT AUSCHWITZ.

MAXIMILIAN VOLUNTARILY TOOK THE PLACE OF A MARRIED MAN WITH A FAMILY WHO WAS ONE OF 10 MEN SELECTED TO DIE BY STARVATION IN RETALIATION FOR A PRISONER WHO ESCAPED FROM THE CAMP.

WHEN FATHER KOLBE WAS FOUND STILL ALIVE AFTER TWO WEEKS HE WAS KILLED WITH AN INJECTION OF CARBOLIC ACID ON AUG. 14, 1941, THE EVE OF THE FEAST OF THE ASSUMPTION OF MARY.

POPE JOHN PAUL II CANONIZED HIM IN 1982. ST. MAXIMILIAN KOLBE'S FEAST DAY IS AUG. 14.



© 1992 CNS Graphics

Actor Speaks Out Against Street Gangs, Violence

LOS ANGELES (CNS) — Edward ames Olmos is not just another movie tar. During the recent riots, this actor/ irector emerged as Los Angeles' moral onscience — a man with a message vho galvanized residents to help clean ip a devastated city.

He's an artist with the stature to eliver a challenge for Los Angeles esidents to love gang members "unconitionally" and to stem the tide of "chilren killing children." This is a star who asn't lost his soul.

The welfare of children is not a new oncern for Olmos. He estimates that he peaks to at least 30,000 at-risk young eople each month via television and ersonal appearances, attempting to ncourage alternatives to gang lifestyles.

Prior to a recent interview with the os Angeles Catholic paper, *The Tidngs*, Olmos taped a public service anouncement on behalf of children in var-torn Croatia and Slovenia. Olmos aid he is disappointed that the federal nd state governments do not place chilren first.

"The federal government can give noney but it really can't give the suport — the moral, spiritual or political upport that each state needs," said lmos.

Spirituality has always been imporant to Olmos since his childhood in ast Los Angeles. Brought up Southern Baptist and Catholic, the 45-year-old said he respects all religions. His children, now 20, 19 and 17, were baptized in the Catholic faith and attended Our Lady of Grace School in Encino.

Actor Edward James Olmos, an East Los Angeles native, speaks out against street gangs and violence. (CNS photo by Michael Hoyt, *The Catholic Standard*)

"I've been a great believer that spirituality is something we all must obtain in our lifetime, and understand to the best of our ability," stressed Olmos. He attends different Catholic churches depending on his busy schedule and also frequents Episcopalian and Jewish religious ceremonies.

"I pray that someday the Catholic will be able to call the Protestant to make sure that the Jehovah Witness is not late to the bar mitzvah. That's what I'm hoping; and I'm praying that that day when it comes will be celebrated," he said.

Olmos, well-known from the television series "Miami Vice" and his starring role in the film "Stand and Deliver," has been known to turn down lucrative projects for ethical reasons.

"I think one's goals should be placed not on monetary value, but on values of integrity, commitment, values that allow one to grow and explore one's soul," he said.

The second of eight children, Olmos decided at age 13 that he wanted to be a singer and a dancer, so he formed his own rock group, Eddie and the Pacific Ocean.

He then discovered acting and landed small parts on television shows such as "Kojak" and "Hawaii Five-O." His big break came when he landed the role of El Pachuco in the 1979 musical drama, "Zoot Suit," based on the true story of Hispanic youths wrongly convicted of murder.

Olmos is proud of his Mexican heritage; he was the first child in his family born in the United States. He praised the generosity of his mother who, at age 58, adopted a child. Olmos, who has also adopted, was honored as a 1992 Father of the Year by the West Coast Father's Day Council.

As part of his advocacy for children, Olmos works with Community Youth Gang Services which he characterizes as "one of the most spiritually centered groups I've ever run across in communicating to the kids on the street."

He speaks several times a year for this group, primarily to give children an opportunity to ask him questions. He has also worked with Community Youth Gang Services to establish "peace treaties" between gangs. He pointed out that in 1991 there were 771 gang-related murders in Los Angeles compared to 11 in 1986.

"That is the most (gang murders) ever reported in the history of any county of the United States at any one given time," he said. "It's terrible."

Olmos confronted such violence directly as actor/director in his recent feature film, "American Me." The movie portrays Hispanic juveniles from an East Los Angeles barrio who are growing up in the prison system.

Olmos describes the movie as "a story that has to be told." He said he was congratulated for his work by Cardinal Roger M. Mahony of Los Angeles.

The actor described post-riot Los Angeles as a rebuilding process that is "going slow, hopefully with a lot of concern for the rooted problems."

"We all have responsibility for being a part of the healing process and the clean-up and everything," said Olmos. He acknowledged that this process would not happen overnight, but "one day at a time."

Video Reviews

NEW YORK (CNS) — The followng are home videocassette reviews from ie U.S. Catholic Conference Office for ilm and Broadcasting. Theatrical moves on video have a U.S. Catholic Conerence classification and Motion Picire Association of America rating.

The 39 Steps" (1935)

Classic spy thriller about an innoent but resourceful Canadian (Robert onat) pursued across Scotland by the olice and a sinister gang of foreign agents while handcuffed for a time to a woman (Madeleine Carroll) who believes him to be a murderer. Director Alfred Hitchcock has a lot of fun concocting surprising visual twists to the fast-paced suspense story, relieved by occasional comic turns of plot and a charming romance that begins in mutual antagonism. Some stylized violence, much menace and mild romantic references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"La Strada" (1956)

A two-bit circus strongman (Anthony Quinn) adds a simple-minded peasant (Giulietta Masina) to his act, treating her badly until a tragic encounter with a bantering acrobat (Richard Basehart) who tries to help her. Italian director Federico Fellini's somber picture of lost souls on the backroads of life has its emotional center in Miss Masina's Chaplinesque performance as the poor waif struggling to keep her spirit from being crushed by the brute she serves. Subtitles. Some stylized violence and brutalizing conditions of life. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Ride the High Country" (1962)

Hired by a bank to escort a gold shipment from a mining camp in the Sierra Mountains, a retired lawman (Joel McCrea) takes along an old friend (Randolph Scott) who has his own plans for the ore. Director Sam Peckinpah's offbeat Western mixes in a farmer's daughter (Mariette Hartley), a novice gunfighter (Ronald Starr) and a brawling brood of brothers, but the focus is on the two veteran cowboys and their differing notions of duty and honor. Some stylized violence, sexual references and ribald humor. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"The Seventh Seal" (1956)

Intense medieval morality tale follows the journey of a disillusioned knight (Max Von Sydow) on his return from the Crusades to a plague-ravaged land where he forestalls Death (Bengt Ekerot) by wagering his life on a game of chess during the course of which he saves a traveling player named Joseph (Nils Poppe), his wife, Mary (Bibi Andersson), and their infant son. Swedish director Ingmar Bergman convincingly re-creates the religious context of the Middle Ages, but the knight's quest to find meaning in a world of physical suffering and spiritual emptiness has less to do with faith than with the contemporary search for life's meaning in our own age of doubt and uncertainty. Subtitles. Recurring images of death, some stylized violence and instances of religious fanaticism. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Ship of Fools" (1965)

Abby Mann's flawed yet powerful adaptation of Katherine Anne Porter's allegorical novel centers on the foibles and self-delusions of some two dozen passengers (including Vivien Leigh, Oskar Werner, Simone Signoret, Jose Ferrer and Lee Marvin) on a German liner sailing from Mexico to its home port in 1933, the year Hitler came to power. Though producer-director Stanley Kramer is not always successful in giving dramatic credibility to the truncated stories of the numerous characters, he does manage to convey the inability of most to comprehend the Nazi menace as well as to suggest through the narrator (Michael Dunn) that viewers may discover something of themselves in this portrayal of human frailty. Some anti-Semitic references and sexual situations. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

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FAITH alive!

What to do when others proselytize

By H. Richard McCord Jr.
Catholic News Service

IGLESIA PENTECOSTAL EMMANUEL INC.

CNS photos by Ann Marie Staudacher

Two reasons cited by Father Allan Figueroa Deck as to why some Hispanics find other churches more appealing, say H. Richard McCord Jr., are "the avaiaibility ministers of who speak Spanish and ... a religious sytle which emphasiiizes feeling, emotion and enthusiam."

Ann Tyler's novel "Saint Maybe" tells the story of Ian Bedloe who was healed of guilt from his past and given new direction for the future when he joined the Church of the Second Chance.

Bedloe's conversion was not especially dramatic. It happened in a rather ordinary way.

Walking home from work one evening, he spotted the church's sign in a storefront window. With a mixture of curiosity and timidity, he ventured inside.

Before he knew it, he was joining the singing and praying. When the praying ended, there was a period of silence so deep that Bedloe "felt bathed in it. He unfolded in it; he gave in to it. He floated on a fluid rush of prayers, and all the prayers were for his pardon."

From that day on, Bedloe never returned to the Presbyterian Church of his youth. I wonder if the church's ministers ever missed him. Did they ask themselves why he left? Did they simply write him off as another casualty to "one of those crazy evangelical groups"?

Everyday, people like Bedloe leave one church to join another church or religious group. Some intentionally drop out of their former churches and reestablish themselves in new ones. Some just wander off and eventually find a new religious home somewhere.

Still others are attracted to a particular faith community because its members actively sought them out.

■■■

When someone leaves the Catholic Church and joins another, we often hear that proselytism is responsible. At the same time, however, we Catholics are being urged to become more effective evangelizers. One measure of successful evangelizing is that more people are welcomed into the church.

So what is the difference between evangelization and proselytism? Is it merely a matter of which side of the fence you're standing on?

Basically, the difference lies in the motivation and methods of those who seek new church members.

If someone applies pressure, especially the psychological kind, to get you to join a church, then you're being proselytized.

If fear or guilt plays a role, if the personality of an evangelist is the main selling point — in fact, if you feel you're being "sold" religion or bribed into accepting it, then you're probably the target of proselytism.

If it seems like the main concern is recruiting members rather than bringing persons into contact with Jesus Christ through his church, then proselytism is occurring.

The impossibility of a free response by the convert and the failure to let Jesus come through as the primary "witness" in a conversion are signs that proselytizing has replaced evangelizing.

By contrast, evangelization means letting the power of the Gospel be felt through one's words and actions in joyful, loving ways so that people are moved to conversion in Jesus Christ and to participation in the Catholic community of believers.

■■■

There is considerable concern today in the United States about newly arrived immigrants, especially those of Hispanic origin, being lured away from the Catholic Church by the proselytism of other religious groups.

It is estimated that more than 1 million Hispanic-Americans left the Catholic Church over the past 20 years. Research shows that new immigrants are more likely to be visited in their homes or contacted on their jobs and given literature by representatives of other religious groups.

Most often those who make the contact speak the immigrants' native language and are comfortable with their customs and popular religious traditions. Sometimes criticism of Catholic practices, distortion of Catholic doctrine or threats are part of the approach.

Proselytism cannot be held solel responsible for the large numbers o Hispanics leaving the church. Jesui Father Allan Deck, an expert in Hispanic ministry, draws three genera conclusions from the research on wh Hispanics sometimes find othe churches more appealing:

— The personalist appeal of smaller more intimate congregations that ca create hospitality and convey a sense o belonging.

— The availability of ministers wh speak Spanish and who come from th community itself.

— A religious style which emphasizes feeling, emotion and enthusiasm

Each of these conclusions provide insight into how our own church ca become a better home for newcomer and thereby stem the tide of proselytism

For instance, can we organize an support within our large parishes smal faith-sharing communities? Can w identify, call forth and prepare mor Hispanic men and women to serve i ministries — to be leaders? Can we fin a place for the forms of prayer, th customs, the music that newcomers ar familiar with?

Of course we can — and we must.

In other words, let's focus more o the evangelizing for which we're responsible than on the proselytizing others may be doing.

(McCord is associate director of th U.S. bishops' Secretariat for Family Laity, Women and Youth.)

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FAITH IN THE MARKETPLACE

What makes a parish a welcoming place?

"One thing we have noticed in our travels is parishes that have greeters.... At a parish in Oregon the greeters welcomed us and took our names and address down. The pastor greeted us as part of his homily. We were made to feel welcome as we entered and as we left." — Carl Durbin, McAllen, Texas

"When the people in the parish give you a warm greeting when you come in and even after church. When they act like they care about you as a person." — Pat Verbanek, Munhall, Pa.

"The wonderful people, the new and the old friends a person has found once again.... The visiting after church and a surprise hug a person receives." — Kathy Rice, Bridgeport, Neb.

"The human dimension of people who gather as a worshiping community.... There should be a sense when you walk in that there is an alive presence. Ethnic variety also helps." — Sister Sylvia Wehlish, Chicago, Ill.

An upcoming edition asks: Is there a characteristic, a quality or a goal of your work that makes it an "offering" to God — that makes it Godlike? If you would like to respond for possible publication, please

How early Christians evangelized

By Father John J. Castelot
Catholic News Service

When St. Paul evangelized, he used o pressure tactics. There were no false romises of wealth and status. In fact, aul told his converts bluntly: "It is ecessary for us to undergo many hardnips to enter the kingdom of God" (Acts 4:22).

The Acts of the Apostles tells us much bout the evangelizing work of the first hristians. Preaching and living what ney preached: These were the two neans used to "evangelize," which literlly means to proclaim the good news.

The proclamation of the good news as an invitation to accept the message nd at the same time to be transformed y it through baptism and entrance into ne community, into "the way," as it was alled (Acts 9:2). When Peter gave his entecost speech, his listeners asked: What are we to do, my brothers?" And ne answer was:

"Repent and be baptized, every one of ou, in the name of Jesus Christ for the orgiveness of your sins, and you will eceive the gift of the Holy Spirit" (Acts 2:37-38).

Paul, of course, was an indefatigable preacher of the saving word. But he knew that talk is cheap. People have to be shown; they have to see the effects of the good news in human lives. They need visible, credible role models.

He tried to model Christ is his own life, and we hear Paul saying: "Join with others in being imitators of me, ... and observe those who conduct themselves according to the model you have in us" (Philippians 3:17.)

"Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world, as you hold (forth) the word of life" (Philippians 2:14-15).

This was evangelization: It was positive, honest, non-threatening, inviting.

Proselytizing, on the other hand, tends to be less than honest, adversarial, destructive of opponents.

■ ■ ■

Within the early Christian community itself there was a small but vocal group of zealous Jewish Christians who were determined to make adherence to "their way" the criterion for salvation. They dogged Paul's steps and tried to undo his work. They accused him of being a second-rate, self-interested apostle who watered down the message to gain a personal following.

These people caused Paul no end of trouble, and they upset his gentile converts, thus causing division and consternation in the community.

Evangelization aims at unity, peace, harmony, love. Proselytizing sows division, anxiety, bitterness, animosity.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

One's first instinct might be to wage an angry and defensive war of words when confronted by the reality of sects and other Christian groups that proselytize Catholics.

Proselytism directed at Catholics, inviting them to leave the Catholic community, was described as a "phenomenon of alarming proportions" by the College of Cardinals in 1991. The world's cardinals said such proselytism now is found everywhere — in Africa, Latin America, the West and in Asia.

The cardinals did not call for a defensive reaction, however.

Instead, they urged Catholic communities to take steps to assure that they "are welcoming" places "where all are respected and involved, and where liturgy and devotions are participative and adapted to the cultural context."

Often, a warm spirit of welcome and a sense of belonging are what those vulnerable to proselytism want. Often enough those who proselytize offer this to Catholics who are newcomers in a strange land and who feel somewhat lost — new immigrants in America, for example.

Also, groups that proselytize often are found attractive because of the way they emphasize Scripture. Not surprisingly, therefore, the cardinals encouraged efforts to promote knowledge of Scripture among Catholics.

Act rather than react; renew the church's life; educate: That seemed to be the cardinals' message.

27

David Gibson, Editor, Faith Alive!

Responding non-defensively to proselytism

By Father Herb Weber
Catholic News Service

One of the many fundamentalist oups on our university campus was riting its charter. The group's leaders etermined that their goal was to reach ut to the "unchurched" students.

Their charter's second page listed ho these unchurched people are. There, ongside those who had no religion or o Christian practices, was the word Catholics."

A Presbyterian campus minister, who aw the list, was offended and called it o my attention. We subsequently spent ome time discussing what was intended y this form of evangelization and what ur response might be.

The fear of someone else stealing the neep from one's congregation — as ninisters sometimes refer to it — is not ew. However, fear is not the only posible response here. Seeing one's own nurch members approached by others s "fair game" for proselytizing also presents the opportunity to understand better our own need to evangelize.

What I mean is this: Rather than become defensive about the way other churches attempt to appeal to Catholics, our parishes could use a three-step method in their own evangelization — bearing in mind that proselytism and evangelization are not synonyms.

■ ■ ■

"The first step in evangelization is to reach out. "

The first step in evangelization is to reach out. Reaching out is at its best when people take time and expend energy to express concern to those who are hurting, those who are searching and those who are getting lost in the institutional church.

Several of our college students have reminded us that we need to let people know we actually care about them. Incoming freshmen are often uncomfortable connecting with the church on their own. They may even assume that the church will have little to offer them at this time in their life.

So our more seasoned students initiated a program of personally contacting many of the newcomers. Other parishes do similar things with a Welcome Wagon approach.

Of course, reaching out has to be more than just receiving a list of the times for Sunday Mass.

■ ■ ■

That leads to the second necessary step in evangelization: offering opportunities for personal involvement in faith development.

Rick's mother called to express concern that her son was very involved in a Bible study group that was becoming increasingly anti-Catholic.

What brought the issue to a head was Rick's statement that he wanted to go on a retreat with the group. I mentioned to the mother that we had our own weekend retreat coming up. The mother challenged Rick to attend our program before he totally dismissed the Catholic Church. He agreed.

After that weekend, when he discovered the opportunities for prayer and personal sharing that he had sought out in the other group, Rick became an active member of our campus parish.

This is where the third step becomes so important. Those who are evangelized have to find others who cherish the same faith.

In other words, parishes have to offer something for others to be evangelized into. People don't want to be left stranded after initially experiencing a vibrant community of faith.

I often hear from young men and women who graduate that they have a difficult time finding an accepting community in the parishes they join after leaving the campus scene.

This third step brings a parish full circle as it learns that if it wants to protect its members from being drawn away, it has to offer something viable and attractive.

That means becoming an evangelizing community — offering opportunities for people to experience a community of faith.

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio, and a free-lance writer.)

FURTHER NOURISHMENT

Jesuit Father Allan Figueroa Deck, in his book, "*The Second Wave, Hispanic Ministry and the Evangelization of Cultures,*" focuses on goals of evangelization among Hispanic people in the United States — goals which are not, he says, limited to good liturgy, religious education for children and adults, a variety of ministries and opportunities to socialize, important as those are. What is needed, says Father Deck, is "an environment of community concern ... that none of the above activities necessarily imply." His book examines the "sea change" represented for the future of the church in the United States by the immigration of millions of Latin American people. (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1989. Paperback, $9.95.)

FAITH alive!

People In The News

Hero's Welcome Due U.S. Catholic Diving Gold Medalist

FREDERICKSBURG, Va. (CNS) — A hero's welcome is awaiting U.S. Olympic gold medalist Mark Lenzi upon his return to Fredericksburg in August. The town, outside Washington, is planning a parade and the local Knights of Columbus council will host a spaghetti dinner and silent auction to help defray the cost of his participation in the Olympics in Barcelona, Spain. "We knew he was going to win a medal, we just didn't know which one," said Lisa Lenzi, Mark's 22-year-old sister. "It was not a surprise." Lenzi, 24, captured the gold in men's springboard diving July 29. "Mark is really into religion," she said, adding he served as an altar boy at the family's parish, St. Mary in Fredericksburg, during his childhood.

Olympic Gold Winner Morales Remembers His Catholic High School

BARCELONA, Spain (CNS) — Before Pablo Morales swam for the Olympic gold, he paid tribute to his Catholic high school. He didn't talk about it in an interview or a special segment. He simply let the television cameras do the work. They picked up the name of his alma mater written on the T-shirt he wore at the Bernat Picornell pool in Barcelona. Since then the phone has been ringing non-stop at Bellarmine College Preparatory School in San Jose, Calif. Larry Rodgers, the swim coach at the Jesuit-run boys' school, said he was not surprised at the tribute because Morales also wore the T-shirt in the 1984 Olympics.

Former Gonzaga Player Hobbles Into Dream Team's Final Rounds

BARCELONA, Spain (CNS) — While the U.S. basketball "Dream Team" soared through its preliminary games, one member quietly hobbled into the final round. He was John Stockton, 30-year-old point guard for the Utah Jazz and a former All-American at Catholic-run Gonzaga University in Spokane, Wash. "I'll stop limping when we get into the medal-winning games," said Stockton, hampered by a leg injury. Stockton spoke at an Aug. 2 news conference after participating in his first Olympic game. It was the "Dream Team's" fifth. "I'm very happy to be able to play an Olympic basketball game," said Stockton, a member of St. Vincent de Paul Parish in Salt Lake City.

Stay-At-Home Mothers Share Stories In Newly Published Book

ARLINGTON, Va. (CNS) — Mothers who stay at home shared their stories recently by contributing to a new book called "Discovering Motherhood." A collection of articles, essays and poems written by women throughout the country who have chosen to stay at home with their children, the book was produced by a Virginia-based organization called Mothers at Home. The non-profit group received national attention six years ago when its founders wrote "What's a Smart Woman Like You Doing at Home?" It also produces a monthly journal, "Welcome Home," which gives suggestions to stay-at-home mothers and works to "correct modern society's many misconceptions about mothering."

Always A Priest, Says Liason With Retired Priests

CINCINNATI (CNS) — "You never stop being a priest, even though you retire," says Msgr. Earl L. Whalen, Cincinnati archdiocesan liaison with retired priests. "We want our priests to know that once you retire, you don't become lost," he said. Msgr. Whalen, 78, has worked unofficially with retired and about-to-retire priests since 1984, when he retired as pastor of St. Vivian Parish in Cincinnati. But this spring Archbishop Daniel E. Pilarczyk formally appointed him as retired priests' liaison — a new position in the archdiocesan Priests' Personnel Office.

Provincial Says Father Fox Dismissal Process Has Begun

MEXICO CITY (CNS) — In his final months as Dominican master general, Father Damien Byrne approved dismissal of controversial Dominican Father Matthew Fox and the process was to have begun in late June, said Father Fox's provincial superior. The request now has to be sent to the Vatican for consideration, said Father Donald Goergen, head of the Dominicans' Chicago province. He told *Catholic News Service* in Mexico City, where the order's general chapter — made up of elected representatives of the membership — was meeting, that although this was not a rubber-stamp procedure, in ordinary circumstances such a request would be approved. Father Fox is founder of the Institute in Culture and Creation Spirituality, which years ago moved from Chicago to the campus of Holy Names College in Oakland, Calif.

Scripture

Readings For The Week Of August 16 - August 22

Sunday: Jeremiah 38:4-6, 8-10; Hebrews 12:1-4; Luke 12:49-53.

Monday: Ezekiel 24:15-24; Matthew 19:16-22.

Tuesday: Ezekiel 28:1-10; Matthew 14:23-30.

Wednesday: Ezekiel 34:1-11; Matthew 20:1-16.

Thursday: Ezekiel 36:23-28; Matthew 22:1-14.

Friday: Ezekiel 37:1-14; Matthew 22:34-40.

Saturday: Ezekiel 43:1-7; Matthew 23:1-12.

Readings For The Week Of August 23 - August 29

Sunday: Isaiah 66:18-21: Hebrews 12:5-7, 11-13; Luke 13:22-30.

Monday: Revelation 21:9-14; John 1:45-51.

Tuesday: 2 Thessalonians 2:1-3, 14-17; Matthew 23:23-26.

Wednesday: 2 Thessalonians 3:6-10, 16-18; Matthew 23:27-32.

Thursday: 1 Corinthians 1:1-9; Matthew 24:42-51.

Friday: 1 Corinthians 1:17-25: Matthew 25:1-13.

Saturday: Jeremiah 1:17-19: Mark 6:17-29.

Greensboro Women Leaders In Fight Against Abortion

By CAROL HAZARD

Associate Editor

GREENSBORO — People come and go in the pro-life movement. But not Virginia Bell and Harriette Gabriele.

Week after week, year after year, the silver-haired Catholic ladies picket Greensboro abortion centers.

There were times it was just the two of them, holding "Stop Abortion Now" signs in front of abortion centers in Greensboro.

Relentless in their fight to save unborn children, Bell and Gabriele brave jeers from angry abortion rights advocates. Well wishers boost their spirits.

However, it's the occasional pregnant woman who changes her mind about getting an abortion that keeps them going: That and the firm conviction in what they are doing.

"I have friends who probably don't agree with what I am doing," says Gabriele. "But I feel this is what God wants me to do."

Pro-life shouldn't be confused with women's rights, says Gabriele, 68. "I support equal pay, opportunity and recognition, but I can't support the taking of another life," she says.

"If abortion is just a glob of tissue I could care less. But I know it is a little human life."

Gabriele, who was arrested and imprisoned once for three days for blocking the entrance to an abortion center "never dreamed" she would be a staunch visible witness for the cause. She could imagine praying for an end to abortion but that was about all, she says. She tried picketing, however, and she's been doing it ever since.

It's become such a part of her life that she searched for pro-lifers this summer during her five-week vacation in Reno, Nev., and joined picket lines there.

"People say 'don't you feel silly?'" says Gabriele. "But I think it's people's prayers that give me the courage."

In addition to picketing, Gabriele counsels at Guilford County Mental Health, volunteers at Urban Ministry (which provides financial aid to people

See **Women,** Page 16

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Bush Reiterates Pro-Life Stand n Talk To Knights Of Columbus

NEW YORK (CNS) — President ush promised the Knights of Colum-us Aug. 5 that he would stick to his opposition to abortion "no matter the olitical price."

"Today I make the same appeal to ou that I'll make to every voter," he old the Knights at their convention in ew York. "Looking beneath the rheto-c, take a look at the ideas, to determine who has the courage to stand up for hanges that are morally right for merica."

"This year, as in Columbus' time, e hear a lot of talk about change," ush said. "But maybe a better word for he United States of America is renewal, ecause the changes we need must be ased on principles that never change."

Bush said the president should "set he moral tone for this nation," and this as more important than managing the conomy or even serving as commander chief. But he said much evidence dicated "America's moral compass as gone awry."

"So I believe that a central issue of his election year should be, who do you ust to renew America's moral pur-ose," the president said. "Who do you ust to fight for the ideas that will help ebuild our families and restore our fun-amental values?"

Highlighting issues of special con-ern to the Knights, Bush talked about is support for voucher aid to students parochial and other non-public schools nd for the school prayer amendment, as ell as his anti-abortion stance.

He also discussed his proposals for hanging the welfare system to promote ersonal responsibility. And he referred the ending of the Cold War and tanding up to "Saddam's aggression."

Supreme Knight Virgil C. Dechant, ntroducting the president, said the Knights had helped build support to ustain seven Bush vetoes of pro-abor-on bills.

"I promise you again today," Bush aid in reference to Dechant's com-ents, "no matter the political price — nd they tell me in this year that it's normous — I am going to do what I hink is right. I am going to stand on my onscience and let my conscience be my uide when it comes to matters of life."

The comment brought a standing ovation. Bush, who spoke for 21 minutes, also got applause at several other points in his address, and standing applause when he came into the convention's hotel ballroom and at the end of his address.

Bush never referred to Arkansas Gov. Bill Clinton by name. But in what he acknowledged as "one blatantly political comment," he reminded the Knights that his Democratic opponent got the endorsement of the teachers' union after declaring opposition to parochial school aid.

Quoting Clinton as being "unalterably opposed" to such aid, Bush said the Democratic candidate was against "letting Catholic parents and other private school parents have a fair share of education benefits."

"My solution is something called the GI Bill for Kids," the president said. "Like the original GI Bill, my new approach offers scholarships or vouchers for students to take to any qualified school — not only public schools, but Bible schools, yeshivas, Catholic parish schools."

Introducing a humorous note at the beginning, Bush told the Knights that all their speakers doubtless tried to identify with Columbus, but "I really mean it."

"The guy was faced with questions at home about whether his global efforts were worth a darn," the president recalled. "Some critics wanted him to cut his voyage short. He even faced the threat of mutiny. And yet Columbus persevered and won — not a bad analogy in my view."

Bush, with U.S. Ambassador to the Vatican Thomas P. Melady on the dais, made one reference to Pope John Paul II.

Noting the pope's work and prayer for peace in the Middle East, Bush said that "as long as I am president, I assure you I will do everything I can to bring about that peace that so many pray for."

Just before addressing the Knights, Bush had a private meeting with Cardinal John J. O'Connor of New York. Referring to it in his address, Bush said they talked about "the rise of legal theories and practices that reject our Judeo-Christian tradition."

See **Bush,** Page 13

Please pray for the following deceased priests during the month of August:

Reverend William S. O'Byrne, 1946
Reverend William Kuder, 1960
Monsignor Dennis A. Lynch, 1968
Reverend Thomas F. Carney, 1969
Reverend Thomas A. Williams, 1969
Reverend Willim C. Frost, 1983
Reverend Ignatius Remke, OSB, 1944
Reverend Brendan Dooley, OSB, 1964

Employment Opportunities

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time copy clerk. Responsibilities include entering newspaper copy, maintaining photo files and general office duties. Ideal candidate will have a newspaper background as the possibility exists for some feature and news writing, and computer experience using Microsoft Word for Windows. Send resume to: *The Catholic News & Herald*,PO Box 37267, Charlotte, NC 28237. No phone calls please.

Director of Religious Education: Part-time position available for Director of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newton, NC 28658.

Position Open: Parish Business Administrator for 1600-family parish. Salary commensurate with experience and education. Resume by September 1 to Search Committee, St. Patrick Church, 2840 Village Drive, Fayetteville, NC 28304.

Youth Ministry: There is an opening for a coordinator of youth ministry at Holy Family Parish in Clemmons. Contact Father John T. Putnam Jr., Parochial Vicar, Holy Family Catholic Church, PO Box 130, Clemmons, NC 27012 or call (919) 766-8133.

Pro-Life Corner

Respect Life

"The gift of life, God's special gift, is no less beautiful when it is accompanied by illness or weaknes, hunger or poverty, mental or physical handicap, loneliness or old age. Indeed, at these times, human life gains extra splendor as it requires our special care, concern and reverence. It is in and through the weakest of human vessels that the Lord continues to reveal the power of His love."

—Cardinal Terence Cooke

The Respect Life Office Diocese of Charlotte (704) 331-1720

California Bishops Join Fight Against Suicide Initiative

SACRAMENTO, Calif. (CNS) — The California Catholic Conference is joining euthanasia opponents in a drive to defeat an initiative on the November ballot that would legalize lethal injections for terminally ill patients.

The bishop's conference is a member of Californians Against the Euthanasia Initiative, a coalition that also includes the California Medical Association, the California Association of Hospitals and Health Systems and the California Association of Catholic Hospitals. The organization has hired a consulting firm that helped defeat a similar measure in Oregon earlier this year.

Bill Bannon, president of Bannon and Associates, told a July gathering of Northern California diocesan leaders they must start immediately to organize opposition.

"We must make the point that this initiative has absolutely nothing to do with living wills, advance directives or termination of medical treatment of any kind," Bannon told the Children and Families Council, a group of human service ministry workers interested in advocacy and political action.

"This is the biggest source of confusion among Californians today," Bannon said. "This measure is not 'death with dignity,' it simply lets a doctor kill you."

The measure is supported by people who are scared of dying and of pain as well as because of misinformation about the costs of medical treatment, confusion over legal issues and concern for personal choice, Bannon said.

"The logical extreme is that people want to choose the moment of their own death and the way in which that death occurs," he said.

An anti-euthanasia campaign will kick off in churches by September, according to Bannon. Catholic pastors will be asked to designate coordinators at each parish to help.

Among his criticisms of the initiative, Bannon noted that it allows any doctor to give a lethal injection; has no requirement that medical records be kept; and requires all hospitals — including Church-run institutions that would not provide assisted suicide — to refer patients elsewhere. Hospitals could be sued if they don't offer referrals, he said.

"If this initiative passes, California will become the first place in the world where physician-assisted suicide will be legal," Bannon said. "It's a real question of ethics and values, not religion."

Back To School

The Aug. 28 issue of *The Catholic News & Herald* will feature a special Back To School supplement. Watch for it.

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Bishop John F. Donoghue

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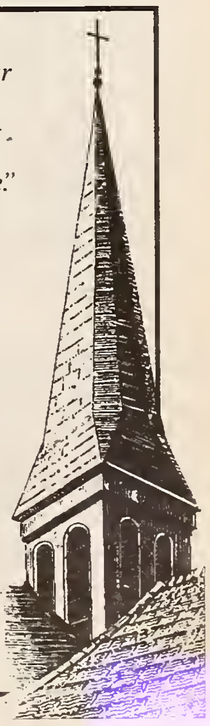

Comunidad Hispana
Comuniquémonos

Participantes hispanos en el Encuentro Diocesano.

Asamblea General Hispana

El sábado 5 de septiembre del presente año, de 9 de la mañana a 6 de la tarde, tendrá lugar la Asamblea General Hispana, en la Iglesia católica de la Sagrada Familia, en el pueblo de Clemmons NC.

El tema a tratar será "La Nueva Evangelización" y se discutirá en grupos pequeños y en plenarios, para ver que aspectos de esta nueva evangelización estan presentes en nuestro Plan Pastoral Diocesano y que aspectos le faltan al mismo.

De nuevo vendrá a guiarnos el Padre Mario Vizcaíno, director de la oficina regional en Miami Fl. llamada comunmente con el nombre de SEPI. El Sr. Obispo de la Diócesis, Monseñor John Donoghue, estará presente también, para al final de la jornada concelebrar la Sta. Misa de acción de gracias por el trabajo realizado, en las diferentes comunidades hispanas de la Diócesis con el Plan Pastoral.

En ese día se proveerá para todos un almuerzo y durante el día habrá café y refrescos. Se pide donativos voluntarios para cubrir los gastos de la Asamblea, que se pueden depositar en unos sobres que habrán a la disposición. También habrá personas encargadas de cuidar a los niños en aquel lugar.

La dirección de la Iglesia de Holy Family es: 4820 Kinnamon Rd. Clemmons N.C. 27012 Tel: 919-766-8133. Para llegar allí se puede hacer así: I-40 East hacia Winston Salem, Exit 184, doblar a la izquierda, y en la segunda luz doblar a la derecha en la calle Peace Haven, inmediatamente doblar otra vez a la derecha en la calle de la Iglesia, que se llama Kinnamon Rd. Una media milla más y Holy Family church estará a mano derecha.

Padre Mario Vizcaíno, director del Instituto Pastoral del SEPI, en Miami.

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Noticias Locales

Oportunidad de empleos

Se necesita a una persona para cuidar a una Señora mayor que vendrá de Puerto Rico. El trabajo será de lunes a jueves de 7 y 45 de la mañana a 4 de la tarde y el viernes de 9 de la mañana a 1 de la tarde. Los interesados llamar a la señora González al 522-7406.

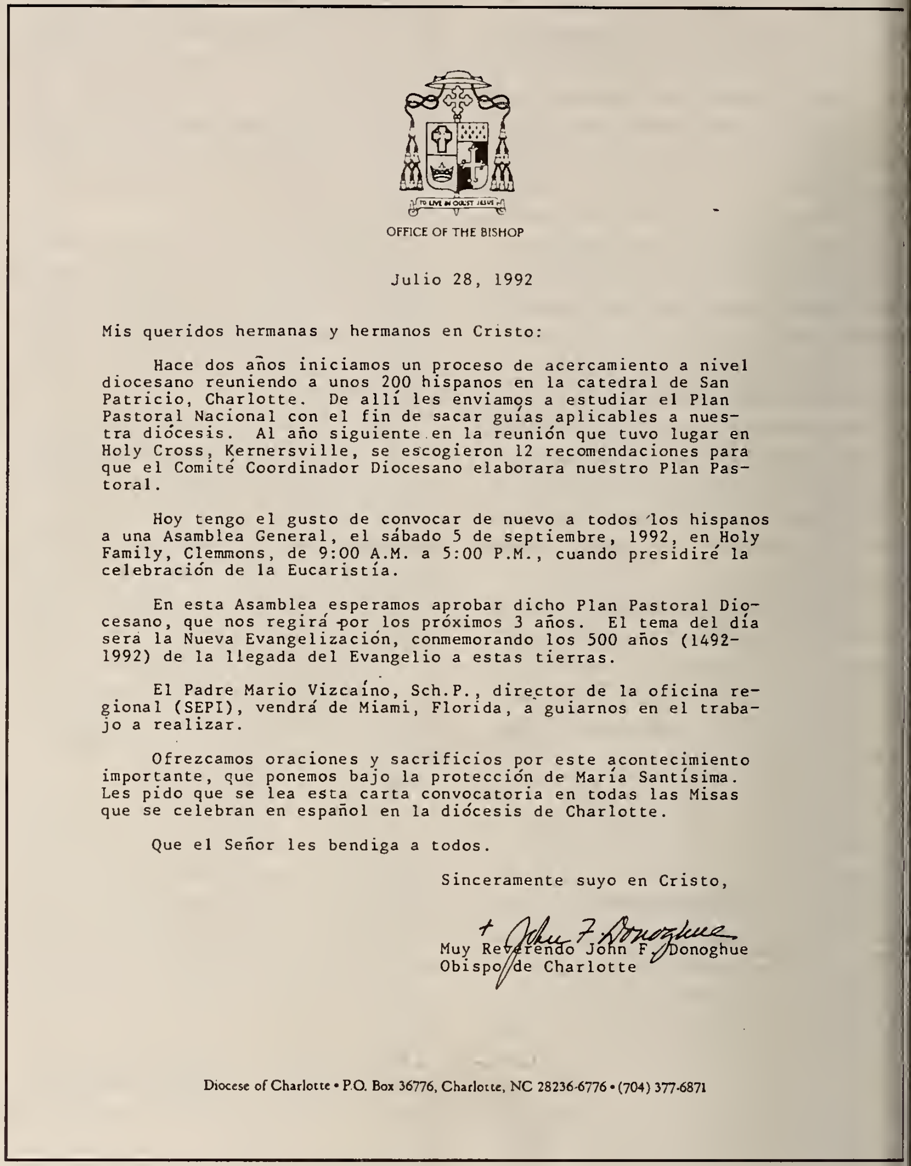
Se necesita persona para vivir en la casa y cuidar a un par de gemelos de 4 años de edad, en el área de South Park. Los interesados llamar a la Sra. Martínez al 554-7328 o al 338-5581.

Busca trabajo

La Sra. Luz Estella ofrece sus servicios para cuidar niños en su casa. Los interesados llamarla al 527-9238.

Se arrienda

En los apartamentos de Abbey Place en Park Rd. se alquila cuarto a mujeres solas. Las interesadas llamar a Gladis al 527-7230.



OFFICE OF THE BISHOP

Julio 28, 1992

Mis queridos hermanas y hermanos en Cristo:

Hace dos años iniciamos un proceso de acercamiento a nivel diocesano reuniendo a unos 200 hispanos en la catedral de San Patricio, Charlotte. De allí les enviamos a estudiar el Plan Pastoral Nacional con el fin de sacar guías aplicables a nuestra diócesis. Al año siguiente en la reunión que tuvo lugar en Holy Cross, Kernersville, se escogieron 12 recomendaciones para que el Comité Coordinador Diocesano elaborara nuestro Plan Pastoral.

Hoy tengo el gusto de convocar de nuevo a todos los hispanos a una Asamblea General, el sábado 5 de septiembre, 1992, en Holy Family, Clemmons, de 9:00 A.M. a 5:00 P.M., cuando presidiré la celebración de la Eucaristía.

En esta Asamblea esperamos aprobar dicho Plan Pastoral Diocesano, que nos regirá por los próximos 3 años. El tema del día será la Nueva Evangelización, conmemorando los 500 años (1492-1992) de la llegada del Evangelio a estas tierras.

El Padre Mario Vizcaíno, Sch.P., director de la oficina regional (SEPI), vendrá de Miami, Florida, a guiarnos en el trabajo a realizar.

Ofrezcamos oraciones y sacrificios por este acontecimiento importante, que ponemos bajo la protección de María Santísima. Les pido que se lea esta carta convocatoria en todas las Misas que se celebran en español en la diócesis de Charlotte.

Que el Señor les bendiga a todos.

Sinceramente suyo en Cristo,

+ John F. Donoghue
Muy Reverendo John F. Donoghue
Obispo de Charlotte

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Nosotras Las Mujeres

Por CECILIA MONTERO

Hay muchos modos de educar a los hijos y muchas formas en las cuales los niños aprenden. Muchos nos quejamos de que no hay clases para ser padres y que es muy difícil saber qué hacer; más aún muchos se encuentran siendo padres cuando ni siquiera han tenido tiempo de ser hijos y de pensar si quiera ser padres o no. Una vez que los niños ya estan en camino es mejor aceptar el encargo y tratar de hacerlo lo mejor que uno puede. Divina la naturaleza que le da a uno nueve meses para acostumbrase a la idea.

La mejor educación que se puede dar a un niño es con el ejemplo. Sus niños estan aprendiendo de lo que ustedes hacen y no de lo que dicen. A pesar de esto, no se puede pretender que seamos perfectos, que no nos equivoquemos en nada, y que siempre nos demos cuanta de lo que hacemos. La perfección pertenece a lo Divino y los humanos podemos tratar de imitar la perfección de Dios, pero siempre manteniendo el amor y paciencia como El lo hizo y a la vez también recordando que es un camino a recorrer y que el ejmplo a los niños es de cómo recorrer ese camino y cómo aprender las lecciones de la vida. Es decir que aceptemos que no somos perfectos, pero que no nos llenemos de ansiedad tratando de serlo.

El negar que los niños aprenden de lo que ven en sus padres es iluso y el querer obrar siempre en perfección es imposible y causa ansiedad extrema. La perfección Divina acepta la imperfección humana, el deseo de perfección humana exige y enjuicia.

Es precisamente esta ansiedad de perfección lo que lo lleva a uno a vivir apurado, fastidiado, deprimido y lleno de inhibiciones, y eso a su vez, produce un hogar que no funciona en forma ideal. Lo ideal sería que los padres guíen a sus hijos en forma disciplinada y amorosa para aprender las lecciones de la vida y que los niños crezcan seguros y confiados. Desafortunadamente y de acuerdo a las investigaciones, somos muy pocos los que creemos en esta clase de ambiente.

La mayoría de nosotros cree en un hogar donde siempre han habido problemas como por ejemplo, alcohol, drogas, adicciones a comidas, juego, sexo etc, o en su defecto, enfermedades mentales como depresión, obsesiones, psicosis etc, o problemas como, muerte de algun miembro, divorcio, pobreza, enfermedades prolongadas, alejamiento de los padres, viajes etc.

Por ejemplo un padre alcohólico utiliza una buena parte de su atención y energía, en cosas relacionadas con el alcohol. La vida de todos revuelve alrededor de la bebida del papá y el alcohol se puede convertir poco a poco en lo más importante del hogar. Es conveniente recordar que lo más importante es enseñar a los niños como uno sufre caidas y se vuelve a levantar y como uno confía en Dios y en otras personas para ayuda y guía. Todos tenemos problemas, nadie es perfecto y nadie debe esperar perfección de los otros.

OFFICE OF THE BISHOP

July 28, 1992

My Dear Sisters and Brothers In Christ:

Two years ago we initiated a process of coming together at diocesan level by gathering about 200 Hispanics in St. Patrick Cathedral, Charlotte. From there you were sent to study the National Pastoral Plan in order to draw from it some guidelines for our diocese. Last year at the reunion that took place in Holy Cross, Kernersville, 12 recommendations were chosen so that the Diocesan Coordinating Committee could start working on our Diocesan Pastoral Plan.

Today I am glad to convoke again all Hispanics to join at a General Assembly on Saturday, September 5th 1992, in Holy Family, Clemmons, from 9:00 A.M. until 5:00 P.M., when I will preside at the celebration of the Eucharist.

At this Assembly we hope to approve our Diocesan Pastoral Plan to guide us for the next 3 years. The theme of the day will be the New Evengelization, commemorating at the same time the 500 years (1492-1992) anniversary of the arrival of the Gospel to these lands.

Father Mario Vizcaino, Sch.P., director of our regional office (SEPI), will come from Miami, Florida, to facilitate the work to be done.

I ask you to read this letter at all Masses celebrated in Spanish in the Diocese of Charlotte.

May God Bless you all.

Sincerely yours in Christ,

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

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DESCUBRE La Fe

38. ¿Cuál es la virtud de la esperanza?

La virtud de la esperanza es otro don de Dios que fluye naturalmente del don de a fe. Esperanza es la actitud y el poder para confiar en Dios que viene unido a un profundo anhelo para que su plan de salvación se completado. Es la confianza de que Dios es fiel a sus promesas, que Él nos dará la felicidad eterna y los medios para obtenerla.

La virtud de la esperanza tiene que ver con nuestras vidas en este mundo y la felicidad eterna. "...La Iglesia de Cristo, situada en medio de la ansiedad de hoy, no cesa de esperar firmemente." (*Constitución Pastoral Sobre la Iglesia en el Mundo Moderno,* 32 Concilio Vaticano II)

San Pedro dijo: "Depositen en Él todas las preocupaciones, pues Él cuida de ustedes." (I Pedro 5:7) La esperanza es la capacidad de poner nuestras vidas an las manos de Dios. Creemos que Él perdonará nuestros pecados y hast huestros sufrimientos los convertirá en bienes eternos.

Para crecer en esperanza tenemos que orar, hacer frecuentes actos de esperanza y vivir diariamente de acuerdo con nuestra fe.

39. ¿Qué es la virtud de la caridad o amor?

El punto central de la enseñanza de Jesús, el camino, la verdad y la vida, es la virtud del amor que es el poder que Dios nos dió para amarle sobre todas las cosas y amar a nuestro prójimo como a nosotros mismos.

El amor tiene muchas formas. Básicamente, es el deseo de estar con la persona amada. Es la preocupación por su felicidad.La virtud del amor hace posible que pongamos la voluntad de Dios y la felicidad de las personas que amamos antes que la nuestra. Al hacer esto, encontramos nuestra verdadera felicidad y plenitud.

Dios nos enseña como amor. Él comparte nuestra vida, olvida nuestros pecados y desea nuestra felicidad eterna.

Dios nos da todo lo que tenemos, nuestra vida, nuestros talentos y nuestro destino. Nosotros amamos a Dios cuando aceptamos sus dones y lo hacemos el centro de nuestras vidas. Si realmente amamos a Dios, nos comprometemos a usar sus dones para hacer nuestra cpontribución única a los demás en el mundo. Si realmente amamos a Dios, amaremos a nuestro prójimo. Veremos a cada uno como creado de Dios, receptores del mismo amor y deseo que Dios tiene por nosotros.

El amor es la reina de las virtudes. Si realmente amamos a Dios y a nuestro prójimo, poseeremos y crecerán en nosotros otras virtudes que tienen que ver con Dios y con los hombres, y evitaremos los pescados que son ofenses contra ellos. "Pues la ley entera está en una sola frase: 'Amarás a tu prójimo como a tie mismo. '" (Galatas 5:14)

Theo Johnson Named To Newly Established Post Of Comptroller

CHARLOTTE—Theodosia (Theo) C. Johnson has been named comptroller for the Diocese of Charlotte.

Johnson's appointment is part of diocesan restructuring to provide more accessible services for the diocese.

Review and restructuring of diocesan departments have been underway for the past four months. "We're developing the best way for deliverance of service to the parishes and the many organizations of the diocese," said Msgr. John J. McSweeney, chancellor and vicar general.

In her new position, Johnson will be responsible for all internal financial matters regarding the parishes and other entities, accountable to Msgr. McSweeney. Additionally, Johnson coordinates financial administration of *The Catholic News & Herald*, as well as many of the accounting functions of the Diocesan Support Appeal.

Johnson most recently served for the last six years as accounting manager. She was bookkeeper for eight years before that position. "Throughout her 14 years with the diocese, Theo has been closely associated with all aspects of finance. She has always exercised careful stewardship and sense of dedication to the ministries of the Church," said Msgr. McSweeney.

THEO JOHNSON

Johnson's new position is on track with diocesan affirmative action goals of promoting women to key leadership roles within the diocesan organization. Msgr. McSweeney credits Johnson's expertise in financial administration, coupled with her years of proven experience as keys to her success.

"I'm very pleased to help as the diocese goes along this new path ... with all the projects going on," said Johnson.

Bush (From Page 11)

The cardinal told reporters that he agreed to the meeting at Bush's request and in accordance with a policy of meeting with officials and candidates of any party who asked to see him.

He said they talked primarily about the Middle East and education, and touched on Yugoslavia. Cardinal O'Connor has special responsibilities related to the Middle East as president of the Catholic Near East Welfare Association.

"I didn't speak to the president at all about abortion," said Cardinal O'Connor. "He didn't raise it, and I didn't raise it."

Golf (From Page 2)

for catastrophic injury and illness such as brain injury, back and spinal cord injuries, stroke, multiple sclerosis, and amputations. The rehabilitation facility will offer functional assessments following back and spinal cord injury, as well as physical, speech, and occupational therapies.

Participants in the Charlotte Hornets Celebrity Golf Classic pay $1,000 each to participate. Eighty-six of the100 available slots for golfers are filled to-date.

For more information, contact the Mercy Hospital Foundation, (704) 379-6071.

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Diocesan News Briefs

12-Step Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting "A 12-Step Weekend," a retreat for AA members, Sept. 11-13. The retreat is open to men and women.

To register or obtain more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Blue Ribbon Clocks

CHARLOTTE — Jesuit Father John Bernbrock, parochial vicar at St. Vincent de Paul Church, won two blue ribbons and two gold medals for his clock designs at the National Clockmakers Show in Chicago.

Parish Mission

MAGGIE VALLEY — Father Albert Paretsky, professor of Old Testament at the Dominican University in Rome, is directing a four-day program at St. Margaret Church beginning Saturday, Aug. 15. Father Paretsky is a convert to the Catholic Church from Judaism.

Resurrection Day Camp

WINSTON-SALEM — St. Benedict the Moor parish co-hosted the 13th Annual Resurrection Day Camp June 16-July 10 with Dellabrook Presbyterian Church and St. Stephen's Episcopal Church.

About 60 youths, ages 6-12 from the three churches, joined campers from other denominations and participated in crafts, sports, campsite activities and field trips.

St. Benedict provided financial support, camp T-shirts and staff. Marcia Watkins was a counselor-in-training volunteer and worked with 6-7 year olds. Bill Hobbs, a Jesuit novice, was a counselor for 10-12 year olds.

Charismatic Renewal Service

HICKORY — The semi-annual Charistmatic conference is Sept. 18-20 at the Catholic Conference Center. The theme is "Wake Up and Strengthen What Remains." Keynote speaker is Charlie Osbourne, Catholic lay evangelist from Florida.

For more information, call Carol Flynt at (704) 331-1709.

Retreats For Women

VALE — The Maryvale Sisters will conduct three retreats for women; Aug. 21-23, Sept. 25-27 and Nov. 6-8. To register, call (704) 276-2626 or write Maryvale Motherhouse, RR 1 Box 164, Junebug Rd., Vale, N.C. 28168.

Prayer Ministry

You can do something special, free and at whatever time of the week by praying for couples embarking on the lifetime journey of marriage.

Prayers are needed for people participating in Engaged Encounter weekends.

To volunteer, call Geoff or Ann Hoffman at (704) 598-9653.

Lay Ministry

Lay ministry training begins this fall in Arden, Greensboro and Charlotte. The 13-week program helps participants explore their calling by virtue of their baptisms to minister in the Church or market place. For more information, call the Religious Education Office at (704) 541-8362.

Faith Journey

GREENSBORO — St. Pius Tenth's monthly fellowship coffee hour is Saturday, Aug. 21 at 8:30 a.m. at the McCubbin Center, St. Pius Tenth School. A personal faith journey will be shared. All are invited for an hour of inspiration.

For more information, call Walt Edwards at (919) 282-4147.

Appalachian Commemoration

BEREA, KY. — The Catholic Committee of Appalachia's annual meeting is Sept. 25-27 at Berea College, Berea, Ky. The theme is "Remember, Repent, Respond: A Quincentennial Commemoration." Workshops and lectures will address 500 years of American Indian oppression, racism, family issues, and toxic and waste problems.

CCA, the Catholic caucus of the Commission on Religion in Appalachia, strives to support people living and working in ministry in Appalachia. CCA printed and distributed the 1975 Appalachian bishops' pastoral, *This Land is Home to Me*. The paper is still in demand.

For more information about the fall meeting or the organization, call (606) 633-8440 or write CCA, P.O. Box 953, Whitesburg, Ky. 41858.

Knights Membership

RALEIGH — The North Carolina jurisdiction of the Knights of Columbus had the most new members in the entire order for 1991-92, State Deputy Donald Debois announced at the July 18-19 annual organizational meeting in Raleigh.

North Carolina membership increased by 557, or 8.7% from the previous year, he said. The order includes all states in the United States and all the provinces in Canada, the Philippines, Puerto Rico and Mexico.

State officers and deputies installed at the annual meeting were Donald Dubois, state deputy; James Neely, state secretary; Luther Stultz, state treasurer; John Harrison, state advocate, and Robert Singer, state warden. Richard Grebner is immediate past state deputy.

Fall Renew

MOORESVILLE — St. Therese Church announces a fall renewal program called "What Would Christ Do In 1992?" Six weekly meetings will begin the week of Oct. 11.

For more information, call the church office at (704) 664-3992.

Alzheimer's Association

GREENSBORO — Alzheimer's Association of the Triad is an organization that provides assistance to persons and families affected by Alzheimer's disease and related disorders. It also seeks to heighten public awareness through education, research and legislative efforts.

If you are in need of assistance or could volunteer any time, call (919) 722-0811 or 1-800-228-9794.

OWLS

CHARLOTTE — The next meeting of St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) is Wednesday, Aug. 19 from 11 a.m.-1 p.m. in the church fellowship hall. Bring a bag lunch. D sert and beverage will be provided.

For more information, call Luc Bellow at (704) 366-7508. OWLS open to all Catholics over 55.

Surviving Parents

CHARLOTTE — A Catholic s port group for parents who have los child will meet the first Wednesday every month at St. John Neuma Church, 8451 Idlewild Rd., from 7 p.m.-9 p.m. The purpose of the grou to provide a place for people to look their faith in light of their tragedies.

For more information, call Cir Cook at (704) 535-4197.

Fatima Pilgrimage

CHARLOTTE — Father Rich Contiliano of St. Thomas Aquina Chu is leading a pilgrimage to Fatima O 12-19. Inclusive cost is $1,299. more information, call the church off at (704) 549-1607.

100th Birthday

BELMONT — The Sisters of Me of North Carolina are celebrating 100th year of ther arrival in Belm and Gaston County. They would like update the status of all alumni of grade school, academy, junior colle and college, and request alumni to m updated information to Sister Mic Boulus, c/o Sacred Heart Conve Belmont, NC 28012.

The Catholic News & Herald w *comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welcon Please submit news releases and pho at least 10 days before date of public tion.*

Upcoming Diocesan Events

Aug. 14 - 20 "Transfiguration of Self"
Living Waters Reflection Center
Sister Jane Schmenk, OSF (704) 926-3833

Aug. 21 Open House
Our Lady of Grace
12 Noon - 1 p.m.
Roberta Hutchcraft (919) 275-1522

Aug. 21 - 27 "Wholeness and Holiness"
Living Waters Reflection Center
Sister Jane Schmenk, OSF (704) 926-3833

Aug. 28 - Sept. 3 "Come to the Mountains"
Living Waters Reflection Center
Sister Jane Schmenk, OSF (704) 926-3833

Aug. 30 Big Brothers/Sisters
Welcome Gathering
CCHS, 3:30 p.m.
Fr. Dennis Kuhn (704) 523-5671

Aug. 30 Annual CCD Teachers Mtg.
St. Margaret Mary, 9:30 a.m.
Beverly Lenk (704) 298-4865

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World and National Briefs

SCC Asks For Amendments o Religious Freedom Bill

WASHINGTON (CNS) — The :neral secretary of the U.S. Catholic onference has asked for amendments the proposed Religious Freedom Res- ration Act to protect churches' tax emptions and avoid protecting abor- on. Msgr. Robert N. Lynch urged the ouse Judiciary Committee to amend ouse Resolution 2797 so the measure vill be a shield in protecting religious eedom and not a sword to attack the iborn and religious institutions and ograms." The Religious Freedom estoration Act is intended to counter- t a 1990 Supreme Court ruling that held a state's right to legislate against religious practice.

hanges In PG and PG-13 Movie atings Get Mixed Church Review

WASHINGTON (CNS) — The ovie industry's recent announcement at it will include explanations with its G and PG-13 ratings received a mixed view from a U.S. Catholic official. ishop Raymond J. Boland of Mobile, la., chairman of the U.S. bishops' ommittee on Communications, called e explanations a "helpful addition" ut warned they would be ineffective less they were included in advertise- ents. The rating information, once only vailable for R-rated films, will now be nt to theaters, film critics and video tailers. The explanationas will serve as viewer's guide, revealing if movies ntain violence, strong language, sexu- ity or drug use.

Military Archdiocese Endorses Paper Supporting Military's Gay Ban

SILVER SPRING, Md. (CNS) — The Archdiocese for the Military Services has endorsed a position paper written by one of its priest chaplains supporting the Department of Defense's policy excluding homosexuals from the military. The paper, written by Father Eugene T. Gomulka, deputy chaplain of the Marine Corps, said those favoring a change in policy do not recognize "the relationship between 'sexual orientation' and 'sexual behavior.'"

Oregon Catholic Conference Lauds Decision To Veto Health Plan

PORTLAND, Ore. (CNS) — The Bush administration's rejection of Oregon's health care rationing program was applauded by the state's Catholic conference. Bob Castagna, executive director of the Oregon Catholic Conference, said he was grateful that the administration denied a waiver request necessary for the medical program to begin. The Oregon plan would have expanded Medicaid coverage to 120,000 of the state's working poor by covering fewer medical services. The plan included a controversial priority list that defined which services would be available to which patients. For example, it would have given a low funding priority to high-risk procedures for individuals with complicating medical conditions.

Mother Teresa Honored By Knights With New Award, $100,000

NEW YORK (CNS) — Mother Teresa became the first recipient of a Knights of Columbus award called Gaudium et Spes at an Aug. 4 banquet during the Knights' 110th annual convention in New York. Supreme Knight Virgil C. Dechant, who presented the award medal and a $100,000 check, said the Knights had never given such recognition before, despite "hundreds of resolutions" proposing honors to various individuals.

Knights Urged To Set Up Tombs Of Unborn In Catholic Cemeteries

NEW YORK (CNS) — Cardinal John J. O'Connor of New York asked the Knights of Columbus to build and maintain a "tomb of the unborn child" in every Catholic cemetery. Speaking to the Knights' annual convention in New York, he recalled visiting "The Tomb of the Unborn Child" at the Franciscan University of Steubenville in Ohio, and seeing students stop there for prayer. Such a structure in cemeteries across the country, he said, could lead thousands of visitors to reflect that "the unborn put to death by abortion was as much a human being as all the others buried there."

Pittsburgh Parish Consolidations To Take Place By November

PITTSBURGH (CNS) — Eleven new parishes will be established by Nov. 1 in the Diocese of Pittsburgh as part of the first phase of a parish reorganization program. The reorganization cuts the number of parishes from 57 — plus six missions — to 28 in nine regions of the diocese. At a July 27 press conference, Pittsburgh Bishop Donald W. Wuerl said the changes were made necessary by a declining and aging population. Since 1970, the population in the diocese's six counties has dropped by 293,000 — including 113,000 Catholics.

Belarus Threatens To Deport Polish Priests

WARSAW, Poland (CNS) — The government of Belarus has threatened to deport 29 Polish priests in a move that appears to reflect Eastern Europe's re-emerging ethnic and religious rivalries. The Warsaw daily *Nowy Swiat* reported July 30 that the Belarussian State Office of Cults, which monitors religious affairs, has given an ultimatum to the priests, all working at parishes in the eastern part of the country. The paper said officials from the office who visited the parishes the previous week with police escorts had warned that the clergymen would be "taken forcibly to the border" unless they complied with the order.

Vatican Official Says Kids With Aids Need Help, Protection

VATICAN CITY (CNS) — A Vatican official said children of AIDS-infected mothers deserve the help and protection of society, which should always resist abortion as a solution. Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, said couples with the AIDS-causing HIV virus must make their own decision about bearing children — after evaluating the risks involved. The cardinal made the comments in an article published Aug. 5 by the Vatican newspaper, *L'Osservatore Romano*.

Cardinal Tomasek, Rights Champion, Dies In Prague At Age 93

PRAGUE, Czechoslovakia (CNS) — Cardinal Frantisek Tomasek, the former archbishop of Prague who championed religious and civil rights during four decades of communist rule, died Aug. 4 at the age of 93. The state news agency CSTK attributed death to heart failure aggravated by pneumonia and said his funeral would take place Aug. 12 in St. Vitus Cathedral in the Prague Castle compound. He had been in ill health for some time. Cardinal Tomasek was released from a hospital in June and his condition deteriorated again in July but he expressed a wish not to be hospitalized again.

DISCOVER the Faith

38. What is the virtue of Hope?

The virtue of Hope is another basic gift from God. It flows naturally from the gift of Faith. Hope is the attitude and power to trust in God. It is joined to a deep yearning for His plan of salvation to come to full completion. It is the confidence that God is faithful to His promises, that He will give us eternal happiness and the means to obtain it.

The virtue of Hope relates to our lives in this world as well as to eternal happiness. "...the Church of Christ takers her stand in the midst of the anxiety of this age, and does not cease to hope with the utmost confidence." (Vatican Council II, *Pastoral Constitution on the Church in the Modern World*, 82)

St. Peter said, "Cast all your anxiety upon Him, because He cares for you." I Peter 5:7) Hope is the ability to put our life in God's hands. We trust He will forgive our sins and turn even our sufferings to eternal good.

To grow in Hope, we must pray, make frequent Acts of Hope and live daily according to our Faith.

39. What is the virtue of Love?

The central point of Jesus' teaching, of His way, truth and life, is the virtue of Love. It is the power given to us by God to love Him above all things and to love our neighbor as ourselves.

Love has many forms. Basically, it is a desire to be with the person we love. It is a concern for their happiness. The virtue of Love makes it possible for us to place the will of God and the happiness of those we love before our own. In doing this, we find our own true happiness and fulfillment.

God shows us how t o love. He shares our life, forgives our sins and desires our eternal happiness.

God gives us everything we have, our life, our talents and our destiny. We love God when we accept his gifts and make him the center of our lives. If we truly love God, we commit ourselves to use God's gifts to make our unique contribution to others and the world. If we truly love God, we will love our neighbor. We will see everyone as created by God, receivers of the same love and desire God has for us.

Love is the queen of virtues. If we truly love God and our neighbor, we will possess and grow in all the other virtues that refer to God and to others, and we will avoid all sins which are offenses against them. "The whole law has found its fulfillment in this one saying: 'You shall love your neighbor as yourself.'" (Galatians 5:14)

Official

The Most Reverend John F. Donoghue announces the following appointments in the Diocese of Charlotte:

Effective July 1, 1992 :

Reverend David J. Devlin, OSFS, from Parochial Vicar to Pastor of Immaculate Heart of Mary Church, High Point;

Effective Sept. 1, 1992:

Reverend Eugene P. McCreesh, SJ, presently serving as Pastor of St. Peter Church, Charlotte, granted a sabbatical;

Reverend James A. Devereux, SJ, from Parochial Vicar to Pastor of St. Peter Church, Charlotte;

Reverend Edward M. Ifkovits, SJ, Parochial Vicar, St. Peter Church, Charlotte.

Reverend Monsignor John J. McSweeney, VG
Chancellor

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Women (From Page 10)

in crises) and goes to St. Benedict every Friday for the exposition of the blessed sacrament and the rosary. She's also active in the Legion of Mary.

As for fellow parishioner Bell, not even a physical ailment earlier this year stopped her for long. Within a couple of weeks — before she was given permission to drive — the 81-year-old grandmother was back on the picket line.

"If I stop, I would be giving up the fight and I am not willing to do that," says Bell, who has been on the front lines of the abortion issue since before Roe v. Wade, the 1973 Supreme Court decision making abortion legal. She started with Birthright, a now closed agency for unwed mothers.

"I feel terribly sorry for the babies that are torn apart," says Bell. "But I get so furious with women who support NOW and Planned Parenthood with such enthusiasm. They may not use the scalpel or saline solution, but they àre guilty of two sins; sanctioning abortion and aiding and abetting it."

What's more, most civic and social leaders are pro-abortion, and that "distresses" her, she says. They should know better, she says. "Reminds me of the saying, 'That mule ain't blind, he just don't give a damn.'"

Bell says she is not the type of person who could do sidewalk counseling, informing women outside abortion centers about alternatives to abortion. "I find I want to blast them," she says. "I wouldn't be very gentle."

"She's a pistol," says Dick Miller, another longtime pro-life activist, fellow picketer and president of the St. Vincent de Paul Society in Greensboro.

Miller recalls picketing in front of an abortion center with Bell and a handful of other pro-lifers one day, when an angry woman unleashed a nasty diatribe against them. The woman was apparently accompanying her daughter to the center.

"How many children did you leave in Europe when you were in the service?" the woman snapped at the men.

Miller backed away. Bell didn't, however. Miller doesn't recall exactly what she said, but it went something like this: "Have you ever asked your husband the same question?"

Her outspoken tendency notwithstanding, Bell is a "sweet person" and a "lovely individual," says Miller.

She is also a familar face around Greensboro, he says. "Everybody knows Virginia Bell."

People might know her by sight as a picketer. Or, they might recognize her as the little old lady who jogs five or six days a week.

Or, they might know her by name, since she's a frequent contributor to "letters to the editor" in the local newspapers. The subject could be abortions or animal rights activists. She considers either a travesty and is not afraid to say so.

Ants, clams, even monkeys and dogs, and so-called "women's rights" should not prevail over human rights, she says.

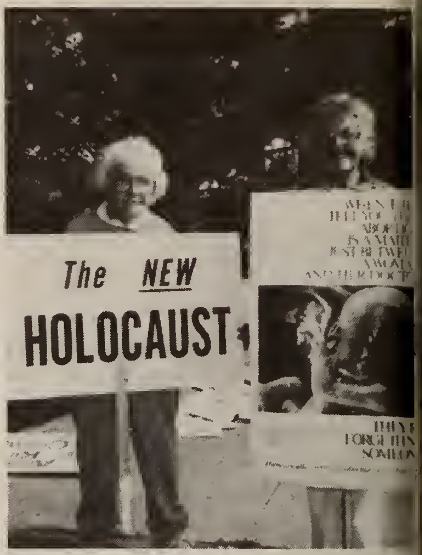
Bell's pro-life stance is cause enough for her to be out of the ordinary. "If you're pro-life, you're considered an oddball," she says.

Moreover, she was raised Catholic in a Republican family in the predominantly Protestant and Democrat South. "If you grow up in the City of Greensboro Catholic and Republican, you have got to be an oddball," she says.

Perhaps it should come as no surprise then that her great grandfather was Stephen A. Douglas, who debated and ran against Abraham Lincoln. Or, that Bell was an attorney decades before "women's lib" was coined.

Bell earned her law degree from UNC-Chapel Hill in 1939 and practiced law until the first of her five children was born in 1943. Then, she got what she wanted: "A husband and children, and someone to open the door for me."

Now, rain or shine, she pickets the Women's Pavilion on North Elm Street every Saturday at 7 a.m. and every Thursday at 11 a.m. She is joined on Saturdays by Harriette Gabriele, who divides her protests between the Women's Pavilion and Carolina Piedmont Clinic on Randleman Road.



Virginia Bell (l) and Harriette Gabriele
the picket line outside a Greensboro ab
tion center.

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St. Ann, 600 Hillside Avenue	704-525-4938
St. Gabriel, 3028 Providence Road	704-366-2409
St. Patrick, 1125 Buchanan Street	704-333-3174
Charlotte Catholic High School, 3100 Park Road	704-523-5671

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NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 1 Number 44 • August 28, 1992

Back To School...

Read and Do
read
cut
color
circle
Paste
paste
write
draw
fold

Maureen Nicholls puts the finishing touches on her classroom prior to the start of school. Nicholls is a first gade teacher in the Mecklenburg Area Catholic schools. See the eight-page back-to-school supplement in this issue. Photo by JOANN KEANE

Benedictine Father Martin Hayes; 'He Never Met A Stranger'

By CAROL HAZARD
Associate Editor

BELMONT — Benedictine Father Martin William Hayes was as quick with a joke as he was with a kind word. Upbeat and compassionate, he was loved by priests and sisters alike.

When alumni visited Belmont Abbey College for reunions, they would look him up. Students called him "Pop." He was "Marty" to his fellow priests, "Uncle Billy" to his family and Father Martin to his wide circle of friends in North Carolina.

Up until the end, the kind-spirited Benedictine monk had something funny to say. He died Aug. 14 at Mercy Hospital, wearing out physically from a series of surgeries. He was 81.

"Heaven will never be the same again," said Abbot Oscar Burnett during the eulogy at Father Hayes' funeral. "God must be very happy to have Father Martin home at last ... Won't it be fun when the saints come marching in? Father Martin will be in that number. "

Father Hayes, who embraced monastic life at the abbey at age 20, loved golf and cigars and all forms of life.

"He took time to smell the roses," said Abbot Burnett. "He enjoyed attracting and feeding birds, squirrels and rabbits. He cultivated two gardens of beautiful flowers at the abbey."

Father Hayes, a distinguished person known for the black beret he wore with a green shamrock pinned to the front, made friends across the diocese. He enjoyed helping pastors on weekends at nearby parishes.

"He never met a stranger," said Abbot Bumett. "Whoever spoke to him always expected a wise-crack in reply. His remarks were never bitter or cruel, but amusing."

"It will take a while to get used to his absence," said Benedictine Father Placid Solari, sub prior. "It's important in a monastic community that you have people who grow old and become enriched by it. Father Martin never got to be an old man."

Father Solari recalls visiting the abbey as a boy in the '50s and his fascination with Father Hayes' interest in homing pigeons. Father Hayes trained and raced pigeons, shipping them to distant locations so the "Wings of Love" could fly back to roost at the abbey.

As chaplain to the Sisters of Mercy at the Sacred Heart Convent in Belmont, Father Hayes was friend, confidante, advisor and father figure. "He was everything mixed into one," said Sister Ann Marie Wilson.

See **Hayes,** Page 3

Hurricane Andrew Relief

People wishing to contribute to Hurricane Andrew relief efforts may make cash donations through their parishes. Relief coordinators request only cash be sent.

Remember to pray for hurricane victims.

Raleigh Bishop Says Roundup Of Aliens 'Cruel And Unnecessary'

By GUY MUNGER

RALEIGH, N.C. (CNS) — Bishop F. Joseph Gossman of Raleigh called a recent roundup of 200 illegal aliens in North Carolina a "cruel, heartless and unnecessary use of force."

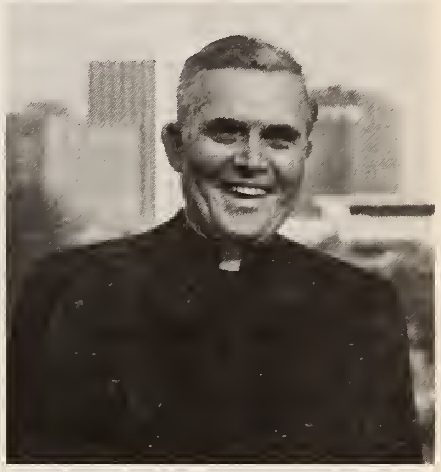
"Laws are important, but so are human dignity and family cohesiveness," the bishop said in a homily at St. Gabriel's Church in Greenville in early August.

He decried the methods used by agents of the U.S. Immigration and Naturalization Service when they raided two large farms in the early morning hours of July 23, arresting migrant workers, many of whom had been asleep.

The migrants were loaded on buses and sent back to Mexico after being processed at Seymour Johnson Air Force Base in Goldsboro, N.C., and being shown to the media.

An INS spokesman said the arrests "freed up about 187 jobs that could go to American workers or authorized workers."

But Bishop Gossman did not agree. "The claim that migrant and resident farm workers are taking jobs from American citizens is a joke. You know that. I know that. INS knows that," he said.



BISHOP F. JOSEPH GOSSMAN

The bishop said he hoped and prayed such tactics would not be repeated. For his part, he said he would do what he could to change the law "and live up to this nation's former image of welcoming and accepting all people, who come here in need from anywhere and for any reason, especially the poorest and the neediest."

Hispanic Catholic Congress Issues Call For Wide-Ranging Programs

LOS ANGELES (CNS) — Hispanic Church leaders have pledged to establish more small faith communities, become more ecumenical in their approach, and take the Gospel from the Church to the election booth and the school board.

Meeting at Loyola Marymount University in Los Angeles, some 800 Hispanic Catholic leaders from across the country attended a four-day meeting in mid-August at which they listened to speakers address evangelization as well as political, economic and health issues.

After small-group discussion, the Church leaders developed a list of action directives to take home to their dioceses.

The meeting, titled "Hispanic Congress 1992: Roots and Wings," was sponsored by the two-year-old National Catholic Council for Hispanic Ministry, an independent umbrella organization of Church groups that operates in cooperation with the U.S. bishops.

In discussion of "new evangelization," Dominican Father Jorge Presmanes, associate pastor of St. Dominic Parish in Miami, reported that congress participants had concems about "clericalism," which he described as Church officials using their titles to promote their own agendas and, in so doing, stifling the efforts of laity. Pope John Paul II has called for a "new evangelization" in light of the 500th anniversary of the coming of Christianity to the Americas.

Among evangelization-related action directives released the final day of the meeting were:

— Undertake an aggressive campaign to publicize the Pastoral Plan for Hispanic Ministry, approved by the U.S. bishops in 1987.

— Establish small parish-based Christian communities and then use them to do evangelization.

— Offer workshops in parishes on social, economic, cultural and political issues.

— Sponsor cultural events to leam more about each other's Hispanic cultures as well as non-Hispanic cultures in the United States.

— Leam more about ecumenism to relate better to those of other denominations.

— Work to better communication between lay leaders and parish pastors.

During discussion on youth and family life, Alicia Rivera, associate director of the Office of Family Ministries in the Archdiocese of Chicago, called the family the "nucleus where a person's identity is established." She said a major concem of Hispanic Church leaders was how to encourage Hispanic Catholics to become youth ministers.

Church leaders also asked for more direction for "culturally mixed families," and immigrant families split up because part of the family is in the home country and part of it works in the United States.

One congress participant said the

See **Hispanic,** Page 2

Back To School
A Special Supplement

Eight
Special
Pages
Inside

2 From Diocese To Address National Development Meeting

ATLANTA — Msgr. John J. McSweeney and Dr. Michael Skube of the Diocese of Charlotte will speak at the National Catholic Development Conference and Exposition Sept. 27-30 in Atlanta.

Msgr. McSweeney, vicar general and chancellor, will speak on "Establishing a Successful Diocesan Development Office." Skube, diocesan schools superintendent, will speak on "Public Relations: Choosing an Effective Media Mix — How to Tell Your Story."

They are among 60 experts in Catholic fund raising invited to make presentations at the 24th annual conference and exposition, the nation's largest meeting on development techniques for religious fund raisers.

Msgr. McSweeney was appointed Prelate of Honor by Pope John Paul II and Papal Knight of the Equestrian Order of the Holy Sepulchre. He currently serves on the national advisory committee for Catholic Relief Services. He also served as diocesan director of CRS, Peter's Pence Collection and the Indian and Negro Commission.

A recipient of the Dehon Distinguished Ministry Award from his alma mater, Msgr. McSweeney is a member of the NCDC finance committee and holds master's degrees in divinity and administration.

Skube has served as executive director of both a regionalized Catholic school system and a private foundation. He also served as the director of two Catholic school annual fund drives and four foundation sponsored auctions.

Skube evaluated schools for three dioceses, two state departments of education and 13 schools for the U.S. Department of Education's Blue Ribbon Schools Program. He has master's degrees in educational administration and counseling and guidance.

Nearly 1,000 representatives of religious communities, missionary and social services organizations, dioceses, schools and parishes are expected to attend the conference.

Winston-Salem K Of C Council Receives International Award

WINSTON-SALEM — When a Knights of Columbus council voted unanimously to accept a plea from their pastor, none of the 40 members of Council #10504 could have foreseen that their efforts would be recognized beyond Our Lady of Mercy's south central Winston-Salem neighborhood.

However, the council's convent renovation project won the Knights of Columbus "International Award for Church Activities" at the Knights of Columbus National Convention in New York Aug. 4-6. It won first place at the North Carolina State Convention in May.

The council had been asked by Conventual Franciscan Father Canice Connors, then pastor of Our Lady of Mercy, to spearhead the renovation of an 85-year-old house the parish had purchased for the Sisters of St. Joseph, who serve in the parish school. The council had declined the request at first, but took on the project after Father Connors said he had no one else to ask.

After 13 months of more than 5,000 man (and woman) hours, the stately old Washington Park residence was completed and christened in March of 1991. The sisters moved into a uniquely crafted home.

Mike Michel, grand knight of Council #10504, submitted the "Convent Renovation Project" to the state council for consideration. After winning the state award, the project was submitted to the Knights of Columbus Supreme Headquarters in New Haven, Conn. It was one of 68 state and provincial award winning projects competing for international recognition.

The Knights of Columbus is a Catholic family and fraternal service organization with about 10,500 local councils throughout North America and the Philippines.

College Names VP

BELMONT — James W. Schuppenhauer has been named vice president for business affairs at Belmont Abbey College. Schuppenhauer comes to the college from the position of assistant vice president for university auxiliary services at Old Dominion University.

In his new position, Schuppenhauer will oversee Belmont Abbey's business, auxiliary services and physical plant concerns.

Schuppenhauer has more than 20 years of experience in higher education.

Hispanic (From Page 1)

Church has failed to reach out to the many young Central and South Americans who come to the United States alone seeking work.

"Where is the church for these people? They're a very important group for us, and they are completely alone," he said.

In the area of Hispanic health concerns, congress participants said that immigrants without legal papers, the Hispanic elderly, migrant workers, single mothers, the divorced and homeless are those with the greatest health problems.

They said the religious and cultural values of these individuals have helped them to survive despite obstacles faced.

Concerning political participation, Maria Luisa Gaston, U.S. bishops' coordinator of the observance of the quincentennial, said congress participants felt there should be "fewer words and more action." She said Hispanic people have suffered a history of oppression that has created low levels of self-esteem, apathy and passivity.

Conference participants felt that within the Hispanic Church, "faith and political commitment have not been seen as indispensable to each other, and the church at times has perpetuated this division," according to the action directives issued at the congress.

With regard to education, Immaculate Heart of Mary Sister Maria Inez Martinez, a psychologist for Catholic Charities in Santa Barbara, reported that congress participants felt the Church should encourage parents to participate in their children's education. She said they also wanted educators to exhibit more cultural sensitivity.

Somalian mothers and children wait for food at a feeding station in Baidoa, Somalia. Afric again is sufferng from drought and famine estimated to be worse than the Ethiopian traged of the mid-1980s with Somalia the worst hit. (CNS photo from CRS/Betty Press)

CRS Announces $4 Million Relief Program For Somalia

BALTIMORE — Catholic Relief Services (CRS) is starting an emergency food relief program for Somalia. Bringing food cross-border from Kenya, the program aims to reach an estimated 60,000 people in Gedo and Bay districts in wartorn southwestern Somalia.

"Conditions have deteriorated to such a level," said Lawrence Pezzullo, CRS Executive Director, when he announced the relief effort, "that each passing day only brings an increase in the loss of life. With this program, CRS begins an intervention that will bring much needed food across the border. It is our hope that it will help to decrease the suffering and loss of life, and reduce the necessity for people to move from their homes in search of it."

The UN recently estimated that 5,000 Somalis are dying each day. In addition, as many as 4.5 million out of a total population of 6.5 million are at risk of starvation. With the lack of food and continued fighting, nearly 700,000 Somalis have sought refuge in Ethiopia, Kenya, Djibouti and Yemen.

"The currrent picture in Somalia is comparable to Ethiopia at the height of the 1984-85 famine," said Pezzullo. "Somalia is on the brink of a terrible tragedy."

Funding for the CRS programs comes form the U.S. Food for Peace, European Economic Community and the U.S. Office of Foreign Disaster Assistance (OFDA). CRS plans to deliver an initial commitment of 3,000 metri tons of sorghum and beans to Gedo an Bay districts from the Kenyan towns o Mandera and El Waaq.

The crisis of hunger in Somalia ha been exacerbated by more than fou years of internecine fighting which intensified following the ouster of Sia Barre 18 months ago. War has all bu destroyed farming activities, and th current drought that is affecting the Hon of Africa has destroyed all hope of harvest this year.

Because of the lack of security, CR has had to devise innovative approache in order to operate this program. Foo needs and population sizes have bee roughly estimated. Commodities wil be allocated to different areas accordin to the estimated population.

"This relief effort will not be a easy one," explained Pezzullo. "Due t the conflict it has been extremely dangerous for relief agencies to work in th country. Warehouses and food convoy have been attacked and looted. Becaus there is so little food available, crowd have fought over even small quantities."

CRS is the international relief an development arm of the United State Catholic Conference. Incorporated i 1943, CRS today has relief and devei opment programs in 74 countrie throughout the world, with an annua budget of more than $260 million.

layes (From Page 1)

He attended all their jubilees, professions, funerals and celebrations, even travling to Pennsylvania for a sister's profesion of vows. "He was always there for us," aid Sister Ann Marie.

"You could call him any time, at 8 in ie morning or 11 at night, and he would ay, 'Now, darling, what do you want?' He vas very special and dear to us."

Father Hayes was regarded in equally igh esteem by priests. Father Frank)'Rourke described him as a "priest's riest."

"He was a wonderful witness to life, ove and God," said Father O'Rourke, recor of St. Patrick Cathedral in Charlotte. "He xuded a sense of peacefulness and freeom. You would like to think you could row in wisdom and grace the way he did nd go peacefully onto the kingdom."

Father Hayes suffered as a result of najor surgery this summer to alleviate an itestinal obstruction. Although the initial urgery was successful, he underwent two dditional surgeries, which proved too much or him.

"Looking back, I can understand why is physician and others thought he was obust and in no danger of dying, because of is slim and muscle-toned body and upbeat, heerful and joking attitude," said Abbot Burnett at the service.

A man of great charity, Father Hayes ad an eye for the poor and the underprivieged.

He was recently honored for his untiring upport of the Community Service Work rogram in the 27-A Judicial District of North Carolina. He supervised convicted ersons sentenced to community work and ent to him by local judges. He was known treat even these people "with dignity, espect and understanding compassion," aid Abbot Burnett.

At Belmont Abbey College, he filled iumerous positions from prefect to stulents, dean of discipline, chaplain to the tudents, tennis and golf coach and director f athletics. He was also treasurer and intructor in business law, accounting and ecreational studies.

Even at 81, he was still in demand. Up intil his illness this summer, he was planiing on teaching two sessions of recreitional studies in the fall.

For more than 60 years, he was a ledicated monk. At the Abbey Church, he erved as master of ceremonies, procurator, iovice master, prior and rector. In addition o his years at Sacred Heart Convent, he was i pastor at St. Helen Church on Spencer Moutain and served at St. Benedict in Belmont.

Father Hayes grew up in a large family of eight siblings and four cousins in the Philadelphia area. He was educated at Catholic schools from grade school through college. He went to Belmont Abbey College and did graduate work at Villanova.

FATHER MARTIN HAYES

He entered the Order of St. Benedict at Belmont Abbey in 1931, taking the religious name of Martin in place of Billy, and made his solemn profession in 1936. He was ordained a priest in 1939 at the Cathedral of SS. Peter and Paul in Philadelphia.

Very much a family man, he remained close to his sisters and brothers and their children, officiating at all family baptisms, weddings and funerals. Relatives felt comfortable receiving the sacrament of reconciliation from him. For many years, he took vacation at Christmas to be with his disabled brother, John, a polio victim.

For eight years, Father Hayes was assigned to the Benedictine Priory in Savannah, Ga., where he taught at Benedictine Military School and served at Sacred Heart Church. During part of this time, from 1950 to 1954, he was the Catholic chaplain at the Georgia State Penitentiary in Riedsville, Ga.

At the time of his death, he was chair of the Msgr. Newman Scholarship Committee at Belmont Abbey College.

"I'm going to miss him terribly," said Mercy Sister Mary Barbara Sullivan.

"He had millions of friends. Everybody loved Father Martin. He always had something funny to say and made people feel good about themselves. He probably laughed his way all the way to heaven."

Father Hayes is survived by his brothers at Belmont Abbey, his two sisters, Mrs. Mary Halligan of Berwyn, Pa., and Mrs. Agnes Burke of Gladwyne, Pa., and numerous nieces, nephews and grand nieces and nephews.

Retreat Focuses On Moving From Pain To Power

HICKORY — The separated, divorced and widowed of the Diocese of Charlotte met this summer for their annual retreat at the Catholic Conference Center. The focus was "Reaching Out — The Passover From Pain To Power."

"Facing our losses honestly and forthrightly in the tranquil atmosphere of the conference center surrounded by others walking the same road can be a deep, inner healing experience," said Suzanne Bach, retreat coordinator.

Retreatants were encouraged to share their life experiences with others. In another exercise, retreatants looked at symbols in fairy tales and Biblical parables, and reflected on the deeper messages in the stories.

The retreat relies on a team made up of volunteers who have survived the death or divorce of a spouse. All have been ministered to at previous retreats.

"Their personal witness speaks volumes about God's grace and the opportunities we are all given to rebuild and redo our lives," said Bach.

The members are Martha Blevins, Jefferson; Martin Hennigan, Salisbury; Sharon Mayfield, Charlotte; Carol Triplett, Winston-Salem, and Theresa Wilson, Canton.

Conventual Franciscan Father Richard Bellow, pastor at St. John Neumann, was the retreat chaplain.

Trinitarian Sister Margaret Burnard of Catholic Social Services in Asheville helped lead the retreat. JoAnne Falco of St. John Neumann was the music coordinator.

This is the first year scholarships were available for anyone who could not pay all or part of the $70 fee. Scholarship donations are welcome and should be sent to Catholic Social Services, 75 Blue Ridge Ave., Asheville, NC 28806.

Next year's retreat is scheduled for Aug. 27-29 at the Catholic Conference Center.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

We took a staff overnight at the shore one August week. Despite our hopes for good weather, the sky stayed dismal and the staff took to other ways of amusing themselves besides swimming. In this spirit, a staff person and I took a long walk along the shore. We wore light windbreakers and there was dampness in the air.

The other person talked about her love of the shore and then, on a more personal level, she said, "When my son died, who was a young adult, I felt I would never recover from the loss. After a period of time, my husband encouraged me to come with him to the shore as the water and sand were always healing for me. I could not imagine that anything would take away or touch my pain and sense of loss, but I had no good reason for refusing and so, I agreed to go.

"Once there, I set out by myself to walk the beach and tears began to well in my eyes. The day was dismal, like today, and I was a mess. As I walked with my eyes cast down, I sensed someone coming close to me from the opposite direction. I felt compelled to look up and, as I did, the man approaching me said, 'Look there.' As I followed his direction and turned, there — from the blackest part of the sky — a beautiful rainbow was forming across the sky and I felt so connected with it. For the first time in many months, I had a true sense of peace.

"As time passed, I grew to believe that God was telling me in that rainbow that as I stay faithful to Him, He will be faithful to His promises. I also grew to believe that I had to renew and strengthen my covenant with life and be willing to look up and out and go on. When I turned to acknowledge the man who had pointed me toward the rainbow, he was gone."

As the staff person shared this story, she repeated the ending for emphasis and physically turned to demonstrate how the man had pointed to the sky. With that, as I turned to follow through with her, I too looked up and we both were in awe as we stared anew again at a rainbow in the day's darkened sky.

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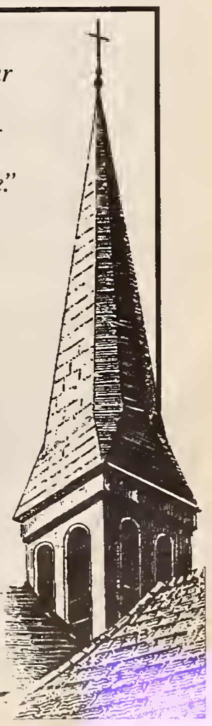

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Death In Africa

Almost a decade ago, the hearts of millions were touched by the tragedy in Ethiopia where thousands died in a famine made worse by a raging civil war.

Now, there is an even worse situation in Somalia where the same combination of famine and civil war may kill as much as one fourth of the nation's 6.5 million people. The United Nations estimates that Somalis are dying at the rate of 5,000 a day.

Until recently, efforts by Catholic Relief Services (CRS) and other agencies were able to provide assistance only to the estimated 300,000 refugees who have fled to neighboring countries. Now, however, the Somali government is allowing planes bringing food and medical supplies to land in at least some parts of the country. A story on Page 2 of this issue details plans by CRS to attempt to bring help to the starving thousands in the southwestern part of the country.

There is a similar situation in Sudan where the Islamic government in the north is fighting Christian and animist rebels in the drought-stricken southern part of the country. The government is actively blocking relief supplies from reaching the area and one Catholic Church official has accused the government of genocide against the people of the south.

Pope John Paul II has sent an envoy to Somalia to determine how Church assistance in the famine area can be increased. Hopefully, a way will be found to do more to alleviate the suffering.

However, the relief effort could last for years and will be enormously expensive.

And there are indications that this is only the beginning. Reports coming out of the drought areas of southern Africa indicate that an even worse famine may be in the making in that region. It could affect areas which, in the past, have provided much of the food for the rest of the continent.

We urge our readers to contribute as much as they can to the relief effort. Send contributions to Catholic Relief Services, PO Box 17090, Baltimore MD 21298.

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Pro-Life Corner

Respect Life

Family Covenant Prayer

O, loving and merciful Father, You give us LIFE, which makes our family living possible. You enrich us with the gifts of freedom and responsibility for our personal and family growth. You share Your holiness with us when You send Your Spirit to live in us.

...Help us to listen!

...Help us to respond to one another!

...Teach us to forgive one another, as You forgive each one of us!

...Create in us new hearts, hearts that are open to the needs of other families!

More than anything, may our family be a sign of Your love and trinity: Father, Son and Holy Spirit

Alleluia...Amen.

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II has sent an envoy to Somalia to find ways of boosting Church assistance in the nation where an estimated one-fourth of the population faces starvation.

In Somalia, Archbishop Josef Ervin Ender told the Milan-based newspaper *Avvenire*, "The pope harbors a great concern both for Bosnia and for Somalia, which he considers to be twin situations."

"He wanted me to come to check what could be done," the archbishop said in an Aug. 22 interview in Mogadishu, the Somalian capital.

Archbishop Ender, apostolic nuncio to Sudan and apostolic delegate to countries in the Red Sea region, was in Somalia in lat August at the request of the pope.

At the same time, the head of a Sudanese dioces appealed for humanitarian aid for his people who, h said, are the target of genocide by Sudan's Islami government.

"Somalia is without a doubt in a condition muc worse than ours," said Comboni Father Cesar Mazzolari, apostolic administrator of Rumbek, Sudar "In Europe, without a doubt the problem of Yugoslavi is closer and more deeply felt."

But, Father Mazzolari said, "we would make a appeal that we also would be remembered," that "little help" would be sent to Sudan.

Archbishop Ender said the Church in Somalia i small but "very vital."

"We're looking to see if it is possible to be eve more present with a specific humanitarian mission," h said.

LORENZAGO DI CADORE, Italy (CNS) — Pope John Paul II renewed his "pressing appeal" for peace in the former Yugoslavian republics after Church officials gave pessimistic assessments about ending the war soon.

Government officials must "do everything possible to restore to this dear region the fundamental good of peace," the pope said. He supported "important international initiatives" to work out a peace plan to be carried out as quickly as possible.

The pope spoke Aug. 23 during his Sunday midday Angelus talk from Lorenzago di Cadore, in the northern Italian mountains where he was vacationing In the audience were refugees from Bosnia Herzegovina, scene of fierce fighting.

The papal appeal was preceded by establishmen of diplomatic relations between the Vatican and Bosnia Herzegovina Aug. 20. The Vatican announcement ex pressed hope that the move would help bring peace.

But the papal efforts were accompanied by din views from Church officials witnessing the fightin that an end to the war was possible any time soon. "Th situation is getting worse from day to day," said Fathe Mila Anicic, chancellor of the Diocese of Banja Luka in Serb-controlled Bosnia.

VATICAN CITY (CNS) — The weather, rest and scenery in the northern Italian Alps are so nice that Pope John Paul II might extend his stay into September, a Vatican spokesman said.

As the pope was spending his first full day — complete with a sack lunch — in the great outdoors Aug. 20, his spokesman, Joaquin Navarro-Valls, told Vatican Radio "a few more days of rest could be excellent for him."

When the pope arrived in Lorenzago di Cadore Aug. 17, it was widely reported that his mountain stay would last until Aug. 31. But Navarro-Valls said the return date was not fixed.

"It is clear that if the weather continues to be as beautiful as it is now, given that there aren't immediate appointments set for the first days of September, if the Holy Father decides to, he could stay a little longer," the spokesman said.

Pope John Paul underwent surgery in July to remove a benign colon tumor and his gallbladder Doctors told the pope to rest for 30 to 60 days, and mos of his public functions were cancelled.

In the little house in the woods of Lorenzago, "th pope jokes, is in excellent humor and, naturally, I hav seen him praying and reading. He brought work wit him; I have seen him writing," Navarro-Valls said.

The pope's Alpine routine has been to rise about a.m., pray in the garden, then celebrate a 7:30 a.m Mass.

On his first full day in Lorenzago, the pope rea and wrote in the house all morning, then took an hour' walk in the afternoon. Navarro-Valls said it was not very challenging trek, although it was definitely uphill

The Aug. 20 outing began at 10 a.m. and ende about 6:30 p.m. The pope was accompanied by hi personal secretary, the head of Vatican security and few other people.

Letters To The Editor

A recent letter to the editor suggesting that members of the pro-life movement redirect some of their efforts to helping already born children who are suffering because of poverty, famine or other causes produced a large response. Because of space limitations we were unable to include them in this issue. They will appear in the Sept. 4 issue.

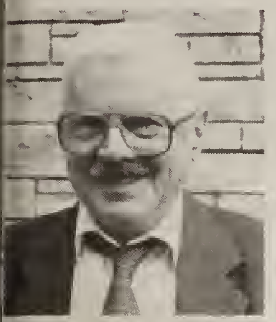
Letters Policy: *We welcome letters on curren issues. Letters must be signed originals of 250 word or less and must include the address and daytim telephone number of the writer. Letters are subject t editing for brevity, style and taste and must not contai personal attacks on any person. Opinions expressed i letters or in guest columns do not necessarily reflec the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

Hey, we made it! With this issue, *The Catholic News & Herald* completes its irst year of publication.

We even got all 44 issues out on time, although I must admit there were a few imes when it required considerable prayer and some crossing of fingers to get the job done. Most of our problems came right at the start while we were feeling our way along. Our general manager left just before the publication of the first issue. Then, one of our associate editors wound up serving for more than a week on the jury for a first degree murder trial. There were other problems as we went along such as my illness in the middle of preparing one issue.



But with all of the troubles, we managed to muddle through. Much of the credit has to go to the folks at Mullen Publications Inc., which does our printing.

We hope we did more things right than we did wrong, but we're human and we made mistakes.

As we head into our second year, we're taking time to sit down and evaluate our performance in the past 12 months. Helping us will be the results of a survey of a cross-section of readers. They've told us what they liked and didn't like about the first 44 issues of the paper.

Based on what they have told us, you'll see some changes in the paper in coming ssues. Some features may be dropped with new ones added. There may also be some changes in format and style.

One new feature will begin next week. It will be a weekly series of columns aimed at members and potential members of parish pastoral councils. It will be written by Franciscan Sister Jean Linder, director of the diocesan Office of Planning. She has been actively engaged in training parish council members as part of the mplementation of the recommendations of the 1986-87 Diocesan Synod. I think council members and those who are thinking about serving on such councils will find he series informative and helpful.

I want to take this opportunity to express my appreciation for the work done by Danny Holmes, our summer intern who has returned to his journalism studies at the University of North Carolina in Chapel Hill. Danny did a terrific job for us and we'll miss him.

I predict he'll have a bright future in the news business if he sticks with it. However, I fear that he'll opt for public relations or advertising where he'll make a ot more money than he ever will working for a newspaper.

Gene Sullivan, our ad salesman, has considerable credit coming to him for the record amount of advertising in this issue. Our goal is to have advertising pay a pretty good share of the cost of publication. That means that parishes will not be faced with ncreased costs to provide the paper for their parishioners.

Why Attend Mass If It's Televised?

By FATHER JOHN DIETZEN

Q. If the pope's blessing can be obtained by all who follow the ceremony on television or radio, why can't the obligation of Sunday Mass be fulfilled by watching the Mass on television at home on Sunday morning? For that matter, why can't we go to confession over the telephone? (Pennsylvania)

A. The answer is basically simple. As I have explained previously, the Mass is not a private prayer. A blessing is different, even though there are always public and communal aspects to any blessing given in the name of the church.

This would be true, for example, of a blessing given to the world by the Holy Father.

Some Catholics still do not realize that the obligation concerning Sunday Mass, which continues tradition going back to the earliest days of the church, is not to hear or watch someone else do something but to be there to do it oneself and share it with our fellow Catholics.

The expression "go to Mass" is unfortunate but, sad to say, it probably reflects the understanding of a good number of Catholics. Except for the fact that it involves something holy, it's sort of like going to the movies or a symphony.

But the Eucharist is an action, a celebration of the Catholic community shared in by all who are present. It cannot be substituted for by seeing a television program.

If one cannot be present for Sunday Mass with one's parish or other community, a television or radio Mass may assist in uniting one with it in spirit or in enhancing our desire for union with Christ in the Eucharist.

Such listening or viewing, however, is never a substitute for being there.

The sacrament of penance is much the same. It is a personal dialogue and presence with Christ and the Catholic community on earth as represented by the priest. This personal encounter of the penitent with Jesus and His people, with the priest as their ordained representative, is essential to the sacrament.

With this understanding, televised or telephoned confession could not fulfill the requirements for the sacrament of forgiveness of sins.

Dear Father Dietzen;

I receive our archdiocesan paper every week and read the whole issue. I enjoy it a lot. This week you wrote about the Latin Mass. I don't agree with all the reasons, but I am happy because everything is in English. I would go to a Latin Mass and not understand. We would sing and read the Latin, go home

See **Dietzen**, Page 6

Light One Candle

By FATHER JOHN CATOIR

There are many ways people think about God in other parts of the world. In the Monist World view, for instance, people see everything in the universe as one. Hindus and Buddhists consider all things, living and non-living, visible and invisible as external manifestations of the one world-soul they call The Brahman. Hinduism with its origins in primitive times claims over 300 million deities, with The Brahman as the underlying reality of everything.

Each Hindu strives to unite the soul or Atman, with the Brahman by means of the practice of Yoga, an ascetic discipline involving intense concentration, deep meditation, exercises and controlled breathing. To achieve this union is Nirvana, the Hindu idea of heaven which is akin to self-annihilation. In Nirvana the soul is absorbed by the Brahman and loses its unique identity like a rain-drop in the ocean.

Buddhism began around 500 B.C., as a kind of monastic offshoot of Hinduism. It was originally intended for the select few who would pursue a life of total dedication. Buddhism is more focused than Hinduism because it grew out of the experience of one man.

The Buddha was once a wealthy prince named Siddhartha Gautama who grew up playing with golden toys. He left his palace for the first time at the age of 21and discovered the harsh reality of a world filled with human misery on a grand scale. Shocked and bewildered, he left everything behind and went off on a lonely pilgrimage in pursuit of the mystery of life.

After six years of wandering and meditating he concluded that all suffering is the result of selfish desire. Consequently he developed his own philosophy of life, and began teaching his followers to extinguish all selfish desires in order to achieve self-liberation. The primary purpose of Buddhism is not the worship of God but enlightenment.

Zen Buddhism is a Japanese variation on Buddhism which did not rise to prominence until the 12th century A.D. It promotes sudden enlightenment as opposed to the traditional Buddhist idea that enlightenment could only be gained in stages over a long period of time. This sudden breakthrough is achieved by means of teaching technique involving "Koans" or riddles which lead students to a new level of intellectual discovery which awakens self-realization.

"What is the Buddha?" asks the master. The student might answer "Two pounds of flax," which is a way of saying that the question itself is absurd and unanswerable.

Buddhists attempt to remain detached from the mystery of life while still being immersed in it.

It may be interesting to recall that when the Pope visited India thousands upon thousands of Hindus and Buddhists lined the streets to see him and pay homage to him because they consider it a blessing to look upon a holy man. Such a man is a manifestation of the Brahman no matter what religion is involved.

For a free copy of my book, *World Religions,* write to The Christophers, 12 East 48 Street, New York, NY 10017, giving your name, street address and zip code plus 4. A donation for postage and handling would be appreciated.

Father John Catoir is the director of The Christophers.

'I Have Grasped You By The Hand, You Are Mine'

By SISTER CECILIA TONG

When you are in love, people know it right away. They know it because your whole countenance is wrapped in a kind of deep gladness and joy. The love in your heart puts a spring in your steps and your voice is somehow in rapturous response to the environment.

In the Vietnamese language and especially in the story of Kieu we have a saying: Nguoi vui thi canh cung vui, nguoi buon canh co vui dau bao gio. When a person is experiencing joy, the surroundings respond gladly but when a person is experiencing sorrow the whole universe shares in it though they may remain the same. If you want to know further about this, please test yourself.

I am able to relate my experience, because I am deeply in love with God as a response to his even deeper love for me. The saying in the Old Testament beautifully portrays my experience: "I have grasped you by the hand, you are mine."

The greatest way to show that deep joy and the conviction that He loves me and I, in turn, respond to His love is by telling His deeds to others. One cannot tell what one does not know. In the same way one cannot talk about deep experience unless it happened to oneself. I love true stories and that is what I look for when I watch TV. It is your story, your own experience that counts. In telling your story your vulnerability is at stake and it needs courage to tell it. Doesn't the psalmist say, "Proclaim the good deeds of the Lord to the whole world?"

This happened to me personally this June. It was dark outside. It was dark even where there were lights. It was dark because of the drug traffic at night. The murderers roam through the streets. They sell drugs and rape and kill. It is sad when you see this. It is hopeless when you try to do something and you cannot, as when you see your own child die without being able to control the death

I was coming home late around midnight because of a good deed to an elderly person. Someone was lying in wait for me, perhaps for a long time and I did not know it. As I stepped up to open the gate, I found myself threatened at gunpoint. The person demanded money and he intended to violate and to kill my young companion and me. Money at the time was meaningless to me. All I cared for was our safety. How could I defend her and myself against violation and death? The dignity of a human being violated? Unthinkable! "God if you are with me, show your face; my enemy is now at my side. Let the whole world know that there is a God of love and

See **Tong**, Page 11

How Does Canon Law Affect Us?

The Sacrament Of Penance

By SISTER JEANNE MARGARET MCNALLY

The sacrament of penance will be included in three articles in this series. This sacrament has had more extensive changes than any sacrament in history and is still changing. To start with, when Christ said to the apostles "whatever you bind on earth shall be bound..." (Matt.18:18) He addressed this to all disciples. This saying is often applied to penance and the forgiveness of sins but this is an Oriental saying, namely the totality of two extremes — the totality of power given to the Church. This is not a saying specific to penance as such but it does confer a power to take care of the community. We should not use these texts to justify modern practices. This, as other texts, meant something else in ancient times. All Scripture sayings are unlimited.

Penance and the forgiveness of sins are at the center of the preaching of Jesus. From earliest times the concept of conversion was given precedence in the Church. In the primitive Church there were three capital sins: idolatry, murder and adultery. From the 4th to 6th centuries ecclesiastical penances were required for mortal sins only. The gravity of a sin depended on the person's conscience. The principal purpose of public penance was used to enlist the support of the faithful. Public penances were so demanding and humiliating that a great number of Christians lived in a permanent state of ecclesiastical delinquency until they were dying. The concept of one penance and one conversion for a lifetime was prevalent as a means of preparing for death. Realizing especially that only the bishop had the power to exercise the sacrament of penance in the early Church.

By the Middle Ages, canonical penance reached a dead end because of the rigidity of its practices and procedures. It was a preparation for death. Then the private penance of the Celtic Church had a triumphant migration to Europe. This penance could be repeated, was always available, confession was made to any priest. The spirit of the Irish penitentials is often described as healing or medicinal and was intended to cure vices by applying the contrary virtues. The confessor was to take circumstance into account. Tariffed penance grew and changed to donations of money, pilgrimages (refer to the Canterbury Tales and the pilgrims' stories), entering a monastery, etc. Public penances were later designated for particular tim such as Lent.

By the 11th century the practice of penance was essentially what we have toda Peter Lombard developed the concept that liberation from eternal wrath is n effected through the priest at the moment of confession; it is already prese beforehand from the moment a man has begun to love God and to bewail his sin Aquinas taught that personal penance consisting of contrition, confession an satisfaction is the matter of the sacrament and absolution is the form. Only a prie is a minister of penance because he had ministerial power and jurisdiction over th penitent to impose a penance.

Luther and the Reformers taught that priestly absolution was an abuse a confession was superfluous. By their own logic they were forced to reject th sacrament of penance. The attack of Luther on indulgences was part of this. Th Council of Trent responded: (1) when faced with Luther's affirmation that priva confession was not a sacrament instituted by Christ, Trent declared that it necessary for salvation precisely because it was instituted by Christ; (2) to Luther statement that it was impossible to know and remember one's sins, Trent answer that oral confession was required for mortal sins together with the circumstances th affected the nature of the sin; (3) full confession implies confession of all mortal si but should not torment the penitent; (4) confession should be in secret to a prie alone; (5) confession once a year was an ecclesiastical law and not a divine law.

Indulgences are not a component part of the sacrament of penance but a connected to it in relation to the remission of temporal punishment after sins ha been forgiven. Indulgences originated in the Middle Ages as a relief from penanc that were impossible to complete in a lifetime. Later it became the custom to ha indulgences for certain days. An indulgence is the immediate sequel to absolutio

Perhaps the point that calls most for attention is the place of the Eucharist an the forgiving action of this sacrament. Is not all forgiveness bestowed in the Churc derived from and oriented to the Eucharist? The early practice of excommunicatio as an emendation to separate the offender from the Eucharist until he experience penance when he was readmitted to the Eucharistic community.

The move over the centuries from communal penance to private penance appea to have removed the important element of the social aspect of sin and also the aspe of community support for the sinner. One wonders how to retrieve the values of eac without reverting to stringent, limited procedures.

The next of the series will speak of where we are today in our theological an juridical understanding of sin.

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and a judg of TheTribunal of the Diocese of Charlotte.

Catholic Editor In Sarajevo Describes Life Under Serbian Fire

ZAGREB, Croatia (CNS) — A house with no broken windows in the besieged Bosnian capital of Sarajevo makes the neighbors suspicious, said the editor of a Sarajevo Catholic weekly. That's because most windows have been broken by the regular shelling from the Serbian artillery in the surrounding hills, Ljubo Lucic, editor of *Svjetlo Rijeci*, said.

"A man whose windows aren't broken is not regarded as honest," he told the Zagreb news agency Christian Information Service, in a description of the bizarre and deadly twists of life under siege.

Another effect of the long battle for the capital is that a person gets used to constant, loud noise, he said.

"After I got out of Sarajevo, I couldn't sleep well because it was too quiet," he said.

Lucic described the random sniper-killing of civilians — including his cousin who died at his door, the gradual adjustments people make so that life seems almost normal, how far international aid goes in a large and hungry population, and the internal conflicts among the city's defenders that prevent a united front against the Serbian attack. Snipers are the worst, Lucic said.

"The snipers don't pick targets, they shoot at children, old people, civilians," he said. "To them, the emphasis is on killing." The hidden killers target breadlines, markets, "old people waiting for their pensions," and the mourners at funerals, he said.

"Funerals take place every day," Lucic said. But "people are not buried in the old cemetery anymore because now that is no-man's land." So some are buried in the less dangerous Austro-Hungarian military cemetery. Those are the Christian dead.

For Sarajevo's Muslim Slavs, burial is sometimes in parks, sometimes in sites around buildings, Lucic said. "Only a few reach the cemetery," he said.

But life takes on an odd normality, Lucic said.

"People must face the fact that when they leave their house, it could be their last time," he said.

"When this hits you from inside, the fear goes away, and you live normally," h said. Or as normally as resources will allow, the editor said.

Supplies are short and the international aid airlift "does not meet the needs of th people," he said. Although people saw the war coming and stocked up, "the reserv are used up," he said. "The greatest problem is mothers with children. It's hard explain to them that there is no food left.'

"I know a small boy whose father died on St. Anthony's Day and from then he only asks for two things every day: 'Mama, when is my father coming? Mam when will we eat?'"

While Serbs shell the city from the hills, the Muslim and Croatian militias Sarajevo are in constant conflict with each other, Lucic said.

"Every group wants to fight its own way, instead of against a common enemy he said. "Bosnia entered the war disorganized."

Dietzen (From Page 5)

and wonder what was said. So much seemed like a mystery. Now so many things are different, and I like the changes. Lay people read the Scriptures at the Mass, and the priest reads the Gospel. It is great that the lay people are important in the whole parish to help sing and teach the songs from the altar, and everyone gets more out of the Mass. (Missouri)

Dear Father Dietzen;

I am old enough to miss the near silence of the "Latin Mass." I've always assumed that while the 10 percent of us who knew the Latin Mass find the vernacular less favorable for worship, the 90 percent who used to attend in bored silence are now participating in the vernacular. That is a major gain for the Church. (California)

I usually do not use letters like yours since they are more comment than question. Of the constant flow of similar sentiments which I receive, however, your letters are a particularly moving reminder of the immense gifts the Holy Spirit has given to us through the Church in our lifetime. For most Catholics (your 90 percent-10 percent is probably about right) I know your words will touch home.

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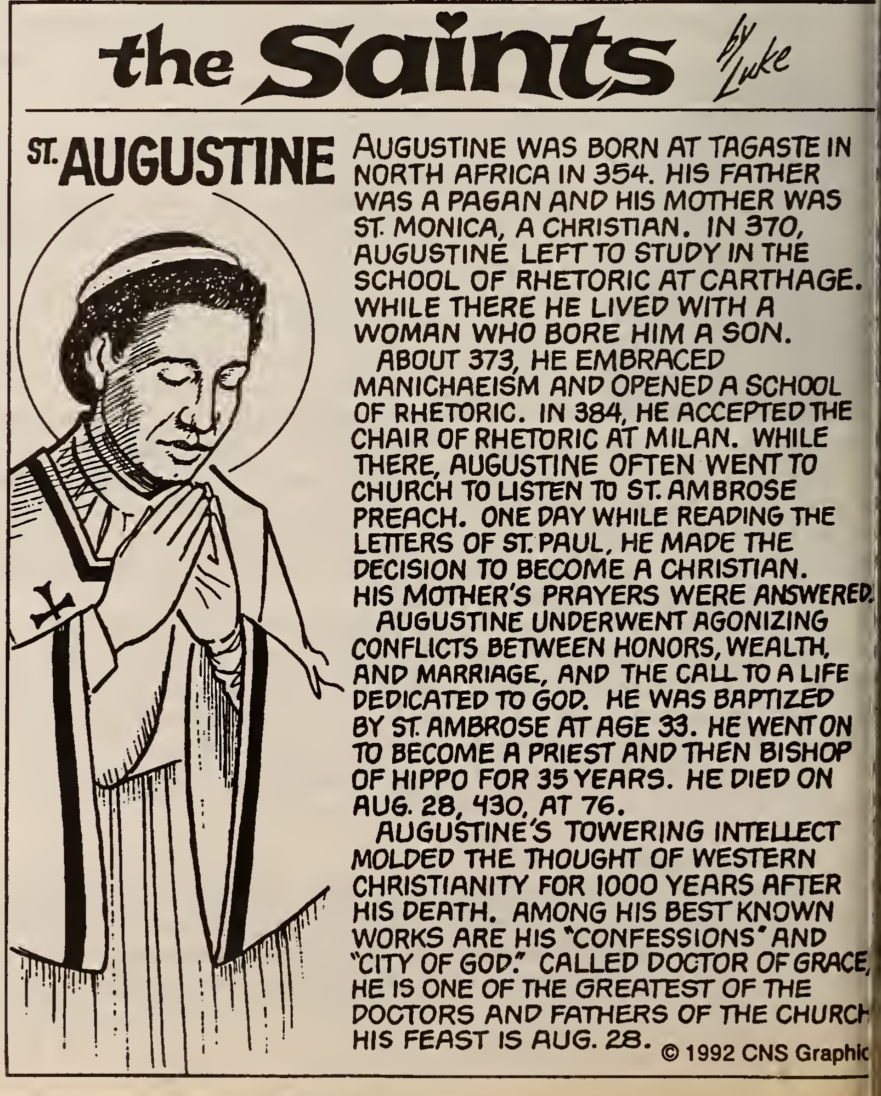

AUGUSTINE WAS BORN AT TAGASTE IN NORTH AFRICA IN 354. HIS FATHER WAS A PAGAN AND HIS MOTHER WAS ST. MONICA, A CHRISTIAN. IN 370, AUGUSTINE LEFT TO STUDY IN THE SCHOOL OF RHETORIC AT CARTHAGE. WHILE THERE HE LIVED WITH A WOMAN WHO BORE HIM A SON.

ABOUT 373, HE EMBRACED MANICHAEISM AND OPENED A SCHOOL OF RHETORIC. IN 384, HE ACCEPTED THE CHAIR OF RHETORIC AT MILAN. WHILE THERE, AUGUSTINE OFTEN WENT TO CHURCH TO LISTEN TO ST. AMBROSE PREACH. ONE DAY WHILE READING THE LETTERS OF ST. PAUL, HE MADE THE DECISION TO BECOME A CHRISTIAN. HIS MOTHER'S PRAYERS WERE ANSWERED.

AUGUSTINE UNDERWENT AGONIZING CONFLICTS BETWEEN HONORS, WEALTH, AND MARRIAGE, AND THE CALL TO A LIFE DEDICATED TO GOD. HE WAS BAPTIZED BY ST. AMBROSE AT AGE 33. HE WENT ON TO BECOME A PRIEST AND THEN BISHOP OF HIPPO FOR 35 YEARS. HE DIED ON AUG. 28, 430, AT 76.

AUGUSTINE'S TOWERING INTELLECT MOLDED THE THOUGHT OF WESTERN CHRISTIANITY FOR 1000 YEARS AFTER HIS DEATH. AMONG HIS BEST KNOWN WORKS ARE HIS "CONFESSIONS" AND "CITY OF GOD." CALLED DOCTOR OF GRACE, HE IS ONE OF THE GREATEST OF THE DOCTORS AND FATHERS OF THE CHURCH. HIS FEAST IS AUG. 28.

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FRESH
MONADE

even-year old Megan Rock (left) urges prospective buyers to purchase lemonade from a and she and Amanda Decker have set up on the campus of Loyola College in Baltimore uring Camp Lemonade Stand. (CNS Photo)

iquid Assets Help Sweeten ottom Line At 'Camp Lemonade'

BALTIMORE (CNS) — The mer- ury topped 80 degrees as the sun worked s way through the haze of Baltimore umidity: a perfect day for a cool glass f lemonade.

At least that was 7-year-old Megan ock's idea as she scampered about ressed like a lemon-yellow lemon, urg- g would-be customers to buy some arkling pink lemonade.

But it wasn't just any curbside op- ation. It was part of Loyola College's ew summer venture, Camp Lemonade tand. Megan and her four cohorts got e bank loan, tested the recipes, re- arched the market, built the stand and ade the signs hawking their wares.

The idea grew out of Loyola's popu- r money management camp for young eople ages 12-16, which teaches finan- al responsibility. Parents liked it so uch they asked for a similar camp for unger children. Camp Lemonade is esigned for the 7-10 age group.

Each of the four on-campus stands hich sprung up from the weeklong amp had an income goal of $11 — ough to break even on their loan from oyola's "Sour Bank": $10 plus $1 in- rest.

But by closing time of the last day, e girls at one stand were jumping up d down like bouncing lemons. "We ld 101!" they yelled gleefully to ssers-by.

The four stands combined went rough 50 gallons of lemonade, selling ore than 400 glasses of the tasty treat. heir net profit came to $228.

The young entrepreneurs quickly ecame philanthropists, donating $200 f their profits to Loyola's Project lexico, a program which sends college udents during breaks to work in pov- ty-stricken areas of Mexico.

All campers left Camp Lemonade with a lemon squeezer, apron, lemonade banner and a book of hints.

The campers seemed to enjoy their taste of capitalism. "The best is selling," said Megan. "It's real fun. You get to learn the experience of selling lemonade."

Four boys at one stand took their show on the road, when they found a throng of thirsty painters working on some campus apartments.

"We work hard and get thirsty," one painter told 10-year-old Anthony Schiavino as the young man brought them a tray filled with lemonade.

Anthony was so inspired by the camp he planned to buy some plywood and build his own stand. But he won't stick to lemonade. He'll try diversifying with iced tea and candy.

What will he do with all the money he makes? "I'll save it up for the summer when I go to Florida," he said.

His fellow lemonade stand worker, Ari Bendicoff, 8, was thinking even further ahead: "I'll save it for college."

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Abortion Dialogue With Parents Not Always Easy

By DANNY HOLMES
Staff Writer

As a 20-year-old in the Catholic Church, I find myself caught between the lively, carefree attitude of a teenager and the responsible, serious attitude of an adult. Since the qualities of these two seem to differ so greatly, I can see how a communication gap can form between them, creating confusion on both ends.

This communication gap is seen in the morals and values of the Catholic Church, specifically to abortion. Living in the middle of the two worlds, I have seen the parents who fall into the "not my kid" trap, assuming their children already know, understand and uphold Catholic teachings at all times.

Then there are the teens of the Church. Inexperienced in making major decisions for themselves, some teens would trade in their Catholic morals to avoid the fear of telling their parents of a pregnancy.

This is where the problem lies; lack of communication. If both the teens and the adults are aware of it, it can be stopped. However, this takes responsibility on both sides.

Open, non-judgemental communication can alleviate a spur of the moment decision. A teenage abortion to avoid parental conflict is wrong. So is parenting by intimidation.

Parents, it might help if you would talk to your teenagers about abortion and let them know how you feel. Make sure they know that abortion is not the right answer to pregnancy. Let them know, without condoning their sexual activity, that there are other ways of dealing with pregnancy. Show them that the discipline you raised them with was to prepare them to make the right decisions in life, and they shouldn't fear this discipline to an extreme which might force them into the wrong decision.

Teenagers, try not to be too quick to guess the reaction of your parents. They want what's best for you no matter what. Your parents love you more than anything, and no matter how difficult it is for you to believe, they are understanding.

Danny Holmes, summer intern for *The Catholic News & Herald* is a journalism student at UNC-Chapel Hill.

The discipline your parents gave you throughout your life was to help you become a better person by teaching you right from wrong, not to scare you away from talking with them.

What you're dealing with here is far greater than your parents' disappointment and anger; you're dealing with a human life. Because there is no substitute for life, it is up to you to face your fears of your parents and surface them so you may both take steps toward making the right decison.

Together, you can begin to work things out and move in the right direction: the direction of life.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Bebe's Kids" (Paramount)

Dull animated tale of three bratty kids who harass their baby sitter, her little boy and, most of all, her boyfriend who is forced to take them all to an amusement park. The African-American characters have plenty of sass and brass but neither the story's treatment nor the animation shines. Cartoon violence and mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Enchanted April" (Miramax)

Charming period piece about the transformation that four world- weary London women (Joan Plowright, Miranda Richardson, Josie Lawrence and Polly Walker) experience when they impulsively rent a medieval castle for a month in sunny Italy. Based on Elizabeth von Armin's 1922 novel, director Mike Newell offers up a sweetly fanciful film about characters removed from their drab routines who learn the value of tolerance and renewed commitment to relationships. Very mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

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FAITH alive!

The no-longer underground Catholics of the East

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By John Borelli
Catholic News Service

You hear today about "Roman" Catholics in the former Soviet territories. What you may not know is that a great many of them are members of what are called Eastern Catholic churches.

You also would discover that the relationship of these Eastern Catholics with their Christian neighbors — for the most part members of Orthodox churches — is often highly politicized and clouded by resentments. As an ecumenist, I want to explain this. But first allow me to introduce these Christians known as Eastern Catholics.

To some Catholics in America it is not surprising to hear about Eastern Catholics. Thirteen Eastern-rite dioceses or eparchies are situated in 34 U.S. states and the District of Columbia, most found in the Northeast, the Midwest and California.

Through news stories about newly freed Eastern Catholic churches in Romania, Slovakia, Ukraine and elsewhere, or through a visit to the Holy Land and its environs, you may already have learned about Melkites, Maronites, Catholic Syrians and others — all in union with the pope and therefore members of the Roman Catholic Church.

The first lesson is that these groupings of Eastern Catholics are churches. The Second Vatican Council's "Decree on the Catholic Eastern Churches" referred to them specifically as churches and said that they were of equal rank with the Latin church.

■■■

There are two ways to group Eastern Catholic churches:

1. According to rite. There are five headings here: Alexandrian, Antiochene, Armenian, Chaldean and Constantinopolitan or Byzantine.

2. By association with their counterparts (churches not in union with Rome — often, but not always, Orthodox churches).

—There are more than 10 Eastern Catholic churches or communities with counterparts among the churches in union with the Greek Orthodox Patriarchate of Constantinople: Melkite, Ukrainian, Ruthenian, Romanian, Greek, Bulgarian, Slovak and others.

—Five Eastern Catholic churches (the Armenian, Coptic, Ethiopian, Syrian and Syro-Malankara) have counterparts among the Oriental Orthodox churches. (These Oriental Orthodox churches rejected the way the doctrine of Christ was formulated in the year 451 by the Council of Chalcedon.)

—Two Eastern Catholic churches (the Chaldean, found in Iraq, for example, and the Syro-Malabar) are viewed as counterparts to the Assyrian Church of the East.

—Finally, two Eastern Catholic Churches — Maronite and Italo-Albanian — have no counterparts among other churches.

It might at first seem odd to group Catholic churches by their relationship to twin churches. But most Eastern Catholic churches were formed from communities of Christians within these other communions.

This gave rise to the term "Uniates" for Eastern Catholics. The problem is that this term tends to define these churches solely by their relationship to Rome.

Not that this relationship is unimportant. But these churches have their own rich heritages and unique histories, some stretching back many centuries.

Sometimes the term "uniatism" is used in a second sense, and this can lead to confusion. This meaning of the term describes a past method whereby groupings of Christians within a church were brought into union with Rome without the whole of their church being involved. Today the approach to union is through ecumenical dialogue engaging the churches in full.

If you hear it said that uniatism is something of the past, the term "uniatism" is being used in this second sense. In no sense is uniatism rejected when it is understood as the existence of convinced Eastern Catholics who have accepted full communion with Rome as part of their self-understanding.

"The first lesson is that these groupings of Eastern Catholics are churches. The Second Vatican Council's 'Decree on the Catholic Eastern Churches' referred to them specifically as churches and said that they were of equal rank with the Latin church."

What complicates relations between Eastern churches in union with Rome and certain Orthodox churches in union with Constantinople is a terrible set o events and subsequent persecutions that occurred in the aftermath of World War II.

From 1946 through 1950, the churches of Eastern Catholics residing in Ukraine, Romania, Poland and Slovakia were dissolved through government instigated church councils. This resulted in the confiscation of church property, the imprisonment and martyrdom of bishops, priests and leaders, and a clandestine existence for Eastern Catholics for four decades.

Church buildings were given to the Orthodox churches, which the communist governments also sought to control and to persecute. With the toppling of the communist governments, the persecuted Catholic churches emerged from the underground.

Not only have old wounds been reopened between Catholics and Orthodox Christians, but disputes over church property, jurisdiction, legal status and other questions have tested the virtues of all involved.

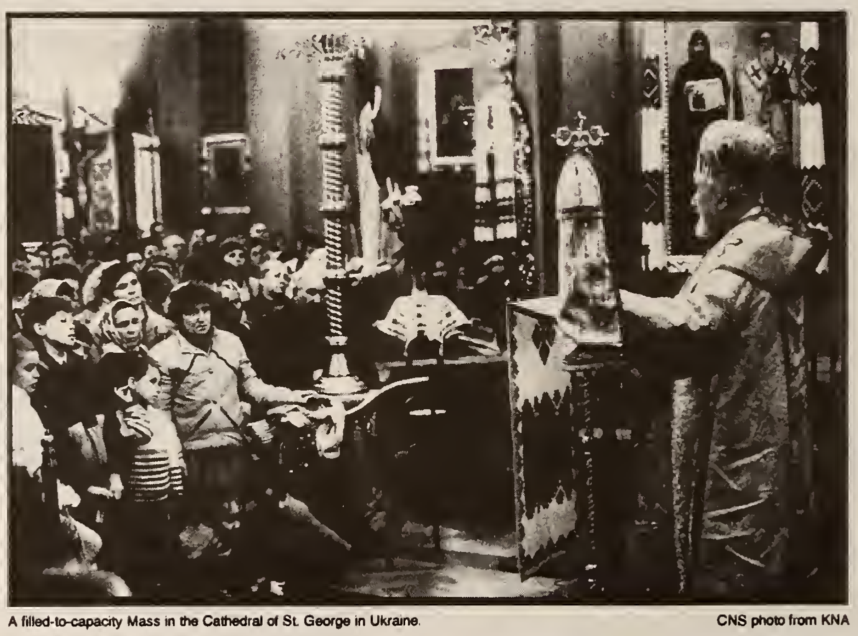
■■■

These questions are being addressed internationally both through the official dialogue between the two churches and by the diplomacy of the Holy See in Rome and Orthodox sees in Eastern Europe.

There are also local efforts at reconciliation, hampered to some extent by political interference. And, in the United States, where so many Eastern Catholics live and nearly all the Byzantine Orthodox churches have communities, the arguments spill over into ecumenical dialogues.

It is a credit to the strength of ecumenism that dialogue has not ceased between the churches. The intricate and emotional discussion has focused the attention of all who are concerned about the unity of the church in the East as well as the West.

(Dr. Borelli is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)



A filled-to-capacity Mass in the Cathedral of St. George in Ukraine. CNS photo from KNA

FAITH IN THE MARKETPLACE

As a member of an Eastern-rite Catholic church in a Western nation, what most strongly ties you to your religious community — what matters most to you about it?

"I've got the best of both worlds. I've been educated in the Western tradition. But I also uphold my own tradition. We in the Eastern churches can be a bridge between East and West to universalize and unify Christianity." — John Moses, Wheeling, W.Va.

"My church makes me feel closer to my country and my people in Iraq. The Chaldean Church is really the same as the Catholic Church. We are Chaldean Catholics."— Nava Savik, El Cajor, Calif.

"In the Maronite Church we're all from one ethnic group — the Lebanese. We share this strong tie. We're brothers and sisters. We share one tradition, one common lifestyle. Sharing this means a lot to me." — Peter Joseph, Waterville, Maine.

"Our communities are smaller and more personal. They are more family-oriented. You know everyone. Many traditions and customs involve the whole parish. Everyone in the parish often has a part in the liturgy."— Father Stephen Washko, Las Vegas, Nev.

An upcoming edition asks: In your own words, when you bless yourself, your child, your food, what does this action or gesture signify? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Back To School

A special supplement to The Catholic News & Herald

School Year Rings In New Era

Changes Made To Strengthen And Save Catholic Schools

By CAROL HAZARD
Associate Editor

CHARLOTTE — With the start of he new school year, anticipation is higher than usual at Mecklenburg Area Catholic Schools.

A new regionalized system has been put into place. Now, comes the test.

"We're enthused about the new school year," said Superintendent Michael Skube.

"We're only one of five dioceses across the country opening new schools. Two new schools are opening and a new facility for St. Gabriel's will open in October."

While some look forward to the changes, others would have preferred to keep things the way they were.

Those in favor say the new system s more equitable, allowing financially strapped families to send their children o Catholic schools through a new tuition adjustment program. Those opposed say tuition increases are squeezng the middle class and putting Catholic education out of reach for some amilies.

Whatever the viewpoint, it's been a umultuous year putting the system into place, the Schools Office says.

Regionalization was done to provide more classroom space, consistency, equal teacher pay, shared resources, more programs and better student services at all six schools, school officials say. But change rarely comes easy.

"Change always involves risk," said Msgr. William Pharr, the pastors' school board representative.

"It's much more comfortable to remain with the status quo. But it was the eeling of all involved and the people with the most knowledge that we had to make changes if, in the long run, we were going to save the Catholic schools."

The good news is enrollment is up by about 300 students. The bad news is projections are off by about as many or more students.

Early registrations in January indicated waiting lists would be erased and the 750-800 new slots created by opening two new K-8 schools would fill quickly. Both came to pass, only the second didn't stick.

"We had applications to fill nearly every vacancy, but when it came time to commit, many people pulled out," said Joe Armstrong, regional executive director.

"The overriding reason is parents had to pay more for their child's education, causing some people to decide against enrolling their children in the Catholic school system," said Armstrong. "Going to full-cost tuition and eliminating multiple child discounts led to increases in family billing rates."

Call it timing or fate, unpredictable circumstances came into play as well.

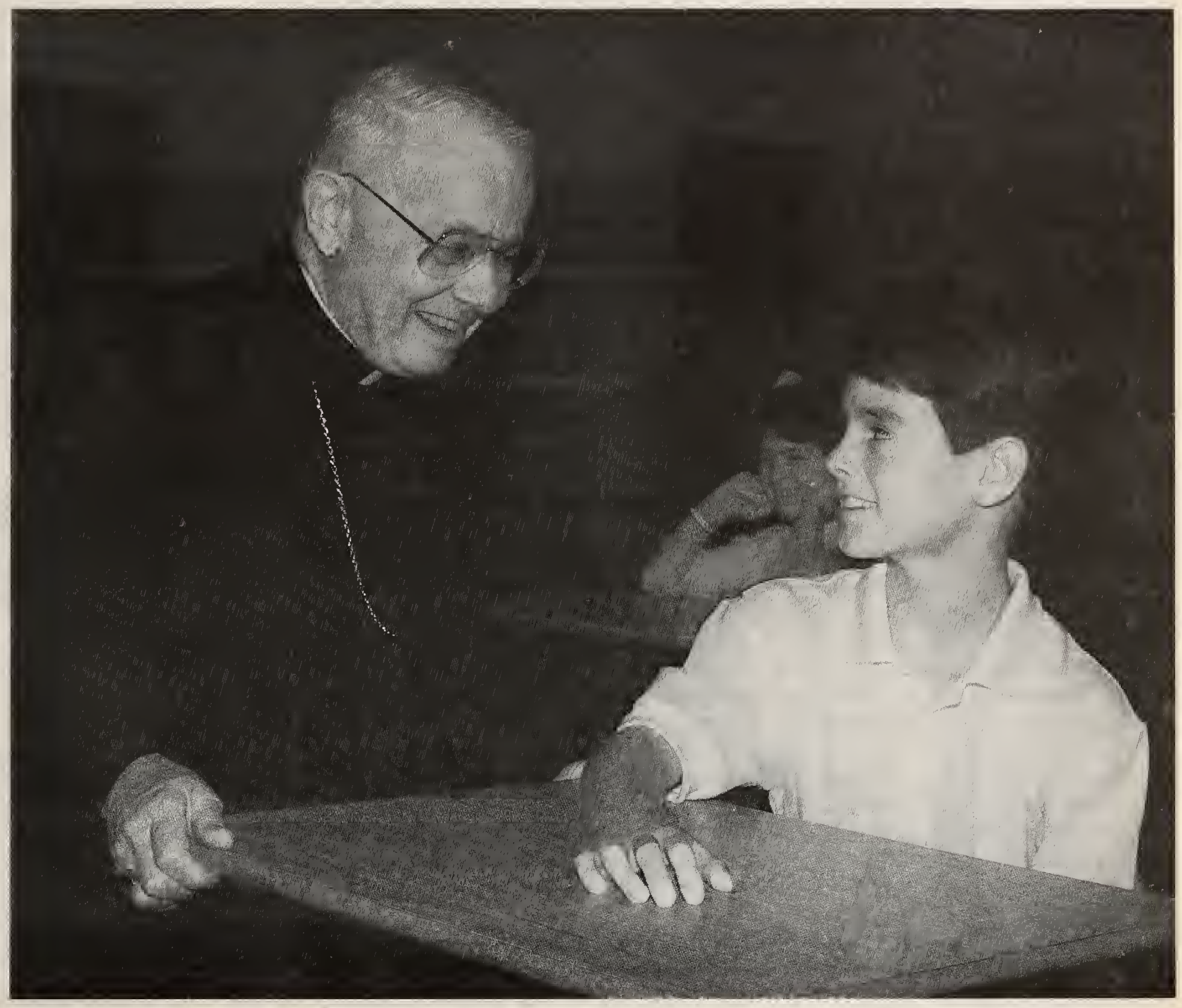
No one could have predicted the painfully slow economy recovery, or the effect the weak economy would have on enrollment. Nor could anyone have foreseen the favorable reaction to reform in the Charlotte-Mecklenburg public school system, especially with the new magnet schools.

"We're dealing with a strengthening of the public school system, which some parents see as a viable alternative, and a weak economy," said Armstrong. Both have hurt enrollment, although it's difficult to tell by how much, he said.

Depending upon the grade, there are openings at all five Catholic elementary schools. At the high school level, it looks like Charlotte Catholic will open at full capacity with about 585 students.

While that's a positive sign, 45 students or twice as many as usual

See **Changes**, Page 2



Eager for the start of school, Adam Piacentino, a fourth grader at All Saints Catholic School talks with Bishop John F. Donoghue about his new school.
Photo By JOANN KEANE

Three New Principals Assigned

By JOANN KEANE
Associate Editor

CHARLOTTE — Three new principals join the ranks as school bells usher in a new year for diocesan students.

Students at St. Michael school met new principal, Douglas Rich as classes resumed Aug. 20. Rich, a newcomer to Catholic education brings a wealth of management and organizational expertise that will enhance St. Michael's school community.

Father George Kloster, pastor of St. Michael said, "Doug brings a deep interest in education, and a commitment to Catholic education in particular."

Rich served 11 years in the military and taught military science for three years at the Citadel in Charleston, S.C. He comes to the school with 13 years of private industry experience. "His business background will help us with development and management of the school," said Father Kloster.

Rich and his wife, JoAnn, are members of St. Peter in Charlotte.

Rich succeeds Joe Puceta, new principal of St. Patrick School in Charlotte.

Following two successful years at St. Michael School, Puceta sees similarities between the two schools. "There is a good, strong family tradition," said Puceta. Parents have children and grandchildren enrolled at their alma maters, Puceta said of the two schools. He said the larger St. Patrick school offers new challenges, drawing him to move on from the school in Gastonia that he helped reshape.

During his tenure at St. Michael, Puceta worked to reunite the school community.

"Joe did a magnificent job of stabilizing our school. He reinstilled a sense of quality in the education that was offered," said Father Kloster. Working with faculty, staff, and community, Puceta witnessed an increase in enrollment, and a strong supportive home school association coupled with intense parental involvement.

Puceta and his wife, Barbara, are parents to twin 14-year-old daughters, Colleen and Danielle, rising freshmen at Charlotte Catholic High School. The family are members of St. Michael parish in Gastonia.

In the southeast quadrant of Mecklenburg county, the new All Saints Catholic School will open a new era in the history of Catholic education in Charlotte. Making his mark as the first leader of the new school is Gary Gelo.

Unlike the deep tradition already established at existent schools, Gelo says the new students and parents will be pioneers in a sense. "We're going to be forging that tradition at All Saints," said Gelo.

Including five years as principal of Blessed Sacrament School in Burlington, N.C., Gelo brings a combined 10 years of service from the Diocese of Raleigh.

Gelo is a member of St. Matthew parish in Charlotte.

Changes (From Page 1)

withdrew from the high school. "We're fortunate to have people take the place of those who had to withdraw," said Mercy Sister Paulette Williams, CCHS principal.

When the regionalized program was announced a year ago, parents knew they'd be looking at new tuition rates. However, neither they nor the Schools Office knew what the rates would be. As it turned out, they were higher than many had anticipated.

Yearly tuition and fees at K-8 schools rose to $2,070 from a range of $1,605 to $1,775 per child, depending upon the school. (The elementary rates include tuition at $1,920 and book and activity fees at $150.) High school tuition increased to $3,342 a year from $2,930.

In addition, each family bill included a capital contribution of $380 to pay for present and future facilities, regardless of the number of children in the system. A $50 discount was available per family for those who paid annually or chose monthly automatic drafting from checking accounts.

Old tuition rates were subsidized by parishes, which contributed $300 to $530 for every child in grades K through 8 and $451 for every high school child. The subsidies, which have been redirected to fund a parish support program, were made despite operating deficits at some parishes and regardless of parents ability to pay.

The new support program is based on a sliding scale, depending upon the ability to pay, with aid available for those who need it.

In an era of nipped wages and lost jobs, the number of people seeking tuition adjustments to send their children to Catholic schools was much higher than expected, said Armstrong.

About 130 families who did not receive adjustments initially appealed the decision and adjustments were made for 107, said Armstrong.

Some say the higher rates are fair.

"The few dollars people were getting off before could be used more appropriately for people who would not be able to put their kids in Catholic school," said Rus Guerin, whose daughter is entering second grade at All Saints.

"This isn't Social Security or Medicare where everybody gets a break just because they're 65, even though they make a million. It seems to be the more Catholic way of doing things."

Rich Worthington moved to Charlotte from Asheboro so his four kids could go to Catholic schools. He owns a small business and business has been tough the last couple of years.

"For a person who is not in a real high tax bracket, it (the new parish support program) puts Catholic schools within their reach," said Worthington.

The Worthingtons would have kept their kids in Catholic schools, even if it meant getting deeper in debt. But they received an adjustment. "This is a lot easier," said Worthington. "If, in a few years, I'm up to paying full tuition, that will be fine. I'll be happy at that end, too."

Some say it was too much too soon.

The biggest jolt, and the one that has sparked the loudest outcry, was the elimination of multiple child discounts. Families with more than one child were looking at tuition rates that in some cases doubled.

"It was shock to see the rates," said Michele McMahan. The McMahans were paying $2,355 last year for one full-time student and a child in kindergarten. Their bill this year for two full-time students was $4,500 before adjustments were made.

"We don't make a lot of money. We scrape to have our kids in Catholic schools. I think they (the school board) tried to do it all too fast ... My paycheck sure didn't go up 50 percent."

The Catholic Church is a community, so everyone should contribute to the cost and not just parents with children in the system, said McMahan. "We feel there's too much burden on one group of people."

The McMahans filed an appeal and received an additional tuition adjustment.

"We've gotten aid, we're in and we're going to do everything we can to stay in the system," said McMahan. Still, it will be difficult. Even with both adjustments, the McMahans borrowed money to make their first payment in June.

Carl Horn, who has five children in school and a 2-year-old, saw his tuition jump from $8,000 to $12,000 a year. Since he makes too much money to quality for tuition adjustments, he made the hard decision to put his kids in public school.

"While I might be able to stretch it, we need to save for college and retirement," said Horn. "I had a hole in my heart when we made the decision, but we hope to make the best of it."

Horn has "a loving respect" for Catholic schools and the Catholic Church. But he said he feels the Church has let him down. "We have a big family and, in a sense, the Church owes people affordable Catholic education for children. The Church has failed to keep their side of the commitment."

"There are a lot of hurt feelings out there," said Anne Bloch, outgoing president of the Home School Association at Charlotte Catholic. "But I think people's feelings will come around. They'll just have to figure out a way to send their kids to a parochial school. We're one of the lucky ones."

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Best Wishes For Continued Success

Adolescents Learn Coping, Problem Solving Skills

By CAROL HAZARD
Associate Editor

The sixth grade boy didn't contribte much to class discussions about how o say no to drugs or communicate with arents.

But he listened and learned. In an ssay about his reaction to the new school program for adolescents, he wrote e had learned a lot about himself and wasn't so worried any more bout what people thought f him.

The boy was one of he Catholic school stuents introduced last year o Skills for Adolescence, joint effort of Lions Club nternational and Quest nternational, a non-profit ducational organization.

The program teaches young teens kills for problem solving and developng self esteem. Participants learn copng skills, such as dealing with peer ressure, setting goals and communiating feelings.

"It was pretty neat," said Suzanne DuBose, a rising ninth grade student at Charlotte Catholic High School in Charotte. "We were mainly trying to learn ow to work together and cooperate. It made our classes a lot closer."

The program was started last year in ixth, seventh and eighth grades at all iocesan K-8 schools. Teacher training was provided as it was last year at a hree-day summer workshop at the Catholic Conference Center in Hickory. All middle grade teachers and counselrs are now trained in the program.

"The Quest program is geared to elp kids develop a holistic approach to fe," said Tom Calabro, director of regious formation for Mecklenburg Area Catholic Schools.

"We take the Quest program and bjectives, which are good, healthy priniples, and infuse them with Catholic alues and tradition." The goal is to help ids make decisions based not only on what they should do, but also on what their faith tells them to do, he said.

The Quest program is geared to help kids develop a holistic approach to life," said Tom Calabro.

"The children love it," said Betsy DesNoyer, assistant principal at All Saints in Charlotte. "I saw kids interrelating with students who they wouldn't have given the time of day to."

Students brainstorm and learn from one another. As adolescents, they're striving for independence yet they're dependent upon one another, said Angela Montague, a counselor at St. Gabriel School in Charlotte. Therefore, it's often better if they hear the message from each other rather than from adults, she said.

The course is not graded since the "material" comes from within, said Montague.

The three-year program is designed for parents as well as students. Schedules permitting, students are instructed during one class period a week. Parents are asked to attend four evening meetings a year.

At each meeting, parents choose among three workshops. Topics for the first meeting scheduled at various times and locations in October are "Improving Self Confidence In Your Child," "Christian Single Parenting" and "Raising and Keeping Your Children Catholic In A Secular World."

Angela Glass, a St. Ann parent, benefited from all the sessions, especially one dealing with anger. She said she learned it is better to tell your child you're not pleased when they do something wrong but to discuss it later when everyone is calm.

"I'm not always good at it, but I flash back to it," she said. It's a lesson she's applied to all three of her children, she said.

The Schools Office is considering a similar program called "Skills for Growing" for grade school students and their parents. The program may be introduced next year.

Sandra McMonagle, principal at Our Lady of Mercy School in Winston Salem sorts through boxes of books in preparation for the start of school. Photo By DANNY HOLMES

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Teaching The Most Vulnerable Age Group; Catholic Teachers Get Support For New Method

By CAROL HAZARD
Associate Editor

CHARLOTTE — "Students don't care how much you know until they know how much you care."

This was the central message delivered to 600 teachers, including 18 Catholic school teachers, at a two-day middle school training session at McClintock Middle School.

The session was sponsored by the Charlotte-Mecklenburg School System as part of educational reforms occurring in the public school system. Catholic middle school teachers were invited as guests.

The new teaching concept involves a shift in focus to the child at a critical learning stage from relying solely on course content. It's defined as a "middle school" versus "junior high" approach. The emphasis is on building relationships between an adult advisor and a child and clustering students together under a team of teachers.

Catholic schools implemented the middle school concept last year. However, it takes three to five years to establish a viable program, educators say.

"So many of the things we are already doing, but it was good reinforcement," said Franciscan Sister Mona Wingert, assistant superintendent of Catholic schools. "It was very practical, and they were very welcoming to us."

"It gave us support for what we are doing, and incentive to want to do more," said Carole Belle, a sixth, seventh and eighth grade teacher at St. Patrick.

The middle school approach takes into account the child's developmental stage. Between the ages of 10 and 15, children undergo intellectual, physical, emotional and social changes. "In the traditional junior high concept, all of those elements are not addressed," Belle said.

"Our role, as middle school teachers, is to help the kids understand the changes are normal," she said. "This age group has so much to offer, but so often they are lost in the shuffle. We need to focus on this age group, because that's when we lose so many of them."

Instead of simply teaching a subject, teachers look at how children learn and develop strategies to help the children learn. Rather than lecture for 50 minutes, teachers use more group or cooperative teaching methods.

The middle school concept recognizes the advantage of dividing a large group into small groups to encourage the learning process. Catholic schools have an advantage with this type of teaching approach, because of small school populations, said Belle.

St. Gabriel's 79,000-square-foot parish center is scheduled for completion in mid-October. The Mecklenburg Area Catholic Schools will lease a portion of the building for use by St. Gabriel School. Photo By JOANN KEANE

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Best Wishes to
Our Lady of the Assumption and All Saints Schools
on the dedication of their new facilities

All Saints Catholic School becomes the newest Catholic school in the Charlotte area. Principal Gary Gelo says, "Two areas I hope the school will focus on are parent involvement and teacher empowerment." Photo By JOANN KEANE

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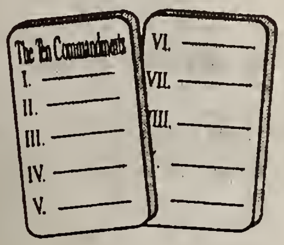
Ten Commandments For Parents



By ROBERT KEALEY, Ed.D
National Catholic Educational Association

One ***You shall provide for the physical development of your child.*** Exercise, play, sleep and good nutrition foster physical growth. A healthy child has the energy to learn. Sound attitudes and habits of health developed in childhood last a lifetime.

Two ***You shall provide some reading experience for your child each day.*** Reading is a skill; the more that a skill is exercised the better one becomes at it. Older children should spend at least 15 minutes silently reading each day. Parents or older children should set aside time to read to the younger child.

Three ***You shall provide your child with frequent writing experiences.*** Writing is similar to reading; it needs to be practiced. Summer provides many opportunities for writing, e.g., shopping lists, diary of a family trip, letters o family friends, summaries of movies or books, or directions to vacation desinations.

Four ***You shall provide a learning experience for your child each day.*** A learning experience introduces your child to something new or gives greater insight into what is already known. Showing how to read a thermometer, or plant seeds can be learning experiences as well as a trip to the zoo or museum.

Five ***You shall control your child's use of TV.*** You set the amount of time and determine the programs which your child watches. By monitoring your child's TV habits, you insure that the child has time to do other things and that your youngster learns values and ideals that you hold sacred.

Six ***You, as parents, shall model good learning habits.*** Your child may learn more from your actions than from your words. If you want your child to read, you must read. If you want your child to be intellectually curious, you are curious. If you want your child to have an interest in politics, art and music, you show an interest.

Seven ***You shall have a daily conversation with your child.*** This brief exchange is a special time between you and your child. During this private, shared moment you are totally involved with each other. The conversation can be about the day's activities, a book, a TV show, or anything. These start the exchange which frequently can lead to an expression of deeper feelings and understanding. This daily time together is most important for your adolescent children.

Eight ***You shall pray with your child each day.*** Prayer is essential for both the child and the adult. Set formulas are helpful as a start and can lead to a deeper experience of God. The understanding and expression of our belief, trust and love in God are best learned in the privacy of the home with the parent.

Nine ***You shall see that your child regularly attends Mass and the sacraments.*** While vacation is a time of rest and change, it is not a time to ignore paying homage to God. Your concern for these obligations tells your child that they are important, no matter what season of the year.

Ten ***You shall praise your child.*** Growing up in today's world is a hard process and, frequently, growth comes only from mistakes. Words of encouragement and praise will do much to spur your child on to do more challenging things.

The new Our Lady of the Assumption School on Shamrock Drive opens its doors on Aug. 31, moving children from the former Shennandoah Avenue site to more spacious facilities.
Photo By JOANN KEANE

STATEMENT ON NON-DISCRIMINATORY POLICY AS TO STUDENTS AND PERSONNEL

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- Our Lady of Grace School, Greensboro
- Our Lady of Mercy School, Winston-Salem
- Sacred Heart School, Salisbury
- St. Leo School, Winston-Salem
- St. Michael School, Gastonia
- St. Pius X School, Greensboro

St. Ann's 72,000-square-foot parish activity center will be used in part by St. Ann school. "We can't wait for the children to come back to class and see what their pennies have done, said St. Joseph Sister Helene Nagle, school principal. St. Ann School children went on a crusade to raise funds for the school. The children's efforts contributed $1,300 to the building fund.
Photo By JOANN KEANE

Tutoring Program Tailored For Students

CHARLOTTE — Mecklenburg Area Catholic School students in grades 1-8 who need extra help in reading and math can attend Sylvan Learning Center.

In the past, students who qualified for the federally funded "Chapter One" program received instruction from public school teachers in vans parked on or near the schools.

"Sylvan is noted for what they do for the kids," said Franciscan Sister Mona Wingert, assistant superintendent of Catholic schools. "They work on self concept as well as weak academic areas."

Besides, there's no stigma associated with Sylvan, as there sometimes is with attending special classes in vans, said Sister Mona.

Program One is for students who score below the the 40th percentile in the California Achievement Test. To quality, students must live in a public school area that receives funding. Typically, funding is reserved for people who live in modest sections of town.

"It is one of the few programs that has stuck with those in the lower socio-economic levels," said Sister Mona.

About 53 students from St. Patrick, St. Gabriel and All Saints will have the opportunity to receive the additional instruction, if their parents so choose. No one attending St. Ann's lives in a Chapter One district. Our Lady of Assumption has selected to continue instruction in a van, since the van is parked at the school.

Students will be bused to and from the learning center on Fairview Road near South Park twice a week for one-hour sessions.

"To me, the most exciting thing is the opportunity for the kids," said Sylvan Learning Center director Bruce Corwin.

The students will receive 120 minutes of instruction a week, more than double what they were getting in the past, Corwin said. Also, they will be tested to determine learning styles, so instruction can be individualized, he said.

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Puttin' On The Pads

Bishop McGuinness And Charlotte Catholic Shape Up For Fall Sports Season

By DANNY HOLMES
Staff Writer

School officially begins on Aug. 31, but for many students at the two diocesan high schools, summer ended Aug. 1. That's when athletes took to the practice field in hopes of pulling together winning ball teams.

Incoming freshmen and returning players at Charlotte Catholic and Bishop McGuinness battle the heat through tiresome two-a-day practices learning the ropes and working on the fundamentals.

Headed by Coach Jim Oddo, Charlotte Catholic's football team is hoping to improve it's 6-5 record of last year.

Senior quarterback Chris Healy leads the way. "We're looking for the first (Rocky River) conference championship since 1986. The road looks tough, but hopefully we can do it," he said.

The Cougars bring a lot of experience to the team this year. Eleven starters are returning from last year's squad. "It's early in the season, but with all our experience, things are looking good," senior lineman Bobby Downey said.

The football team opens its regular season tonight (Aug. 28) at South Iredell.

For other athletes at Charlotte Catholic, the end of summer means the beginning of soccer season. The grueling two-a-day practices consist of drills, long runs and the Cooper test (a two-mile run in less than 12 minutes).

Cougar soccer coach Don Downs hopes for another shot at the Rocky River championship. The team lost in the state tournament to Mooresville High School, which went on to win the championship.

Seniors Mike Melvin and Jeff Brookman provide team leadership for the Cougars in their quest to reconcile last year's disappointing loss.

The season opener was Aug. 26 at Monroe High School.

Ninety miles away from Charlotte Catholic at Bishop McGuinness High School in Winston-Salem, soccer season is also underway.

The Villains are also coming off a terrific past season. The team finished second in the conference with a 16-5-3 record overall. They advanced to the semifinals in the state tournament, but lost the game in overtime.

Head coach Dennis Allen and assistant coach Pete Hines lead the team in hopes of yet another reputable Bishop McGuinness season.

Talent returns to the Villain's squad as three out of the four scoring leaders from last year are back. Sophomore Kyle Bachmeir and junior Johnny Kontos join last year's scoring leader senior Chad Sealy in hopes of scoring their way to the conference championship and then beyond.

On the defensive side, returning senior keeper Thomas Bogunia and senior stopper Brendan Maginnis hope to shut out opposing offenses.

The team opened its season at Winston-Salem's Reynolds High School Aug. 24.

Charlotte Catholic Cougars' pre-season practice. Photo By DANNY HOLMI

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Best Wishes to the students and staff of the Mecklenburg Area Catholic Schools on the beginning of the 1992-93 school year.

This diverse universal church

By Father Lawrence E. Mick
Catholic News Service

"In the good old days," the man said, ou always knew when you were in a atholic church. You could go into a atholic church anywhere in the world ıd it would all be the same. The Mass as in Latin, the music was Gregorian hant and it was all familiar.

"Now," he complained, "you never ıow what to expect. Even the parish ext to ours does things differently than e do."

This is a familiar complaint. Noneıeless, long before the Second Vatican ouncil in the 1960s, the Catholic hurch embraced a rich diversity of yles of worship, along with a wide ıriation in customs, laws and organiıtional structure.

Many Catholics in America have been ırprised to learn that within the Catho- Church there are married priests, ınday liturgies that regularly last two ours or more, worship in ancient lanıages other than Latin, parishes whose ınon law is different from the Latin ode and Communion using leavened ead.

These are just some differences that rike most people when they encounr Eastern-rite Catholics. Because most atholic parishes in the United States e Latin-rite, many atholics know little oout these other anches on our famy tree.

Many Catholics ssume that all Eastn Christians are embers of Orthodox ıurches not in union ith Rome. True, the ajority of Eastern hristians are Orthoox. But a significant inority of the Christians in the East beng to churches in union with Rome. ometimes these are called Uniate ıurches.

"Many Catholics assume that all Eastern Christians are members of Orthodox churches not in union with Rome. True, the majority of Eastern Christians are Orthodox. But a significant minority ... belong to churches in union with Rome."

These churches developed centuries go when the Gospel spread to different nds and cultures. The language, cusms and styles of the different societies aturally influenced the development church structures, religious customs ıd worship styles.

Actually, there never has been a time hen the Catholic Mass was the same everywhere. It seemed so to many Western Christians because the Latin rite is by far the largest rite in the church.

Each Eastern rite has its own liturgical traditions. When Latin-rite Catholics experience Eastern worship, they tend to note that Eastern-rite Catholics make use of icons of Christ and the saints, make more use of incense than most Western parishes, along with making frequent use of chants and litanies.

The language used is often an ancient Middle-Eastern language, though sometimes the local vernacular is employed as it is now in the Latin rite.

In general, Eastern worship seeks to express the worship of heaven itself, joining the angels and saints in praising God.

Originally, all these different rites were in union with Rome and with one another. But as a result of historical schisms (splits) within the church, especially a major one in 1054 A.D., the churches now known as Orthodox broke away from Rome's leadership.

The Orthodox churches hold to all the sacraments and share most of the doctrine that Catholics in union with Rome believe. But the Orthodox do not accept the jurisdiction of the pope.

Alongside those Orthodox churches, however, are Eastern Christians who maintained or later restored ties to Rome. These are the Uniate churches, generally smaller but similar to their Orthodox cousins.

Over the centuries, various efforts were made to "Latinize" these churches, so their worship and customs are sometimes a blend of East and West today. The Second Vatican Council made clear, however, the importance and dignity accorded to these Eastern rites and rejected any attempts to assimilate them to the Latin rite.

Eastern-rite Catholics make us realize more clearly that our church truly is catholic — truly universal, rooted and thriving in different cultures around the world.

(Father Mick, a priest of the Archdiocese of Cincinnati, is a well-known writer on the liturgy.)

FOOD FOR THOUGHT

"Out of sight, out of mind": For Catholics in the West, that is just about what the situation amounted to for a long time when it came to Catholics of the Eastern rites.

Today, however, Eastern Catholics are no longer "out of sight." They reside in the world's most troubled regions and its most rapidly changing territories. Their leaders tend to show up on our TV screens.

There was Patriarch Raphael I Bidawid of Iraq, for example, whose voice frequently was heard during the Persian Gulf War. He warned that "the problems raised by the war are far greater than those it has resolved."

But what was he the patriarch of? Of the Chaldean rite, an Eastern rite in full union with Rome.

Then there are the Catholics of Ukraine. Millions of them are members of the Byzantine rite in union with Rome. Their currently troubled relationship with the region's Orthodox Christians means Ukrainian Catholics now are never far from mind in the Western church.

Again, to speak of Eastern Catholics is to speak of Byzantine-rite Catholics in Romania or in the Holy Land, regions constantly in the news.

World events are introducing us to the Catholics of the East.

David Gibson Editor, Faith Alive!

In Lviv, prayerbooks for children have been offically printed and sold for the first time since the end of communism in the former Soviet Union.
CNS photo from KNA

FURTHER NOURISHMENT

The world in which St. Paul founded early Christian communities is a focus of "*In the Days of Paul*," by Anthony J. Tambasco, a Georgetown University theology professor (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430; paperback, $6.95). Many of Paul's communities were founded in the East and are the ancestors of Eastern churches today. This book is a reminder that the church takes root in particular places at particular times, addressing the needs of people there. Often, for Paul, this meant addressing cities "rich with Greek thought. In general, this thinking sought answers to the deep questions about the meaning of life." The author writes: "Christianity did not develop in a vacuum. Paul recognized that Christianity needed to address itself to the questions and concerns of its day."

St. Paul's Eastern Christians

By Father John J. Castelot
Catholic News Service

The very term "Eastern churches" suggests a subtle Western bias. It implies that these churches are a sort of deviation from the norm.

Actually, all the original churches were Eastern. It was only gradually that Christianity moved westward and, when it did, it was spread by missionaries from the East.

The great Christian centers of the New Testament were Jerusalem and Antioch. Jerusalem was the mother church, but when it fell to the Romans in 70 A.D., its central position was lost. Many of its members made their way to Antioch in Syria.

Even before Jerusalem fell, Antioch had become a thriving center of Christianity, a mixed community made up of Jews and gentiles. Not surprisingly, it became the hub of mission activity, a base of operations for far-ranging apostles like Paul and his companions.

■■■

Luke gives us an account of the founding of the Antioch church in Acts. The martyrdom of Stephen in Jerusalem sparked a rather general persecution of people who shared his views. When they got to Antioch they first preached only to Jews but eventually to gentiles as well.

The result was a multiethnic church, a model for future foundations. Luke gives the interesting information that it was here that the disciples were first called Christians (Acts 11:26). And the term "catholic (universal) church" appears first in the writings of Ignatius of Antioch.

It is rather generally agreed that Paul's account of the institution of the Eucharist (1 Corinthians 11:23-25) reflects the liturgical practice of the community at Antioch.

(Antioch much later would become one of the four leading Orthodox Church patriarchates, along with Jerusalem, Constantinople and Alexandria.)

With the rise of Constantinople to political prominence as the center of Roman imperial power, that city became a dominant center for Eastern Christianity. The political rivalry between Constantinople and Rome evolved gradually into a religious tug-of-war between Eastern and Western Christianity.

The story of the struggle is long, complex and sad. It came to a head in 1054 when the bishops of Rome and Constantinople excommunicated each other.

Some Eastern churches maintain union with Rome. They have come to be called the uniate churches. Even they have kept their distinctive traditions and liturgical rites.

But visiting the New Testament communities today, one would have a hard time finding churches of this sort.

Oh, they are there, and vibrant, but with all the changes wrought by religious and political history, especially the rise of Islam, they are definitely a minority. Even Paul would have difficulty finding his way around his old neighborhood.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Priest's Suicide Brings Shock, Sorrow To Arlington Diocese

ARLINGTON, Va. (CNS) — Feelings of pain, sorrow, guilt, betrayal and anger swept through clergy and laity in the Diocese of Arlington following the suicide death Aug. 11 of one of its most well-known and respected priests. Msgr. William T. Reinecke, 53, chancellor and vicar general of the diocese, was found dead on the grounds of Holy Cross Abbey in Berryville, Va., by his younger brother who had driven there out of concern for Msgr. Reinecke's mental state. Friends and co-workers sensed that Msgr. Reinecke was overcome with severe depression the last few weeks of his life. They had pleaded with him to seek medical help.

St. Louis Priest Sentenced For Abuse; Archdiocese Defends Response

ST. LOUIS (CNS) — The Archdiocese of St. Louis fully complied with the law in dealing with Father Donald Heck, an archdiocesan priest accused of sexual abuse, said Auxiliary Bishop Edward J. O'Donnell of St. Louis. "We immediately informed the appropriate authorities and cooperated with them in every way," the bishop said following the July 31 sentencing of Father Heck in Jefferson County Circuit Court in Hillsboro, Mo. Father Heck was sentenced to four years in prison for sexually abusing an 11-year-old altar boy.

Rhode Island Bishop Says Sex Abuse Not Tolerated

PROVIDENCE, R.I. (CNS) — In an open letter to Rhode Island Catholics, Bishop Louis E. Gelineau said neither he nor his priests "will knowingly tolerate anyone in our midst" who has sexually abused a young person or anyone else. Saying he was "terribly upset" and "stunned" by the stream of child sex abuse allegations recently raised against a former Massachusetts priest, the bishop spelled out his diocese's efforts to prevent sexual misconduct by priests and to deal with any cases that occur. The letter was published Aug. 13 in Bishop Gelineau's diocesan newspaper, *The Providence Visitor*.

Former Convent Will Be Shelter For Homeless Women In Massachusetts

GREENFIELD, Mass. (CNS) — Since Sister of Providence Senga Fulton began working with the homeless more than 10 years ago, she has seen a dramatic increase in the number of homeless women. "Women are the ones who have fallen through the cracks in the system,"she said. Sister Senga intends to do something about this with the help of her order and Blessed Sacrament Parish in Greenfield. They are collaborating to convert the parish's vacant 62-year-old convent into a home for single women.

Coptic Catholic Leader Urges Closer Attention To Mideast Peace

LOS ANGELES (CNS) — U.S. Catholics and their government must become more involved if peace is to become a reality in the Middle East, according to Patriarch Stephanos II Ghattas, leader of the world's Coptic Catholics. The Egyptian patriarch said U.S. Catholics should become more knowledgeable about the situation in the region and use their influence to support a just peace in the Middle East. In an interview with *The Tidings*, newspaper of the Los Angeles Archdiocese, Patriarch Stephanos said if American Catholics really want peace they should take a more active role.

Bishop Gracida Joins Small Religious Club With Convention Prayer

HOUSTON (CNS) — When Bishop Rene H. Gracida of Corpus Christi, Texas, closed the first day of the Republican National Convention with a prayer Aug. 17, he joined a small but very interreligious club. Those scheduled to invoke God or provide blessings during the Aug. 17-20 convention at the Houston Astrodome included national religious figures like Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, and the Rev. Ed Young, president of the Southern Baptist Convention. At least one other Catholic bishop, Auxiliary Bishop Carl A. Fisher of Los Angeles, was to offer a prayer at the convention.

Three Catholic Schools Honored In Drug-free Recognition Program

WASHINGTON (CNS) — Three Catholic schools are the only non-public institutions among 70 schools recently honored in the 1991-92 Drug-Free School Recognition Program. St. Thomas More Catholic School in Decatur, Ga., St. James White Oak School in Cincinnati and St. Mary's School in Providence, R.I., were among 40 elementary schools, 17 middle and junior high schools and 13 high schools recognized in the U.S. Department of Education program. The schools, which will be honored at a White House ceremony in September, were chosen by a panel of educators, parents, law enforcement officials, community representatives and program evaluators.

Dominican Says He Will Not Leave Work To Return To Chicago

OAKLAND, Calif. (CNS) — Dominican Father Matthew Fox, whose superiors have approved his dismissal from the order, said he could not leave his work in creation spirituality and return to his Chicago province. The controversial priest said his conscience dictated that he remain in California and continue his work, which "must go on no matter what the opposition.... The struggle I am involved in is not about obedience as to where I live — it could not be since 33 other Dominicans of my province and all six published theologians live outside the geographical boundaries of our province, as I do," he said. "Rather, it is about the crucial issues raised by my work and that of others in creation spirituality."

Cardinal Ratzinger Released From Hospital After Fall

VATICAN CITY (CNS) — Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, was released from the hospital Aug. 15. The cardinal was taken to the Provincial Hospital of Bressanone, in the northern Italian Alps, Aug. 12 after falling and cutting his head. The cardinal's Vatican office said Aug. 17 that "the news is excellent" concerning Cardinal Ratzinger's condition.

New Fall River Bishop Says Pedophilia Case 'Top Priority'

FALL RIVER, Mass. (CNS) — Bishop Sean Patrick O'Malley, the newly installed bishop of Fall River, called the nationally publicized case of pedophilia involving a former priest the diocese a matter of "top priority The new bishop comes to Fall River a time when the diocese is under fire f allegations that former priest Jam Porter molested 50 to 100 young bo and girls when he was a diocesan prie in the 1960s. "The church may see distorted by sin and scandal, but it is t body of Christ," Bishop O'Malley sa at a press conference following his Au 11 installation.

Pro-Vatican Chinese Bishop Detained For Second Time

HONG KONG (CNS) — A pr Vatican Catholic bishop spent a mon in detention earlier this year, his late run-in with the law over religious i sues. Bishop Joseph Li Side of Tianji whose episcopacy is not recognized Beijing, was held from early April early May, UCA News, an Asian chur news agency, quoted a Catholic sour in Hong Kong as saying. The sour said Bishop Li was arrested following scuffle involving unidentified individ als outside St. Joseph Church in Tianj city, about 70 miles southeast of Beijin

Cardinal Mahony Calls Free Trad Accord 'Incredible Opportunity'

LOS ANGELES (CNS) — Card nal Roger M. Mahony, archbishop Los Angeles, said he viewed the r cently-announced free trade accord b tween the United States, Mexico an Canada as a "incredible opportunity. But such a trade accord must be phase in gradually, he said. "I think everyon is going to benefit. If a country doesn have free export of goods, it will expo its people" as Mexico currently does, h told Catholic News Service in Lo Angeles.

Scripture

Readings For The Week Of August 30 - September 5

Sunday: Sirach 3:17-18, 20, 28-29: Hebrews 12:18-19, 22-24; Luke 14:1, 7-14

Monday: 1 Corinthians 2:1-5; Luke 4:16-39.

Tuesday: 1 Corinthians 2:10-16; Luke 4:31-37.

Wednesday: 1 Corinthians 3:1-9; Luke 4:38-44.

Thursday: 1 Corinthians 3:18-23; Luke 5:1-11.

Friday: 1 Corinthians 4:1-5: Luke 5:33-39.

Saturday: 1 Corinthians 4:9-15: Luke 6:1-5.

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Ta dã nắm chặt tay con vì con là con Ta

Khi bạn bước vào tình yêu, ai mà không biết. Họ biết vì thấy khuôn mặt bạn rạng rỡ tin yêu với niềm vui trong sáng.Tình Yêu trong bạn làm bước chân sao chỉ muốn di hoang,với giọng nói ngọt lịm trao ban muôn người. Trong văn chương Vietnam dặc biệt trong truyện Kiều có câu: "Người vui thì cảnh cũng vui,người buồn cảnh có vui dấu bao giờ?" Vì thế người có tâm sự vui hay buồn dều phản ảnh tới những sự vật bên ngoài và ngoại cảnh mặc dầu vẫn vậy không thay dổi, nhưng dối với kẻ dã có tâm sự trên thì cảnh dó cũng thay dổi theo tâm nhân quan của họ vì chính họ dã thay dổi kia mà! Nếu bạn muốn trắc nghiệm diều tôi nói, xin mời bạn cứ thử xem.

Tại sao tôi phải trình bày quan diểm trên vì tôi dang yêu say dắm Thiên Chúa của tôi, và dược Ngài dáp ứng không kém mà còn sâu dậm hơn thế nữa. Câu trong Cựu Ước dã diễn tả diều tôi nói rất xác thực: Ta dã níu tay con vì con là người yêu của Ta.

"Cách hữu hiệu nhất dể chứng tỏ niềm vui sâu dậm và sự xác tín mãnh liệt là Ngài yêu tôi và tôi dã dáp ứng tình yêu dó là làm cho muôn người biết những diều kỳ diệu mà Ngài dã làm. Người ta không thể diễn tả dược những gì mà người ta không biết, và dồng thời cũng vậy người ta không thể cho người khác những cảm nghiệm chân thật nếu người dó không phải là nhân vật chính của truyện. Tôi rất thích truyện thật xảy ra, và tôi luôn luôn vui mừng khi thấy nhan dề là truyện có thật ở trên TV. Thường thường những câu truyện thật xảy ra cho bạn và của bạn với những cảm nghiệm thật mới dáng quý. Khi nói cho mọi người biết về cá nhân mình, mình dang làm một sự liều lĩnh và trong sự liều lĩnh dó, có thể dem phương hại cho mình, nó dòi hỏi một kiên nhẫn,một can dảm dể nói lên sự thật, nhất là sự thật mà mình dược Chúa yêu. Không phải tác giả Thánh Vịnh dã nói sao? "Hãy ca ngợi những việc Chúa dã làm cho muôn dân dó ư?

Truyện thật dã xảy ra cho cá nhân tôi tháng Sáu năm 92 này. Ngoài trời rất den tối. Trời tối mặc dầu có ánh dèn le lói tỏa lan. Trời den tối vì dó là lúc họ buôn bán ma túy..Nhưng tên hung bạo lẩn nhẩn ngoài dường. Họ trao dổi ma túy và uy hiếp dân lành, cướp giật, rồi giết bỏ những ai không may mắn rơi vào bàn tay họ. Thật buồn khi nhìn thấy cái chết vô vị này. Cái tuyệt vọng xâm chiếm khi mình thấy họ lao vào cõi chết mà không làm dược việc gì, giống như nhìn thấy con mình dang chờ tử thần mà không làm sao dể cản ngăn. Tôi về nhà Dòng, khoảng nửa dêm vì một hành dộng tốt dã làm cho một người có tuổi. Tên hung bạo dó có thể dã chờ tôi sẵn từ bao giờ mà tôi không biết. Vừa khi tôi tra khóa vào chìa thì tên dó nhảy chồm tới với vũ khí trong người. Tên dó dòi hết tiền rồi còn dịnh hãm hiếp và thủ tiêu. Tiền của lúc dó trở nên vô nghĩa với tôi nhưng còn tính mạng của tôi và của người bạn trẻ nữa. Bằng cách nào mà tôi có thể bảo vệ tính mạng và người bạn do trước vũ lực của kẻ hung bạo này? Sự quý giá của con người bị chà dạp ? không, không thể dược! Chúa ơi, nếu Ngài ở bên con thì hãy tỏ cho con thấy dung nhan Ngài, kẻ thù con hiện dang dứng gần. Hãy dể muôn dân biết việc này mà tán tụng tình yêu và sự thương xót của Ngài với con!

Thoáng như trong giấc mơ, tôi lấy lại tinh thần và quyết chiến với tử thần.Một sức mạnh và một sự tự tin nào dó dã hâm nóng tâm hồn dể tôi có thể dương dầu với sự việc và mua thêm giờ.Đúng rồi Ngài dang ở cạnh tôi tuy tôi không nhìn thấy Ngài, nhưng tôi cảm nghiệm Ngài, tôi dang dược Ngài yêu thương vô vễ. Tự dưng tôi cảm thấy thương hại tên hung bạo này, tôi dùng tất cả những sự dịu dàng dể dỗ dành dể cảm hóa anh ta. Tôi dã cảm nghiệm rằng Thiên chúa dang níu tay tôi và tôi có phận sự phải bao che và thuẫn dỡ người Nữ tu trẻ của tôi, và tên hung bạo dể anh ta khỏi làm truyện tày trời này. Một phép lạ mà chính tôi cũng không thể ngờ dược là hai người chúng tôi dã thoát chết một cách thật tài tình mà nếu nói thực ra thì không thể nào có thể lành lặn dược. Chúa dã làm diều dó qua sự hiện diện của một Sơ lớn tuổi trằn trọc không ngủ dược, dã dậy và xem mọi sự việc dang xảy ra, người dã hy sinh liều mạng sống mình xuống lầu dứng với chìa khóa sẵn trong tay dể mở cửa khi bà có thể làm dược. Ngài dã ra tay trong tiếng gọi sợ hãi líu lưỡi của một Nữ Tu khác khi bà kêu cảnh sát. Ngài hiện diện trong một Nữ Tu khác với dáng diệu bình an dể nhìn rõ sự việc và cắt nghĩa rõ hơn cho cảnh sát. Tất cả các Nữ Tu này dang lo lắng xếp dặt dàng sau mà tôi không hay biết. Thiên Chúa dã dùng họ như những thuẫn dỡ dể tỏ quyền uy của Ngài ra tay cứu vớt. Và trong một nháy mắt, chúng tôi dã như bay vào nhà, và vẫn không thể dóng cửa dược vì tên hung bạo dịnh chạy xông vào theo và vì sức mạnh của xì ke dã làm hắn quá mạnh. Một sự lạ lùng là hắn dã không dùng vũ khí cũng như những dự dịnh giết người sẵn có. Hắn ta dã chạy trong khi chúng tôi dọa gọi cảnh sát mặc dầu dã gọi họ thật ba lần nhưng họ vẫn chưa dến. Tôi có thể nói gì hơn dể kết thúc câu truyện thật của tôi bằng dùng lời ngợi khen Thánh Vịnh 34: "Hết mọi lúc con sẽ chúc tụng Ngài,miệng lưỡi con sẽ luôn ca ngợi Ngài,linh hồn con hãnh diện vì những diều Ngài làm. Những ai dau khổ sẽ dược nghe và mừng vui. Xin hãy chúc tụng Chúa với tôi, hãy làm vinh hiển Thánh Danh Ngài!"

ong (From Page 5)

ompassion."

In a flash, my spirit was restored to me and I stood up and defied death. upernatural strength and confidence were being mysteriously given me to buy me. Yes, He was there, though invisible, beside me. I experienced Him, experinced His love. My spirit was filled with compassion for the assailant. I was moved pity him and tried to use my power of persuasion to move him. I felt vividly that was being grasped by the hand of God. I should steady the young sister who was ith me.

Miraculously we both escaped death in a manner that humanly speaking could ever have happened. God did it through an older sister, who somehow being unable sleep, became aware of what was going on. Taking risk she stood behind the cked door ready to open it. He did it through a frantic call to the police from another ister. He did it through another one who, with her calm and serene presence, xplained the situation to the police when she found out what was happening to us. ll these sisters, acting behind the scene without my being aware of it, were like rops used by God to show His power and strength to rescue us. In the twinkling of n eye, we both rushed into the house, still unable to close the door because of the trength of the invader. Yet, somehow he could not use his gun and carry out his evil ntent. He fled at the threat of the coming police.

What can I say but: "I will bless you O God at all times, your praise always on y lips. My soul makes its boast in you. The afflicted shall hear and be glad. Glorify ur God with me; together let us praise God's name." Ps 34

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the iocese of Charlotte.

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Director of Religious Education: Part-time position available for Director of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newton, NC 28658.

Vietnamese Ministry News In Brief

Cursillo for Vietnamese women took place at Belmont Abbey College on July 17-19 for 37 women candidates — four from Jacksonville Fla., four from South Carolina, three from Georgia and 26 from Charlotte.There were four Vietnamese priests from California and Florida. Redemptorist Father Tran Cong Vang was the spiritual director and Handmaids Sister Cecilia Tong was the associate spiritual director of the weekend. Together with 10 American women cursillistas from the diocese and 24 men cursillistas from the Vietnamese Ministry, a total of 51 men and women, clergy and laity, took part. It was a very special event in the history of the Vietnamese Ministry in the Diocese of Charlotte and in the Vietnamese Cursillo movement in the eastern part of the country.

A Mass for the Charlotte Vietnamese Community will take place on Aug. 30 at 12 p.m. at a public park. Details will be announced in the Vietnamese bulletin. Contact person Mrs. Tran van so at 549-1793.The RCIA and marriage preparations will begin in September for the Vietnamese community. For more details please contact Trieu Le at: (704) 549-1525.

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ET, NT, JT

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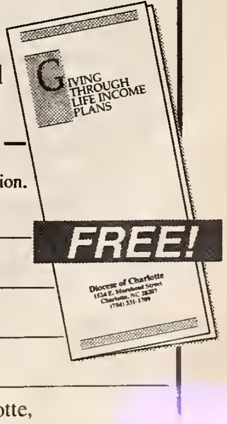
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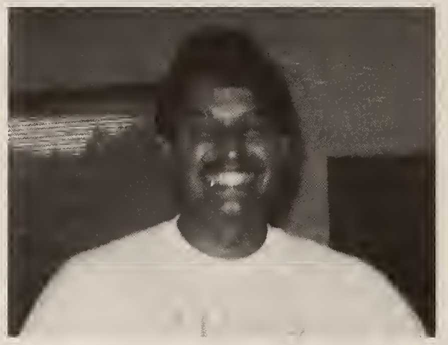
1524 E. Morehead Street, Charlotte, NC 28207, or call (704) 331-1709 or 37

Comunidad Hispana Comuniquémonos

Edwin Rodriguez, uno de los participantes en el Congreso Nacional Hispano de Los Angeles.



MartinLuna, otro de los participantes en el Congreso Hispano de Los Angeles.

Se dice a dirigentes hispanos Estadounidenses que crean en ellos mismos

. LOS ANGELES (CNS) — Se dijo a más de 800 dirigentes católicos hispanos reunidos en Los Angeles que creyeran en si mismos. El Padre Domingo Rodríguez, trinitario, orador principal de la convención titulada "Congreso Hispano de 1992: Raices y Alas" advirtió a su auditorio el 13 de agosto que una imagen pobre de uno mismo que se derive de la pobreza puede socavar a las esperanzas de una persona para el futuro.

La pobreza "puede hacerle sentir a uno que no vale nada, que no tiene lo que se necesita para ser un dirigente o un profesional", dijo el sacerdote, que es el superior general de su orden.

El Cardenal Roger M. Mahoney, de Los Angeles, dijo a los participantes del congreso que, con demasiada frecuencia, los medios informativos y la Iglesia "regresan a una actitud negativa" y reflexionan con seriedad únicamente sobre los problemas sociales graves al hablar de los hispanos. En vez de eso dijo él, debería verse a los hispanos como "una bendición extraordinaria, un grupo juvenil de personas cuya fe en Jesucrito está viva y bien".

"Que vuestros valores familiares, vuestra preocupación por el bien común y vuestro respeto por la vida florezcan como nunca antes en esta nación," dijo el Cardenal.

Ambos hablaron el primer día de la reunión, efectuada entre el 13 y el 16 de agosto, que juntó a dirigentes católicos hispanos de toda la nación. El congreso tuvo lugar en la Universidad Loyola de Marymount, en la que uno de cada cinco alumnos sub-graduados es hispano.

El Padre Rodríguez dijo que, con demasiada frecuencia, los hispanos se ven a ellos mismos como un "pueblo derrotado" o conquistado. El recordó a su auditorio que "la dignidad humana no se da en el bautismo...Es intrínseca desde el momento del nacimiento". El sacerdote dijo que,para ser llamados "un pueblo", los hispanos deben tener ciertos elementos en común: "Haber nacido del mismo vientre, estar llamados al mismo destino y alentados por la misma fuerza de Dios" El dijo que había visto a un reportero de televisión preguntar a una mujer salvadoreña anciana cómo podrían los salvadoreños vivir entre tanta violencia. "Aquí en El Salvador vivimos en los términos de Dios", respondió la mujer entre lágrimas. Tal debe ser la confianza de los hispanos en Dios, dijo el Padre Rodríguez.

El Cardenal Mahony dijo que le complacía el que los dirigentes hispanos se hubieran reunido "para organizarse con vista al servicio en la Iglesia". El agregó que a los católicos hispanos se les conoce por "su amor y lealtad profunda a la Iglesia, aún cuando los defectos y las limitaciones humanas de la misma" sean evidentes. El Cardenal Mahony hizo notar que la entidad auspiciadora de la reunión, el Consejo Católico Nacional para el Ministerio Hispano, había "adoptado medidas para asegurar" que trabajaría en contacto estrecho con los Obispos estadounidenses. "Ustedes no estan esperando que nosotros, los Obispos, actuemos. Ustedes están tomando y compartiendo la responsabilidad por la Iglesia a la que tanto aman", dijo el Cardenal. Precisando el foco de la reunión sobre la evangelización, el Cardenal dijo que ésta significa "el hacer del compromiso de cada uno para con Cristo aún más personal y real", pero yendo después más allá de eso "hacia la transformación del mundo". El Cardenal agregó que los temas del Congreso, la "nueva evangelización", la familia y la juventud, la participación política, la atención médica y la enseñanza, se relacionan directamente con los principios de la enseñanza social católica".

Monseñor Enrrique San Pedro, presidente del Comité sobre asuntos hispanos del episcopado estadounidense, dijo que los hispanos deben tener raíces tan profundas como los de un abeto gigante de California. Deben ser profundas y crecer lentamente, pero tener una base sólida, dijo él.

Raices y Alas

La Hermana Andrea Inkrott, que trabaja en Yadkinville con emigrantes hispanos; el Sr. Martin Luna, que trabaja en Asheville en una oficina diocesana para ayuda social de los hispanos; Angelita Sanchez Robles y Verónica González de Newton, jovenes muy activas en la Iglesia; Carmen Guerrero de Charlotte, encargada de los jovenes hispanos; Arlid Barrera, muy activa en la Iglesia y en los cursillos de cristiandad; la Señora Olga Montagnino, que trabaja en su propio negocio de Agencia de viajes; y el Señor Edwin Rodriguez muy activo en la Iglesia y que actualmente se prepara para el Diaconado permanente, participaron en el Congreso Hispano 1992m "Raices y Alas," celebrado en Los Angeles, California, del 13 al 16 de agosto..

Todas estas personas patrocinadas por el CCH, participaron de dicha reunión en Los Angeles y cada una experimentó de una manera diferente, este encuentro nacional, donde se trataron varios temas de interés único, para el bien de los hispanos en la Iglesia de los Estados Unidos.

'Los Cristianos no Tenemos Enemigos'

Por PADRE SILL RUEDA

Una vez le preguntaron al Papa Juan XXIII, que cuáles eran los enemigos de la Iglesia, a lo cual el Papa bueno contestó: "Los Cristianos no tenemos enemigos"

Los Cristianos tenemos que saber distinguir entre el bien y el mal, entre el justo y el pecador. Entre los que recogen y entre los que desparraman. Es cierto que necesitamos de leyes punitivas en nuestra sociedad que nos ayuden a vivir mejor y a crecer con una buena moral, para poder tener entre nosotros una justicia humana. Pero también tenemos que diferenciar entre el pecado y el pecador, entre el que hace el mal por ignorancia y aquel que lo hace siendo consciente de ello. Para cada situación del hombre, debemos tener en cuenta, las condiciones familiares y culturales de los individuos.

No podemos desconocer tampoco, la cuota o el aporte de nuestro pecado que da origen al pecado ajeno. Pues vivimos en una sociedad donde se nos pega rapidamente, todo lo malo de los demás y donde podemos ofender a los otros sin darnos cuenta, llevados unicamente por el amor propio o el egoísmo, o el querer ser lo que no somos.

Es verdad que en "el Padre Nuestro" le pedimos a Dios que nos libre de nuestros enemigos, pero tenemos que ser conscientes de que se trata de las fuerzas negativas que nos asedian diariamente y no de personas o seres humanos concretos.

Nuestros enemigos principales, lo sabemos por la tradición, son: Mundo, El Demonio y La Carn Entendiendo por el mundo todos l peligros a que estamos expuestos en vida. El demonio es el espiritu del m que se encarna en el hombre que es expuesto a todo peligro y le hace obr mal. Y la carne, las tentacion materiales del hombre, consigomismo con los demás. Estos son los principal enemigos de los cristianos y los m peligrosos también porque acaban c la vida de la gracia.

Un verdadero cristiano tiene q decir siempre la verdad y no est mintiendo para bien propio o engañan a los demás o peor aun haciéndole vida miserable a los que le rodean.

No podemos desconocer q teniendo estas tres categorías con elementos principales de nuest enemistad con Dios, la humanidad vivido dentro de un marco de venganz en muchas partes de su historia, c guerras, conflictos entre sociedade grupos religiosos, políticos, egoista faltos de caridad etc. que han llevado hombre a hacer enemigos de sus propi hermanos.

Pero desde que Cristo habitó ent nosotros, estamos llamados a perdon a los que nos ofenden y a extend nuestro amor más allá de los buenos y los amigos. Por eso es tan difíc conservar el corazón limpio de tod brote de venganza, porque nuest corazón humano se resiente y sang con el maltrato ajeno. Tenemos pu que mantener libre el corazón, para am de verdad, no porque los demás se buenos, sino porque pueden serl cuando yo les brinde mi amor.

Noticias Locales

Asamblea General Hispana

Seguimos invitando a todos los hispanos de la Diócesis de Charlotte a la Asamblea general que tendrá lugar el sábado 5 de septiembre del presente año en la parroquia de la Sagrada Familia de Clemmons. Para más información llamar al CCH al (704) 335-1281.

De Yadkinville

La Hermana Andrea Inkrott, iniciará el programa "Renacer" en el centro Cristo Rey, del 28 al 30 de agosto, con la ayuda de la Hermana María Iglesias, procedente de la oficina nacional. Para más información llamar al 919-463-5533.

De Newton

La comunidad hispana de Newt ha decidido enviar a sus niños a catequésis de la parroquia de Sa José.Las catequistas hispanas dirigid por la señora Fresia Risso, atenderán los padres de familia para que ell entiendan los programas que estudia sus hijos.

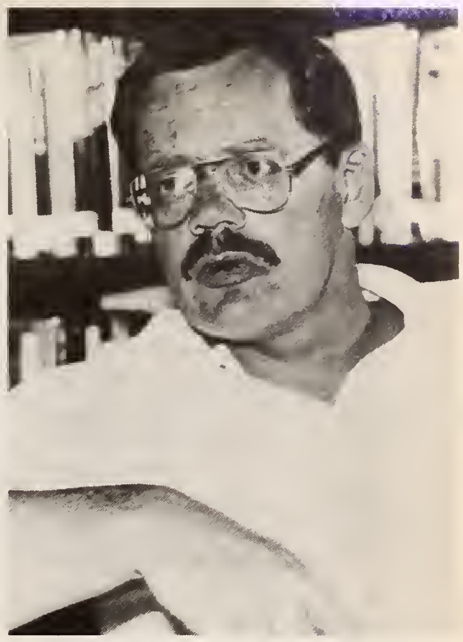
Festival Latinoamericano

La Coalición Latinoamericana Charlotte esta invitando a todos l hispanos, al II Festival Latinoamerican a celebrarse el 19 de septiembre d presente año en los campos del C.P.C. Las inscripciones estan abiertas pa todos los que quieran participar en venta de comidas típicas, artesanías exibiciones de objetos propios de l paises hispanos. Habra además músi y bailes regionales, juegos para los niño rifas y muchas otras sorpresas. L esperamos con toda su familia. Para m información llamar a la C.L. al 33 5447.

Misa y Confesiones

Todos los domingos tendrémos Santa Misa en español a las 7 de la noch en la catedral de San Patricio y antes después de la misa, el Padre Sill Rue atenderá confesiones a los que desee Para más información llamar al 33 6452.

ormer Hostage Terry Anderson Looks To uture With Hope To Be 'Good, Decent Man'



Former hostage, Terry Anderson.

NEW YORK (CNS) — During the arly seven years he was held in Leba- on, Terry Anderson often prayed to od, "Just get me out of here, please, d I'll do whatever you want."

So what does he think God wants of m now?

"Oh, Lord, if I could figure that out, ould never have another doubt in the orld," Anderson said in an exclusive terview with Catholic News Service. t's difficult for any of us to figure out hat God wants of us."

Anderson's time in captivity — me of it spent with a Catholic priest, rvite Father Lawrence Martin Jenco - was for him a journey back to the atholic faith he had abandoned as a en-ager and had started to recover just x months before his kidnapping.

The 44-year-old Anderson turned mber as he considered what God ex- cts from him.

"To be simple, even simplistic, God ants me to be a good and decent man," said. "The specific things He wants me are pretty simple — they are laid t in the Bible in fairly specific terms.

"But they're not easy, as we all ow," Anderson added. "It's not a cipe for an easy life. There's no way yone is going to live up to it, not yone I know anyway. What He wants that I try, that I not be discouraged hen I fail and that I t allow failure to ep me from trying ain."

More than seven onths after his re- ase from captivity, nderson is still ad- sting to a new faith e, a new professional e and a new personal e.

On leave for a year om The Associated ess, where he had en chief Middle East rrespondent at the me of his kidnapping March 1985, he is at ork on a book about is experiences, ex- cted to be published September 1993.

His personal life centers on his 7-year-old daughter, Sulome, and her mother, Madeleine Bassil, a Maronite Catholic. "We are both determined that our daughter will be raised Catholic," he said.

The couple recently bought a home in Westchester County above New York City and will be sending Sulome to Catholic school in the fall, he said.

Although the child attended Sunday school classes in Cyprus during Anderson's captivity, she was not baptized until after his release. But Anderson made the baptism a priority after he reached the United States and was reunited with Father Jenco.

Within a few hours of his U.S. arrival, Anderson was on a bus from the Washington airport after a flight from New York. "On the way from the airport, I said (to Father Jenco), 'Would you baptize my daughter?'" One woman in the bus had a car phone and called a Washington church to set up the baptism, he said.

"We stopped on the way to the hotel, went in and he baptized her on the spot," Anderson said. "Fifteen to 20 of our friends, and my family — my brother and sister — piled off the bus and we had the baptism."

As a journalist, Anderson finds that his colleagues are sometimes "uncomfortable with the subject of religion," as he believes many Americans are. "It's a very personal thing in the United States and somehow it's become polite not to bring it up," he said.

But he's had "nothing but positive reaction" from journalists and others to his comments about the role his Catholic faith played in surviving his captivity. He said he has received hundreds of letters from people who prayed for him or who want to talk about religion.

"My experience in these seven months is that there is a deep and strong interest out there about religion," he said. "Everywhere I go I am greeted by people who want to talk about the things I've said about religion and faith."

Anderson said he has been invited to join a group of Christian journalists being organized in Washington.

Much of Anderson's growth in faith during his captivity surfaced in the form of poetry. He wrote 32 poems, many with religious themes, while he was held in Lebanon.

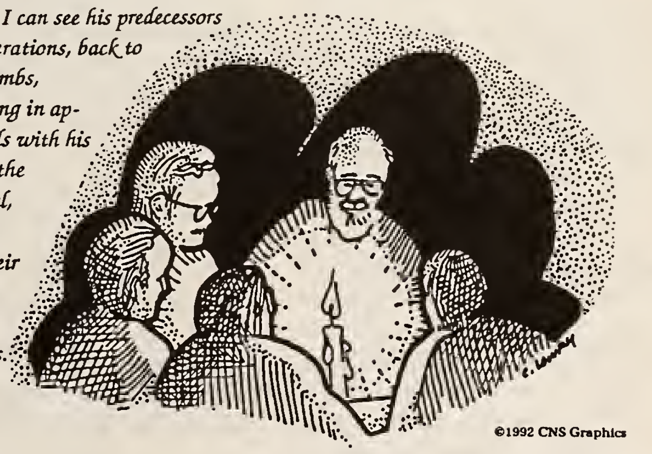
"When you don't have much to do but sleep you tend not to sleep very well," he said. During one of those "long, grey nights," he wrote a poem and in the morning he recited it to fellow hostage Thomas Sutherland. "By the time Tom and Terry Waite left there were 17. By the time I was released some time later, there were 32."

Terry Anderson carries his 7-year old daughter, Sulome.

A poem about Father Lawrence Martin Jenco
written by Terry Anderson while held
hostage in Lebanon

Five men huddled close against
the night and our oppressors,
around a bit of stale bread
hoarded from a scanty meal,
and a candle, lit not only
as a symbol but to read the text by.
The priest's as poorly clad,
as drawn with strain as any,
but his voice is calm, his face serene.
This is the core of his existence,
the reason he was born.
Behind him I can see his predecessors
in their generations, back to
the Catacombs,
heads nodding in ap-
proval, hands with his
tracing out the
stately ritual,
adding the
power of their
suffering
and faith to
his, and ours.
The ancient words shake off
their dust, and come alive.
The voices of their authors
echo clearly from the damp, bare walls.
The familiar prayers come
straight out of our hearts.
Once again Christ's promise
is fulfilled; his presence fills us.
The miracle is real.

Poem ©1992 Terry Anderson



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DESCUBRE La Fe

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You Shall Find Peace

Diocesan News Briefs

Noonday Meal

SYLVA — Members of St. Mary Church provided a noonday meal for 80 residents of The Cullowhee Community Care Center.

For the past two years, this meal was provided during December for two of the four houses at the community care center. By moving the occasion to July, summer parishioners were able to participate, allowing the parish to provide food for all four houses.

Parish Women's Retreat

SPRUCE PINE — "Liturgy and Devotion," a one-day retreat for women of St. Lucien Church is Wednesday, Sept. 2 at the church. Father Andrew Latsko is conducting the retreat. The day will include conferences, the sacrament of penance, Mass and benediction. Participants are asked to supply "brown bag" lunches. The Women's Guild, which is sponsoring the retreat, will provide drinks and dessert. For more information, call (704) 765-2224.

Biblical Story Telling

CHARLOTTE — The Southern Piedmont Network of Biblical Story Telling, an ecumenical group, is meeting at Sharon United Methodist Church, 4411 Sharon Rd., Sept. 3 at 6:30 p.m. A potluck dinner is first, followed by story telling. Newcomers are welcome. For more information, call Barbara Neff at (704) 547-4069.

Columbus Celebration

GREENSBORO — Piedmont Council #939 of the Knights of Columbus is hosting Festivities, a celebration of the quincentennial anniversary of Christopher Columbus' discovery of America, Oct. 24 at the Airport Marriott. Cost is $25 a person. For more information, call Rocky Riccio at (919) 852-7381.

Pathfinders

CHARLOTTE — Pathfinders, a peer support group for separated and divorced Catholics, meets every Tuesday night at St. Gabriel Church from 7:30 p.m. to 9 p.m. For more information, call Martin at (704) 523-1708.

Caring Hearts

CHARLOTTE — Caring Hearts Ministry, a Catholic support group for parents who have lost a child, is meeting Sept. 2 at St. John Neumann Church from 7:30 p.m. to 9 p.m. The group, which meets the first Wednesday of every month, offers a place for people to look at their faith in light of this tragedy. For more information, call Cindy Cook at (704) 535-4197.

September Festival

DENVER — Holy Spirit Church is sponsoring the Second Annual September-Fest Saturday, Sept. 12, rain or shine on the church grounds from 8 a.m. to 4:30 p.m. There will be hot air balloon rides, a variety of food, games and crafts, live entertainment, miniature golf, bingo and pony rides. For NASCAR fans, Luck's Racing Team and Frank Bird & Associate Racing Unlimited are returning.

The day will start with a 5K run/walk. All age groups are welcome. Free T-shirts will be given to the first 50 registrants. For more information, call Carole or George Batten at (704) 483-9440.

Booths are still available for $30. For booth and general information, call Pat Lisi at (704) 896-7735.

Master's Degree

CHARLOTTE—An informational meeting to find out more about earning a master degree or certificate in ministry or religious education is Sunday, Sept. 13 at 3 p.m. For directions and more information, call Joanna Case at (704) 362-0013.

Teens In Grief

WINSTON-SALEM—Hospice of Winston-Salen is sponsoring a weekend retreat for teens in grief Sept. 11-13. The retreat is for youth ages 12-17 who have had someone they love die. For more information, call Jack LoCicero at (919) 724-3972.

Birthright

WINSTON-SALEM — Birthright of Winston-Salem is sponsoring a volunteer training program Saturday, Sept. 12 at the Birthright office from 9:30 a.m. to 4 p.m. Lunch will be provided. For information, call Cathie Greve at (919) 723-2204.

Singles Beach Trip

Greensboro Single Catholics are planning a beach trip Sept. 11-13. Cost is $30. For more information, call Dan Glackin at (919) 299-5919 or (919) 854-3333.

Masks and Mirrors

Charlotte — Masks and Mirrors, a dramatization of a personal journey from incest victim to courageous survivor and joyous celebrant, is Saturday, Oct. 24 at St. Gabriel Church, 3016 Providence Rd., from 8 p.m.-9:30 p.m. The one-woman show is sponsored by St. Gabriel, The Oratory, St. Peter Catholic Church, Christ Church Episcopal and St. Peter's Episcopal.

Cost is $8 for pre-registration or $10 at the door. To register, send payment to Sharon Mease, St. Gabriel Catholic Church, 3016 Providence Rd., Charlotte, NC 28211. For more information, call St. Gabriel's Faith Development Center at (704) 366-2738.

September-Fest...

Racing cars and classics will be featured at the second annual September-Fest Sept. 12 Holy Spirit Church in Denver.

12-Step Retreat

HOT SPRINGS—The Jesuit House of Prayer is hosting "A 12-Step Weekend," a retreat for AA members, Sept. 11-13. The retreat is open to men and women.

To register or obtain more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Charismatic Renewal Conference

HICKORY — The semi-annu Charismatic conference is Sept. 18- at the Catholic Conference Center. Tl theme is "Wake Up and Strengthen Wh Remains." Keynote speaker is Charl Osbourne, Catholic lay evangelist fro Florida.

For more information, call Car Flynt at (704) 331-1709.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of public tion.*

Upcoming Diocesan Events

Aug. 30 Big Brothers/Sisters
Welcome Gathering
CCHS, 4 pm - 7 pm
Fr. Dennis Kuhn (704) 523-5671

Aug. 30 Annual CCD Teachers
Meeting, St. Margaret Mary
Swannanoa, 9:30 am
Beverly Link (704) 298-4865

Sept. 3 Interfaith Marriage Mtg.
St. Gabriel, 7:30 pm
B.J. Dengler (7C +) 364-5431

Sept. 4 - 10 "Called To Contemplative Prayer" Fr. Ernest Larkin, O.Carm.
Living Waters Reflection Center
Sr. Jane Schmenk, OSF
(704) 926-3833

Sept. 5 General Assembly
For Hispanics
Holy Family, Clemmons
9:00 am - 6:00 pm
Sister Pilar Dalmau, ACJ

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For more information, call Judy Wilson, RN, Director of Clinical Services, at (704) 389-6311, or send resume to:

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Hayesville, North Carolina 28904
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F.J. LaPointe, President
Member of St. Gabriel's

World and National Briefs

ourth Draft Of Pastoral On Women ent To Bishops' Committee

WASHINGTON (CNS)—A fourth raft of the proposed pastoral letter of he U.S. Catholic bishops on women's oncerns was mailed Aug. 18 to the ishops' Administrative Committee. It vas not immediately made public. The 0-bishop committee is to meet in Wash- ngton Sept. 15-17 to set the agenda for his fall's general meeting of the NCCB. he pastoral on women, nine years in he making, is expected to be the most ontroversial and heavily debated issue acing the country's bishops when they ather in Washington Nov. 16-19.

iocesan Employees Required To ign Morals, Ethics Statement

SUPERIOR, Wis. (CNS) — Start- ng this fall, lay, clerical and religious mployees in the Diocese of Superior vill be required to complete and sign a morals and ethics assurance statement." he statement certifies that they have ever been convicted, disciplined or ischarged from employment because f juvenile prostitution, child pornogra- hy or exploitation, physical or sexual ssault or illegal distribution, posses- ion or use of drugs. Violation of the olicy could mean loss of employment r some other discipline, said Father hilip Heslin, moderator of the dioc- san curia.

roup Urges Candidates To Seek ew U.S. Policy on Ulster

WEST HAVERSTRAW, N.Y. CNS) — An American organization pposed to British rule in Northern Ire- and has called on U.S. presidential can- idates to favor the reunification of Ire- and and the withdrawal of Britain from he north. The American Irish Political ducation Committee also called on the nited States to back the so-called acBride Principles, which provide for trong sanctions against Britain if it ails to institute anti-discriminatory mployment practices in Northern Ire- and. "The American government has ailed in not promoting justice in North- rn Ireland and not assisting in bringing bout British withdrawal and the inevi- able reunification of Ireland," the orga- ization said.

latform Reflects Catholic View On bortion But Not On All Issues

HOUSTON (CNS)—The platform adopted at the Republican National Convention in Houston reflects support for the U.S. bishops' stands on abortion and educational choice but differs from them on such issues as the death penalty, welfare reform and gun control. "We believe that most problems of human making are within the capacity of human ingenuity to solve," said the 95-page document approved with little debate on the convention's first day Aug. 17.

Hospital Ministry Brings Medical Care To Poor In Delaware

WILMINGTON, Del. (CNS) — If Wilmington's poor won't go to the doctor, the doctor will go to them, making his rounds in a 35-foot van complete with an examination room. The traveling medical unit, called St. Clare Medical Outreach, is a joint venture of St. Francis Hospital and the Ministry of Caring Inc. in the Wilmington Diocese. Its primary purpose is to provide health care to residents of the city's poorest areas. In its first five weeks nearly 600 patients visited the van, averaging 30 a day. During that period, one person was admitted to St. Francis Hospital, and another 100 were sent there for lab work. The youngest patient was 7 months old and the oldest, 87.

World Religious Leaders To Meet In September In Belgium

ROME (CNS) — World religious leaders plan a September meeting to discuss the role of religion in promoting peace in such trouble spots as the Middle East and what was once Yugoslavia. Scheduled to attend are high-ranking Vatican officials and representatives of other Christian churches, Judaism, Islam, Buddhism, Hinduism, and Shintoism. The Sept. 13-15 meeting in Belgium is a follow-up to the 1986 prayer summit of world religious leaders in Assisi, Italy, called by Pope John Paul II. The pope is not scheduled to attend the meeting, but organizers expect him to send a videotaped message.

Mexico Reforms Fall Short, Bishops Say

MEXICO CITY (CNS) — Recent church-state reforms are limited, somewhat confusing and hint of legislative hostility, the Mexican bishops have said. Despite initial hopes that the new Law for Religious Associations and Public Worship passed in July by the Mexican Legislature would end decades of official anti-clericalism, more reforms are needed if the Church is to achieve independence, they said in a document released at the end of a mid-August meeting of the Mexican bishops' conference. "The new law is not lacking in limitations and ambiguities," which must be ironed out in future negotiations with the government, Archbishop Adolfo Suarez of Monterrey and Bishop Ramon Godinez of Guadalajara said in the document.

Ex-Soviet Leader Says 'True' Socialism Promotes Christian Values

MILAN, Italy (CNS) — As the first anniversary of the attempted coup by anti-reform Marxists against his government approached, former Soviet President Mikhail Gorbachev said true socialism promotes the values Christ preached. In an Aug. 18 joint interview with an Italian and a Spanish newspaper, Gorbachev said the Aug. 19, 1991, coup marked the death of "Stalinist socialism," but not of true socialism. True socialism, he said, is "tied to the concepts of social justice, freedom, equality, the general framework of human values."

Relations With Catholics On European Church Leaders' Agenda

ROME (CNS) — When European Protestant, Anglican and Orthodox church leaders gather in September to discuss unity in faith and action, relations with the Roman Catholic Church will be one of their agenda items. The working document for the 10th Assembly of the Conference of European Churches, scheduled for Sept. 1-11 in Prague, Czechoslovakia, asked delegates how their churches could develop their relationships with the Catholic Church. The organization membership does not include the Catholic Church, although in recent years it has worked closely with the Council of European Bishops' Conferences.

Parties Agree On Process To Help Abuse Victims

OTTAWA (CNS) — Negotiators have reached agreement on a plan for helping 400 former Ontario Catholic students who charged they were sexually and physically abused while in school. Features of the plan will include counseling; financial compensation, including contribution toward wage loss; apologies; and appointment of a recorder who will publish the experience of former students who wish to be heard as well as recommend ways to prevent abuse in institutional settings. The "agreement in principle" was reached by representatives of the archdioceses of Ottawa and Toronto; the government of Ontario; the Brothers of the Christian Schools of Ottawa; St. Joseph's Training School for Boys in Alfred, Ontario; and St. John's Training School for Boys in Uxbridge, Ontario.

Vatican Asks U.N. Commission For End To Detention Camp 'Horror'

VATICAN CITY (CNS) — The Vatican has asked for an immediate end to "the horror of detention camps" in Bosnia-Herzegovina. The appeal for international pressure to end the atrocities in what was once Yugoslavia was made at the Aug. 13-14 special session of the U.N. Human Rights Commission in Geneva. "The Holy See demands that the international community exercises pressure and intervenes so that peace returns, especially in Bosnia-Herzegovina," said Msgr. Christophe Pierre, head of the Vatican delegation.

U.S. Archbishops Visit Poland To Exchange Views, Deepen Relations

WARSAW, Poland (CNS) — Three U.S. bishops' conference officials arrived in Poland for a six-day visit intended to deepen relations between the American and Polish churches. Auxiliary Bishop Jan Chrapek of Drohiczyn, Poland, said the bishops hoped to exchange views about the church's pastoral responsibilities in the new East European situation. Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, described the trip as "a friendly visit between bishops' conferences and a chance for us to express our solidarity with the Polish church." Accompanying Archbishop Pilarczyk were Archbishop William H. Keeler of Baltimore, conference vice president, and Archbishop Adam J. Maida of Detroit, conference secretary. The group visited at the invitation of Cardinal Jozef Glemp of Warsaw, who made a tour of Polish Catholic parishes in the United States last October.

DISCOVER the faith

40. What are the gifts and the fruits of the Holy Spirit?

Jesus promised the Holy Spirit to guide us in all things. With sanctifying grace we receive the in-dwelling of the Holy Spirit. The Holy Spirit gives us special gifts to help us maturely understand our faith and profess it. These gifts are those of wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. They are given more fully in the Sacrament of Confirmation.

The gifts of the Holy Spirit allow us to live our faith in the practical situations of our lives. They help us follow more readily the prompting of the Holy Spirit that inspires our choices, our sensitivity, our understanding and our actions. They give the grace of continuing our conversion and the courage to act as we should.

As with all God's gifts, the gifts of the Holy Spirit only benefit us if we gratefully accept them and out them into practice.

Some of the effects of the Holy Spirit in our lives are referred to as the Twelve Fruits of the Holy Spirit. They are: love, joy, peaace, patient endurance, kindness, generosity, faith, mildness, modesty and chastity. (Galatians 5:22)

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Hospital Honored...

Edward Schlicksup Jr. (l), president of Mercy Hospital in Charlotte, receives a plaque in recognition of 75 years of membership in the Catholic Health Association of the United States. CHA President John Curley Jr. (r) presented the plaque at the 77th annual Catholic Health Assembly in Anaheim, Calif.

Belmont Abbey Names New Athletic Department Leaders

BELMONT — Dr. Michael Reidy was named as the new athletic director at Belmont Abbey College, replacing Joe Gallagher, who moved to Richmont University in June.

Reidy is no stranger to the Belmont Abbey athletic department. He served as tennis coach from 1969-91. He will continue to serve as chairman of the Recreational Studies Department which he has headed since its inception.

Reidy's announcement was also coupled with the naming of Elaine Kebbe to associate athletic director. Kebbe who has one of the top women's basketball programs in the NAIA over the past five years, will be working in conjunction with Reidy on athletic matters. Kebbe will remain head coach of the women's basketball program.

The announcement was made by Benedictine Father Chris Kirchgessner, vice president of student affairs.

"Mike and Elaine both have the unconditional support of the Abbey," stated Father Kirchgessner. " We feel that Mike and Elàine working together can stabilize the athletic director position. They both have very qualified backgrounds."

Kebbe, who served as head basketball coach and athletic director at Sacred Heart College in Belmont, feels that Reidy was the best choice for the athletic director position.

"He has been here for a long time, and he knows and understands the workings of the department better than anyone. He will give this department stability, experience, and direction."

Reidy feels that Kebbe can have a profound effect on the Belmont Abbey athletic department in more than one way.

"We have always worked in harmony in the past. Elaine is a very strong supporter of women's athletics. Plus, she is not only a coach, but she is an excellent classroom teacher and she emphasizes the academic aspects of collegiate athletics. I think with Elaine's help, Belmont Abbey can make rapid gains in those two areas."

In addition to being named athletic director, Reidy will also resume his duties as head men's tennis coach, a post that he held from 1969-91. Reidy did not coach last year in order to devote more time to other projects.

Reidy and Kebbe both feel that with the stabilizing force of an athletic director at the head of the department, Belmont Abbey can now move ahead on issues that will effect the school. In recent years, the men's basketball coach also served as athletic director.

"Now with some stability in the department," said Kebbe, "we can start dealing with issues that effect all of the programs, such as the NCAA transition and dual membership."

Reidy added, "We need to maintain a level of excellence within the program. Hopefully, we can now do some new things, such as an athletic booster club."

3 Newcomers Appointed To Crusader Coaching Staffs

BELMONT — A new head volleyball coach and new assistant coaches in men's basketball and baseball have been added to the athletic staff at Belmont Abbey College.

Volleyball

Sherry L. Stephens, a 1992 graduate of UNC-Charlotte, has been named as the new head volleyball coach.

Stephens, 22, received a full athletic scholarship to UNC-Charlotte, and she was a four-year letter winner, from 1988-91. Stephens served as co-captain her junior and senior years, and she also made the dean's list both of those years.

New Associate Athletic Director Elaine Kebbe, who handled the search for a coach to replace the departed Tim Leary, feels that both Stephens' athletic and academic achievements will benefit the volleyball program.

"Her youth, enthusiasm and experience is what this team needs. The fact that she played four years in college and she did the work in the classroom will serve as a good model for the team. She's a shot in the arm to the volleyball program."

Stephens, who has previously coached a USVBA Challenge Team, will inherit a team that is inexperienced and coming off a 7-18 1991 campaign.

"I'm going to try to improve the program," said Stephens. "I hope to run a much quicker offense and better defense, and we'll try to turn our record around. It's my first collegiate coaching job, so I'm very excited."

Stephens' first season will feature a new twist on Carolinas Conference play. This year, all teams will play 12 conference matches, home and away. Last year, each team played the others once. The Lady Crusaders open their season at home on Sept. 4, in a conference matchup against Pfeiffer College.

Men's Basketball

New head coach Tim Jaeger nam Brad Childress, a former graduate ass tant at Lenoir-Rhyne and a star po guard at Campbell University, as assistant basketball coach.

A graduate of Albemarle Hi School, Childress was a four-year star at Campbell where he twice won A Big South honors. He finished his c reer with 1,105 points, 543 assists a 243 steals, all Campbell Division records.

While working on a master's degr at Lenoir-Rhyne, he was a gradu assistant to basketball coach John Len It was there that he caught Jaege attention.

"Brad and I scouted and recruited many of the same games and tourn ments and I developed a high regard f his work ethic and professionalism Jaeger said.

He said he feels Childress's No Carolina basketball background will especially beneficial to the Belmo Abbey program.

Baseball

Head baseball coach George Conn has named former University of Ric mond catcher Chris McMullen as assistant coach.

McMullen, 24, a native Massapequa, N.Y., was a four-ye letterman at Richmond, After gradu tion in 1990, he was drafted by t Texas Rangers. He played last year f a Texas farm team in Florida but w released this past spring.

Conner, also a Richmond graduat said he feels McMullen can be a gre asset to the Crusader baseball progra

"He will be involved with eve aspect of the program and, with h experience at both the collegiate a professional levels, we're very fort nate to have someone of that calib with us," Conner said.

Conner also announced the signi of his final two recruits for the comi year, Wesley Walker, a right-hand pitcher from Bessemer City who tran ferred from Montreat-Anderson colleg and catcher Matt Gaffney, a graduate North Mecklenburg High School.

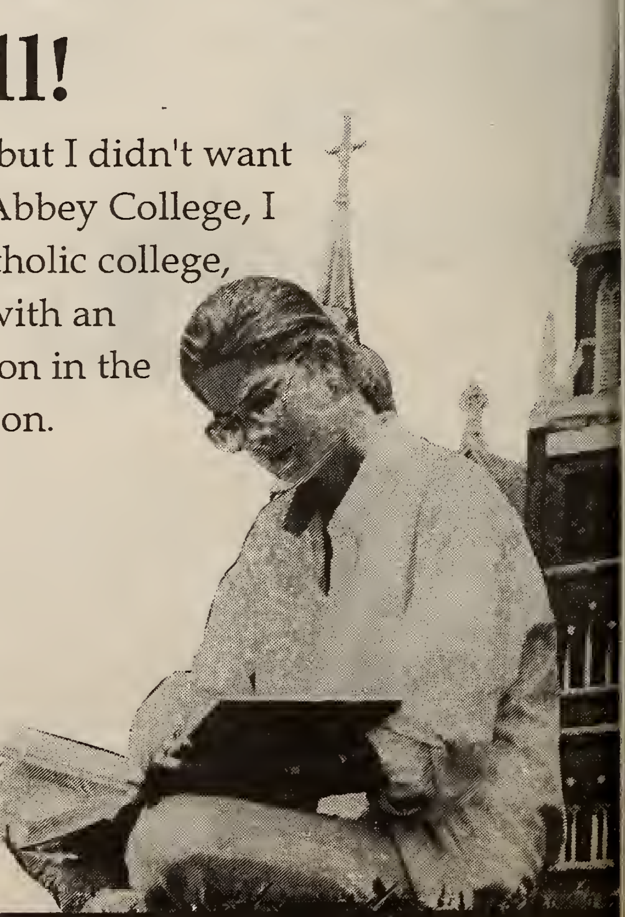
Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1992-93 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly, usually on Saturdays, at the Catholic Conference Center in Hickory.

Interested applicants should send by Sept. 18, 1992, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Donoghue to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207



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